

A

DESCRIPTIVE CATALOGUE

OF

SANSKRIT MANUSCRIPTS IN THE
GOVERNMENT COLLECTION

UNDER THE CARE OF

THE ASIATIC SOCIETY OF BENGAL.

BY

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PREFACE

[RĀMĀYANA, 3133-3210]

Ikṣvaku, Daśaratha and Rama are mentioned in the

The antiquity of the
story

Rg-Veda The Rṣis mentioned in the
Rāmāyana are generally those who
either composed or saw Rk-hymns or

Rk-mantras The Rṣis who started the gotra-system are
found throughout the Ramayana, and they are mentioned
together in one place, in the Uttara-kanda, Chapter I.
The stories of the foundation and the history of the
early government of the most famous cities in India are
to be found in the Ramayana In the Rg-Veda the
Aryans are fighting with the Asuras from the west and
black people from the south and east In the Ramayana
the same Aryans are seen fighting with the Gandharvas,
and the Sindhu Sauvīras in the west and the Raksasas
in the south and the east In the Rg Veda both Rṣis and
Rājas are seen engaged in fighting In the Ramayana,
Rṣis give up their weapons of war to Rama and confine
themselves to the spiritual welfare of the race India
is found in the Ramayana dotted with the Āśramas
of Rṣis and small principalities belonging to Kṣatriya
families who claim descent either from the Sun, the Moon
or the Rṣis In the Rg-Veda the stream of Aryan migra-
tion seems to flow from the west to the east and the
south, the same is found in the Ramayana over a greater
extent of territory from Balhika where the same person
Ila and Ilā is the progenitor of both the Solar and the Lunar
races to Ceylon In the Ramayana the primitive idea of
men and women exchanging the sexes like Ila and Ilā,
and the monkeys, birds and snakes living, moving and
speaking like men is found in abundance All these con-

siderations stamp the story of the Ramayana as very ancient

Many of the incidents of the Ramayana show that it is much older than the events of Buddha's life. The Dasaratha Jataka is one of the stories by which Buddha explained to his Śravakas the inner meaning of some of his doctrines. So Dasaratha's history was known to him as ancient. Visvamitra and Rama passed the confluence of the Sona and the Ganges but Patali putra, which is said to have been founded in the last days of Buddha's life, was not there. They passed the city of Vaisali and received the hospitality of a prince of the Lunar dynasty but the oligarchy of the Licchavis was not there. The same thing also happened in Mithila but the oligarchy of the Videhas was not there. Sravasti, Raja grha, Kausambi, are famous cities in Śakyamuni's time but we hear of their foundation in the Ramayana. The Anga country in which Mahagovinda built the city of Campa, long before Buddha, is mentioned in the Ramayana but not opposite the place where the Kauśiki and the Ganges meet but quite in another quarter, at the confluence of the Sarayu and the Ganges.

Draupayana Vyasa is several generations later than the last Vasistha and many more after the Vasistha of the Ramayana, and this Vyasa is the reputed author of the Mahabharata and the real father of Dhṛtarāṣṭra and Pāṇḍu. So in the Mahabharata are many Rsis and Munis more recent than those of the Ramayana. The story of Rama forms an episode to the Mahabharata and there are śloka's in the work taken from Valmiki's Ramāyana. We do not hear

much of monkeys, birds, and animals taking part in human affairs and endowed with human speech. The Āśramas of Ṛsis are not much heard of and the whole of India is parcelled out to Kṣatriya families. The last king of the Ikṣakus in Kosala was killed while fighting in the cause of the Kurus, by Abhimanyu, several generations after Rama.

Indian tradition divides 43,20,000 years of a yuga
 into sub yugas of Satya, 17,68,000,
 The yuga. Treta, 12,96 000, Dvāparā, 8,64,000

and Kali, 4,32 000 years, of which Kali commenced in 3101 B C. The battle of Kuru kṣetra is said to have taken place at the beginning of the Kali era and Raja tarāṅginī puts it in the 653rd year of the Kali era. Mr Pargiter who has studied the Purāṇas very carefully considers this chronology extravagant and puts the battle somewhere in the 9th or 10th century B C, though he is the first Oriental scholar to attempt to establish the reliability of the Indian tradition and, in his Purāṇa Text of the Dynasties of the Kali Age he found that the battle was fought 1,050 years before the Nandas, i.e. $425 + 1050 = 1475$ B C or thereabout. European and Indian orientalists have placed the battle from astronomical calculations between 1100 and 1400 B C. It is very difficult to compress the events that happened between the battle and the birth of Buddha within three centuries. These events are literary and historical and comprise development of science, progress in arts and so on. Nobody in these days will be disposed to take the long astronomical cycles as the basis of historical chronology but no Indian scholar would be willing to compress in three centuries so much of the developments in arts and science. Whatever may be the date of the Kuru kṣetra battle and whatever the date of the composi-

tion of the kernel of the Mahābhārata the Rāmāyana precedes that date by some centuries. The events of the Rāmāyana took place when the R̥g-Veda Samhita was in the making and the Vedas had not been classified by Dvaipāyana Vyāsa.

The Rāmāyana is neither a history nor a purāṇa. It is an epic poem. It is a primitive epic of the nature of Istar and Isdubal and of the nature of Iliad of Homer. There was a vast quantity of ballads, songs, panygerics in verse in honour of the heroes, Rāma, Daśaratha and other members of the Ikṣvāku race. These used to be sung by Cāranas, Māgadhas, and others. Many of these related to the sacrifices, especially the Aśvamedha Sacrifice in which it is enjoined that the Yajamāna should be praised in songs in the spoken language. For instance, in the horse sacrifice of Savai Jaya-simha of Jaya-pura in Rājaputāna, about 1714 A D., the songs were in Dīṅgal, the language of the Cāranas. These popular songs were put together in epic form in the Rāmāyana. Nor is such epic poem unknown in India. The Kīrtana songs in honour of the love of Rādhā and Kṛṣṇa used to be written for several centuries from the fourteen to the seventeen. These were arranged according to emotion and sung. Early in the nineteenth century Raghu-nandana embodied them in an epic called Rādhāmādhavodaya. The same process of embodying the songs and panygerics has produced the Sūraj-prakāś of Karanī Dāna and Virada Śṛṅgāra. The Sivaji ballads in the Marhatta country will easily lend themselves into a magnificent epic.

PREFACE.

of love into a long epic. It was done at a time when writing was either unknown or writing materials were so scarce that many copies could not be made and people had to depend much on the memory of the singers and these often altered the arrangement of subjects, of verses in a song and of words in a verse to suit the taste and temperament of the hearing public. Thus arose many recensions of the poem. Different poets added new matter in the story just as Bhāsa added the scene of the Deva-kulā in his drama, *Pratimā Nāṭaka*. In the story of Rāma as given in the *Padma-purāṇa*, the poets have added the episode of the capture of the horse by Lava and Kuśa and of the subsequent battle between the uncle and the nephew, unknown to each other, as the nephew was born during the exile of the mother. In the *Uttara-Rāma-carita* of Bhāva-bhūti, Candra-ketu alone fought with Sita's sons and when Rama arrived the dispute was settled. In the *Rāmāyaṇa* of Kṛtī-vāsa in Bengal all the four brothers died in the battle and they were restored to life by Valmiki. The Śikṭas introduced the *Durgā-pūja* into the *Rāmāyaṇa* and the Sun worshippers, the *Āditya hṛdaya* mantra. Apart from these caprices of different poets, Valmiki's *Rāmāyaṇa* has gone through many recensions. European critics think that there are three recensions in the main, namely the Northern, the Southern and the Western. But in the present Catalogue I find that Bengal alone has many recensions. In page 4 the *Adi Kanda* has 2,850 ślokas and in page 19, 2,250 ślokas and both these MSS. come from Bengal written in Bengali character. I have a Bengali MS, down to the end of the *Kiṣkindhyā-kāṇḍa*, in which there is a detailed *Anukramanikā* in chap. III, Book I, which is wanting in every other MS and in every edition examined by me. In that *Anukramanikā* the *Laṅkā-kāṇḍa* ends with the fall of Rāvana. With *Mandodarī-vilāpa* begins the *Abhyu-*

daya kanda which ends with the exodus of the R̥sis from the Court of Rama, then commences the Uttara-kanda ending with the Horse Sacrifice and then the rest as the Bhaviṣya-kanda, all these three being parts of the Uttara-kanda. This is so different from other recensions that it would be bold not to call it a distinct recension, as the other recensions end the Book VI with the coronation of Rama at Ayodhya and do not speak of the Abhyudaya kanda at all. I append a tabular statement of the variations of chapters in different MSS and printed editions of the Ramayana examined by me, and the variations are such that they cannot but be called recensions. Much less variation in the Vedas constitutes a recension, for instance, the recensions of the Mandhyadīni and Kanva Samhitā differ only in words and phrases.

The language of the epic is another question of very great difficulty. The songs on which
The language it is based were composed in the spoken

language of the time in which the sacrifices were performed. It is not known what the spoken language was during the Vedic period. It was certainly different from the language of the Vedas. The Ramayana was written in what is called the Ārṣa language. We have no grammar of this language. It is not the language as purified by the exertions of the three Munis, Panini, Katyayana and Patañjali, because Valmiki certainly flourished long before them. It has many archaic forms not covered by Chandah Sūtras of Panini. It is still more unfortunate that the language of every recension of the Ramayana differs from that of another. The Bombay recension is justly said to be the most archaic but nobody can say that it was in this language that Valmiki wrote his immortal poem. The Bengal recensions differ widely from those of Western

India I will give some instances. In the description of the *Aśva-medha* performed by *Daśaratha* (Chapter XIII of the First Book), in the Bombay recension, there are many technical sacrificial terms such as *pravargya*, *upasada*, *pratas-savana*, *madhyadina-savana*, *tṛtiya savana*, *citā*, *garuda*, *niyukta*, *śamitra* and so on. These in the Bengali recension have been either omitted or changed, as the Bengali brahmanas were not as proficient in Vedic Sacrifices as the western brahmanas were. The whole poem has been modernized to suit the capacity and taste of the hearers of the recitation. This modernization is a great source of trouble in Indian literature. Everyone in Bengal knows how the songs of the immortal poet *Vidyapati* of Mithil were so modernized and Bengaliised in the last four centuries that it was with a good deal of research that the late lamented *Babu Rāja Kṛṣṇa Mukherji* found that *Vidyapati* was a Maithila brahmana and that he wrote in his mother-tongue and not in Bengali.

The author of the *Ramayana* is *Valmiki*. He describes himself in many recensions as *Pracetaso'smi* *dasamah*, I am tenth in descent from *Pracetah*. In some again he calls himself *Cyavan-putrah*, "I am the son of *Cyavana*." These two statements can be reconciled by taking *Cyavana* to be the ninth and *Valmiki* as the tenth from *Pracetah*. But the difficulty is that in the works on *gotra* and *pravara*s that have been published, the descendants of *Pracetah* are nowhere enumerated. Of the ten *Prajapatis* to whom brahmanas pour water everyday the progeny of *Marici*, *Atri*, *Angirah*, *Pulaha*, *Pulastya*, *Kratu*, *Bṛghu* and *Vasiṣṭha* are enumerated in different works but that of *Narada* and *Pracetah* are nowhere to be found. *Valmiki's* name occurs only once and that among the *Bṛghu*s. This must be some

other Valmiki and this is mentioned by Āpastamba only and by no other writer on gotra and pravaras. Valmiki, the tenth in descent from Pracetaḥ and the son of Cyavana is therefore not one of the Rṣis recognized by these authors. Who is he then? He must be regarded as outside the Rṣis who have either gotras and pravaras both or pravaras only and no gotras. Yet he is a Mahārṣi whose āśrama was at Citrakūṭa when Rāma was there and who subsequently migrated to the confluence of the Ganges and the Tamasa at the time of the exile of Sita. He, therefore, wrote a chandah which is not Vedic and a language which is modern compared to the Vedic language. Valmiki's language is designated Ārṣa and not Vedic. When he wrote his famous verse Ma Nīṣada, etc., Brahma appeared before him and told him that this was a new chandah and a new language other than that of "mine," that is, Vedic. It is a language more modern than the Vedic but the recensions have made it first classical Sanskrit and then the Paurāṇic language throughout and it is being written in modern vernaculars.

Asked by Rama in the Uttara kanda, Kusa and Lava said, "*Valmiki Bhagavan is the author of the Ramayana, he has come in the sacrificial assembly. He has written the account of your life in full detail. The high-souled Bhargava has thrown hundred episodes in it. There are five hundred cantos in the six kandas from the Ādikanda and then the Uttara-kanda. All this is by our high-souled guru.*" So Valmiki wrote the main story and Bhargava gave the episodes at a subsequent period. We find the same process of adding episodes in the Bengali Mahabhārata.

In the oldest MS of the Bengali Mahabhārata by Kāśi

Dasa dated 1579 A D kept in the Library of the Bangiya-Sahitya-pariṣad there are these verses —

পরশর স্মৃত মুখে হইল সম্ভব । অমল কমল দিব্য ত্রৈলোক্য দুগ্ধত ॥

গীত অৰ্থ কৈলা তাহা সুগন্ধি নির্মাণ । কেশব রচিত তাহে বিবিধ আখ্যান ॥

হরি সে উদ্ভব সেই প্রচণ্ড তপনে । ভারত পঞ্চজ ফুটে যার দরশনে ॥

“From Vyasa's mouth was produced the pure lotus rare in the three worlds Sugandhi wrote it in vernacular poetry Kesava threw many beautiful stories in it Then arose Hari He is like a fierce sun and the lotus of the Mahabharata bloomed at his sight”

Here Sugandhi wrote the main story, Kesava wrote the episodes and Hari brought all these together and the developed product is the Bharata

The extent of the Ramayana as given in the Bombay recension is 24,000 slokas, 500 cantos and six landas with Uttara and Bhavishya [Kandas ?] This is rather obscure Are Uttara and Bhavishya to be included in the 24,000 slokas and 500 cantos? The language is not clear As a matter of fact if any meaning is to be made out of it, it means, that the extent given is that of the six kandas only For that recension in seven landas contains 658 cantos Leaving out 111 of the Uttara, the six books will contain 547 cantos only, which in the loose way of saying would be reckoned as 500 If it be so, the extent in slokas too of six books will be 24 000 But that is not the case The extent of seven books is 24 000 slokas This difficulty has been solved, by the earliest extant commentary of the Ramayana, the Kataka, of which only one copy nearly complete is to be found in the Tanjore Library, by summarily rejecting the sloka, containing the extent, as an interpolation on the ground that six books contain 536 cantos and not 500, that the extent

in cantos of the Uttara is not given, and that there are more ślokas than 24,000. But so far as my experience goes these are not exact numbers but only approximates so that the number 536 will not vitiate the loose statement that the six books are composed of five hundred cantos. But the difficulty is in the extent in ślokas. It is not known what recension was used by the author of the Kataka. If he means that six books only contain 24,000 his recension must be very different from ours which contains about 20 to 21 thousand in the six kāndas.

In giving the extent of the Rāmāyana, it is sometimes stated "sa-bhaviṣyam," sometimes "sabhaviṣyam, sahottaram." Those who say the latter, think that the Bhaviṣya-kānda and the Uttara-kānda are compressed into one book. Most probably they think that the portion from the coronation of Rāma to his Horse-Sacrifice is Uttara-kānda and from the Horse-Sacrifice in which the Rāmāyana was recited by Kuṣa and Lava before Rāma, to his ascension to heaven is Bhaviṣya or future. But in a MS. of the Bengali recension in my possession, written by a reliable scholar of the last century, of which I have the first four books only, with an exhaustive Anukramanikā as the third chapter of the first book, the Anukramanikā speaks of an Ābhudayika-kānda in addition to Uttara and Bhaviṣya. It has taken away matters contained in 30 cantos from the Book VI in other recensions immediately after the fall of Rāvana and added it to Book VII. It has compressed all this matter into 117 cantos and called it Ābhudyika with Uttara and Bhaviṣya.

the Ādi kānda with that by Rama in the Uttarakanda will show that when the Uttara kānda was written the details of the sacrifice were forgotten. While in Book I the author shows an intimate knowledge of the details of the sacrifice using all sacrificial technicalities, in Book VII he deals with the grandeur of its preparation only. It may be said that repetition has been avoided, but Valmiki often repeats the same description in the same language almost in the same page in the genuine Books II to VI. The transfer of the scene of the Horse-Sacrifice from the banks of the Sarayu near Ayodhya to the Nimiṣaranya is also significant, for Naimiṣa became celebrated as a holy spot long after Rama. The Puranas, which presuppose the existence of the Mahabharata, were repeated there by the disciples of Vyasa and that fact made it famous as a holy place.

Hanumana, in the Uttara kanda, is said to have studied the Vyakarana Śāstra with the Sun god and that Śāstra with its Vṛtti, Samgraha and Bhaṣya can be no other than the work of Panini. This incident cannot be written by Valmiki as Panini is much later. Most of the events in Agastya's narration of the career of Ravana are repetitions of what has already been said in the Books II to VI. Such repetition is unnecessary.

To determine what portion of the Ramayana is by Valmiki and what not, it may be taken for granted that those chapters which have at the end a phala sruti

It was no part of
Rāmāyana

are independent works thrown in the Ramayana for serving some purpose. Thus the very first chapter of the Ramayana Book I is an interpolation. It is in the form of a Pauranika interlocution, not suited to an epic. Even

in this chapter there is no incident belonging to Book VII, therefore, that book is later. There is a verse in every body's mouth, and it will be proved later on to be very old, in which no incidents of Book VII are mentioned. The verse runs thus —

पूर्वं रामतपोवनादिगमनं हत्वा मग्नं काश्चन
 वैदेहीक्षरणं जटायुमरणं सुग्रीवसम्भाषणम् ।
 बालिनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनम्
 पञ्चाद्रावण-कुम्भकर्ण-हननं एतद्भिः रामायणम् ।

This verse is found in Agniveśa's Ramayana which is very old, going several centuries before Christ.

Ramayana is often recited in Hindu Society as a vrata or religious vow. The concluding ceremony is called Udyapana. The Udyapana of the recitation of the Ramayana is not his ascension to heaven, but his patabhisheka, the last incident of Book VI (see our Catal., Vol. III, No. 2887). In the Rama lila celebration, too, the concluding act is the coronation of Rama and not his going to heaven. Kavi raja's Raghava-Pandavira also ends in the coronation of Rama and Yudhisthira. The subsequent history both of Rama and Yudhisthira was known to Kavi raja who belonged to the 7th and 8th centuries A.D. But he chose to stop at the coronation. Why?

No incident of the Uttara kanda is found in the story of Rama, in the Mahabharata, in the Dasaratha jatala, and in the Ramayana as found in Java, Bali and other islands too. The story of Ramayana as given in the *Maha vibhassa* in the Chinese language extends from the abduction of Sita to her rescue.

From all these it would appear that in the original Ramayana, Uttara kanda formed no part. We hear of the

Uttara-kāṇḍa for the first time in Chap. III, Book I of the Rāmāyana, verse 38 and 39, where the exile of Sītā is undoubtedly mentioned and it is an incident of Book VII. In some of the Purāṇas containing the story of Rāma, Uttara-kāṇḍa has been added. Padma-purāṇa Ananda-stoma edition adds the fight between Śatrughna and Puṣkala and Lakṣmana on one side and Lava and Kuṣa on the other and the cue has been taken by other Purāṇas.

Apart from the unauthoritative character of the Uttara-kāṇḍa as a whole, there are

Interpolations

chapters all through the work which are regarded as interpolations not only by European but even by Indian critics both of the old and the new Schools. The most merciless of them is the earliest commentator of the Rāmāyana yet known. His name we do not know, but his commentary is called Kataka, the purifier. He says "I prefer the Rāmāyana which has six kāṇḍas and 24,000 Ślokas of 24 letters."

अन्वायष्टाक्षरीकृतस्त्यष्टश्लोकसहस्रकम् ।

सहाधोडात्मकाश्च यत् तदामायणमादिष्टे ।

This means 24,000 ślokas of 24 letters each, i.e. 18,000 ślokas according to śloka metre.

Kataka summarily rejects the verse—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्वि ।

तथा सर्गशतान् पञ्च षट्काण्डानि तथोत्तरम् ।

The reason for rejection is given in the following words by Burnell, p. 178b: "The grounds on which the author of the Kataka rejects verses and even whole chapters (especially in the Uttara-kāṇḍa) are: (1) that such do not occur in old MSS., (2) that they contain statements inconsistent with the subject or what has been

already said " So the author does not reject altogether the Uttara-kanda but he is merciless there in rejecting chapters

If a sloka, a word, a phrase, nay a whole chapter is not found in ancient and authentic MSS, it is very probable that it is an interpolation To convert a hero of the early Aryans into a national hero of later times much has been early interpolated by singers and redactors Rama's sense of duty to his people and his strict adherence to his coronation oath may be exemplified by self-sacrifice in exiling Sita His sense of justice is exemplified by the story of the dog who was Sarvartha siddha in his previous birth, his devotion to the ancient religion of the Aryans, by his love of sacrifices which he undertakes not for any specific object but as a Dharma-setu or religious duty His expedition to find out and kill the Śudra practising austerities is attributed to the same motive The expeditions against Lavana and the Gandharvas are ascribed to his desire to protect r̥ṣis and other peaceful subjects

Two classes of interpolations are patent (1) the chapters with phala sruti are independent treatises thrown in the main work and (2) chapters which look like Paurāṇic interlocutions, such as the story of Ravana's early career told by Agastya at Rama's request, ancient legends told by Viśvamitra and Śatananda, and stories of ancient sacrifices told by Bharat and Lakṣmana are also thrown in in a similar manner

Numbers 3133 to 3140 form a complete copy of the Ramāyana with Book VI twice over It is in Uddia character and is a distinct recension So are the MSS 3141, 3143 and 3142, constituting a complete copy, and a distinct recension in Bengali character In No 3156 Abhyudayaika

kāṇḍa has been put in the Laṅkā kāṇḍa and not in the Uttara kāṇḍa as in the Anukramanika of my MSS. In 3157, the birth of Pururavas is put at the end of the Rāmāyana. In the Bengal districts adjoining Mithilā, Bengālī MSS. are often dated in the La. Saṃ as in the case of 3164.

Number 3165 contains a commentary of the Rāmāyana written in the interest of the Rāmanuja Sect by Govinda rāja, a disciple of Saṭhaka who makes his obeisance to Yāmuna Ācārya, Lal ṣmana and the succession of Gurus of the sect. The general name of the commentary is Rāmāyana bhūṣaṇa but the commentaries of different Kāṇḍas are given the names of different ornaments of the decoration thus the commentary of the Bala kāṇḍa is called Mani manjira, that of Ayodhya kāṇḍa Pītambara or yellow robe that of Āraṇya māni mekhala jewelled waist band, that of Kiṣkīṇḍhya Mukta hāra pearl necklace and so on. The commentator was induced to write in a dream by many learned men flocking to the door of the muni Veṇī āṭa nātha in the Anjana hill. He had the benefit of a large number of previous commentaries. He was completely under the guidance of his Guru Saṭhaka. In number 3166 the commentary of the fifth and sixth Books is by Govinda rāja but that of the seventh is not by him. It is by Śiva hāṭa Paṭhālā of Benares.

The commentary on the Rāmāyana entitled Rāmāyana tilaka by a writer variously named Rāmanuja Rāmā Śarma and Rāma Varma is very nearly complete in four numbers 3167 to 3170. Rāma Śarma says his commentary makes the Rāmāyana purer than even the Kāṭaka.

A third commentary, in this Catalogue, of the Rāmāyana is called Manohara by Loka nātha Cakra vartti and

runs through three numbers 3171 to 3173 on Bāla, Ayodhya, Aranya and Kīṣkindhā kandas. Loka-natha says that he has improved upon the commentaries by Vimala-bodha and Sarvajña. Loka-natha seems to have been a disciple of Caitanya, and was born near Tala khadī in Jessore, lived at Vrnda vana and was the Guru of Narottoma Thakura who was one of the leaders of the sect during the last half of the sixteenth century. Loka-natha was regarded as an authority on the Rāmāyana, the Puranas and the Mahā-bharata. In 3262 Loka-natha says that the word Kīṣkindhya may be spelt with Yakāra and without it.

Gunarnava Kṛṣṇa-tīrtha was an expert in Rāmāyana. He freely used the commentaries of Vimala and Sarvajña and he made his son Lakṣmī kanta write a commentary according to his own ideas. The commentary is short with 1,800 slokas only. Lakṣmī kanta says that the Ādi kanda gives the past history and the Uttara kanda gives the history of the subsequent events. The other five kandas are concerned with Rama alone. The derivation of the names is patent. The Sundara kanda is so called because it treats of superhuman exploits. The author often points out the inconsistency of statements in different parts of the work.

The most important works on the Rāmāyana are numbers 3177 to 3179, all attributed to Agnivesa, a rṣi. The first two are in a long metre called शार्ङ्गविक्रीडित. They are one and the same work and consist of 102 and 104 verses respectively. They give the dates or events in the Rāmāyana measured in the years of the ages of Rama and Sita and at the end of No. 3177 occurs the sloka पूर्व रामतपोवनादिगमनं कृत्वा मग्नं काचन, etc., as 104, confining Rāmāyana to Books II to VI, though in the verses

Nos. 100, 101, and 102 of Catal. No. 3177 and verses 99, 100, 101 of Catal. No. 3178 mention is made of some events of the Uttara-kāṇḍa. The work is called Śata-śloki Rāmāyaṇa and so the last two of these verses may be regarded as interpolations. This will lead to the supposition that Agniveśa, whose medical Saṃhitā was revised by Caraka at the court of Kaṇṣka, did not make any mention of the Uttara-kāṇḍa. No. 3179 in 59 Anuṣṭup verses is still more important as Cārāyaṇa is mentioned there as one of the disciples of Agniveśa, for whose benefit the work was written. Cārāyaṇa is a well known author. When the Kāma-Śāstra was split up into seven śāstras, Cārāyaṇa wrote the first śāstra which has been abridged by Vātsyāyana in the Sāmānyādhikarana of his work.

In the commentary of that Adhikarana, Cārāyaṇa is said to have introduced a luncheon in the morning. There is a Kārāyaṇa (Sanskrit Cārāyaṇa ?) who flourished in the court of Prasena-jit, King of Kosāla, who was a contemporary of Buddha. So Cārāyaṇa is a well-known figure in ancient India several hundred years before Christ. Agniveśa for the benefit of Cārāyaṇa gives similar dates of the events of the Rāmāyaṇa measured in the years of the ages of Rāma and Sitā. The last verse gives the extent of the work as 59 ślokas but the MS. contains 66. So verses 59 to 65 are interpolations and they contain the events of the Uttara-kāṇḍa, thus it is found that in the early centuries B.C. Uttara-kāṇḍa of the Rāmāyaṇa was unknown to Agniveśa and Cārāyaṇa. The contents of this MS. is given in full here.

रामायणसूत्रम् ।

बालावबोधकमनल्पधियामपूर्व-

कृत्यतिहेतुमिदमन्वययोगनाभिः ।

साकाङ्क्षशब्दविरुद्धार्थकर महाघै
 रामायणस्य हृदय विदग्धेऽग्निवेशम् ॥ १ ॥
 चारायणादिशिष्याणामवबोधविधित्स्या ।
 चके रामायणे श्रेयदुर्बोधपददोषिका ॥ २ ॥
 चरित रामचन्द्रस्य महापापप्रणाशनम् ।
 ज्ञानदृष्ट्या यथा दृष्ट तथा वक्ष्यामि सिद्धिदम् ॥ ३ ॥
 राम पञ्चदशे वर्षे षड्वर्षमपि मैथिलीम् ।
 उपयेमे त्वयोध्याया द्वादशाब्दानुवासे स ॥ ४ ॥
 सप्तविंशतिमे वर्षे यौवराज्यमकल्पयत् ।
 राजा रामाय कैकेयो वरद्वयमयाचत (?) ॥ ५ ॥
 तयोरेकेण रामस्तु ससौत सहजप्लव्ण ।
 समाश्रतुर्दशारणे दण्डके वासमादधौ ॥ ६ ॥
 द्वितीयस्तु बरो राज्य भरत समकारयत् ।
 सप्तविंशतिवर्षाणि रामस्यापि तदाभवत् ॥ ७ ॥
 षष्टादश तु वर्षाणि सौतायाश्च तदाभवत् ।
 त्रिरात्रमुदकाक्षारस्वतुर्घेहि फलाशनम् ॥ ८ ॥
 पञ्चमे चित्रकूटादौ रामो वासमयाकरोत् ।
 अथ त्रयोदशे वर्षे पञ्चवत्या महामना ॥ ९ ॥
 रामो विरूपायामास शूर्पनखा निशाचरौम् ।
 ततो माघसिताष्टम्या मुहूर्त्ते वन्दसञ्चके ॥ १० ॥
 राघवाभ्यां विना सौतां जहार दशकान्धरः ।
 मार्गशुक्लदशम्यान्तु वसन्तौ रावणालये ॥ ११ ॥
 सम्पातिर्दशमे मासि व्याचक्षौ वानरेषु ताम् ।
 एकादश्या महेन्द्राग्राते पुत्रुवे श्रतयोजनम् ॥ १२ ॥
 हनुमान निशि तस्या तु क्ष लङ्का पर्य्यचालयत् ।
 तदात्रिशेषे सौतया दशम हि हनुमत ॥ १३ ॥
 द्वादश्या शिशपावृक्षे हनुमान् पर्य्यवस्थित ।
 तस्या निशायां सौताया विश्वासालापसत्कथाम् ॥ १४ ॥

अक्षादिभि चयोदश्यां ततो युद्धमवर्त्तत ।
 वधोऽक्षस्य कुमारस्य वनविश्वसग तथा ॥ १५ ॥
 ब्रह्मास्त्रेण चतुर्दश्यां वद्ध शक्रजिता कपिः ।
 वद्धिना पुच्छमुत्तेन लङ्काया ददन तथा ॥ १६ ॥
 पौर्णमास्यां महेन्द्राक्षौ पुनरागमम् कथे ।
 पौष्पामितप्रतिपद पञ्चभि पथि वासरे ॥ १७ ॥
 पुनरागम्य मष्टेऽद्धि ध्वस्त मधुवन च नै ।
 सप्तम्या प्रथमिज्ञान (स्य) दान शुद्धिनिवेदनम् ॥ १८ ॥
 अष्टम्युत्तरपक्षगुन्यां मुहूर्त्ते विजयाभिधे ।
 मध्य प्राप्ते सप्तस्वाशौ प्रस्थान राघवस्य च ॥ १९ ॥
 वासरे तृष्टमेऽम्नोद्यौ खन्धावारनिवेशनम् ।
 प्रौढशुद्धप्रतिपद तृतीया यावदम्यधे ॥ २० ॥
 उपस्थान ससैन्यस्य राघवस्य बभूव च ।
 विभौघशततुष्ट्यां च रामेण सह सगत ॥ २१ ॥
 (No number is given to this verse)
 समुद्रतरणार्थाय पञ्चम्या मन्त्रमूहत्तु ।
 प्रायोपवेशनक्षके रामो दिनचतुष्टयम् ॥ २२ ॥
 समुद्रादरत्नाभश्च सेतूपायप्रकीर्त्तनम् ।
 सेतोदशम्या आरम्भ चयोदश्या समापनम् ॥ २३ ॥
 चतुर्दश्यां सुवेलाद्ये राम सैन्य न्यवेशयत् ।
 यौगमास्या द्वितीयान्त त्रिदिनै सैन्यतारणम् ॥ २४ ॥
 तृतीयादिदशम्यान्त पूर्णं तद्विषाष्टकम् ।
 शुक्रसारण्यो सैन्यप्राप्तिरेकादशौदिने ॥ २५ ॥
 माघ्यसितायां द्वादश्या सैन्यसंस्थानमेव च ।
 श्रादूलेन कपीनां च सारासारोपवर्णनम् ॥ २६ ॥
 चयोदश्याद्यमायावत लङ्काया दिवसै त्रिभि ।
 रावण सैन्यसंस्थान रणायोत्साहन व्यधात् ॥ २७ ॥
 ययावथाकृदो दूत्ये माघे शुक्लादिवासरे ।
 मोतायाश्च तदा भर्त्तुर्भायाभुयसादिदग्धनम् ॥ २८ ॥

माघशुक्लद्वितीयादिदिनैः सप्तभिरष्टमीम् ।
 रक्षसा वानराणाञ्च युद्धमासीत्सुदारणम् ॥ २८ ॥
 माघशुक्लनवम्यान्तु राजाविन्द्रजिता रणे ।
 रामलक्ष्मणयोर्नागपाशैर्वज्रो बभूव च ॥ २९ ॥
 वानरेष्वाकुलीभूतेष्वनुत्साहेषु सर्व्वतः ।
 नागपाशविमोक्षार्थं दशम्या गरुडोऽभ्यगात् ॥ ३० ॥
 व्यवहारो माघशुक्ल एकादश्यां दिनद्वयम् ।
 द्वादश्यामाङ्गनेयेन धूम्राक्षस्य वधः कृतः ॥ ३१ ॥
 त्रयोदश्यां तु तेनैव निहतोऽकम्पनो रणे ।
 माघशुक्लचतुर्दश्यां यावत् कृष्णादिवासरः ॥ ३२ ॥
 त्रिदिनेन प्रहस्तस्य नीलेन विहितो वधः ।
 फाल्गुनासितद्वितीया-चतुर्थ्यन्तं त्रिभिर्दिनैः ॥ ३३ ॥
 रामेण तुमुले युद्धे रावणो नावितो रणात् ।
 पञ्चम्यास्त्वष्टमी यावत् रावणेन प्रणोदिते ॥ ३४ ॥
 कुम्भकर्णोत्थापनेऽभृत् व्यवहारश्चतुर्दिनम् ।
 कुम्भकर्णो दिनैः षड्भिः नवम्यास्तु चतुर्दशीम् ॥ ३५ ॥
 रामेण निहतो युद्धे बाव्याहारो बभूव च ।
 अमावास्यादिने शोकादवहारो बभूव च ॥ ३६ ॥
 फाल्गुनस्य प्रतिपदः चतुर्थ्यन्तं चतुर्दिनैः ।
 नरकान्तप्रवृत्तयो निहताः पक्षराक्षसाः ॥ ३७ ॥
 पञ्चम्याः सप्तमी यावत् अतिक्वायवधक्यहात् ।
 अष्टम्यां द्वादशी यावत् निहतौ दिनपक्षकात् ॥ ३८ ॥
 त्रिकुम्भकुम्भ-वधं तु मकराक्षचतुर्दिनैः ।
 चैत्रकृष्णद्वितीयायां सैन्यं शक्रजिता जितम् ॥ ३९ ॥
 तृतीया सप्तमी यावत् दिनपक्षक्रमेव च ।
 औषध्यानयन्यग्रान्तदामुदवहारकः ॥ ४० ॥
 (There is no number here, too.)
 अष्टम्यां गव्येर्मायामैषिणीवधमम्भवा ।
 शोकावेष्टाक्षया रामश्चक्रे सैन्यावहारकम् ॥ ४१ ॥

ततस्त्रयोदशौ यावत् दिने पञ्चभिर्मिन्द्रजित् ।
 लघ्नेन चतुर्ध्वे विप्रितोऽभिचरन् प्रमात् ॥ ४३ ॥
 चतुर्दश्या दशमोद्यो गगदीक्षाविधिं व्यधात् ।
 अमाशम्यां ययौ वीरो युद्धाय दशकन्धः ॥ ४४ ॥
 चैत्रशुक्लप्रतिपदं पञ्चम्या दिनपञ्चके ।
 रावणस्य प्रधानानां युध्यतामभवत् क्षया ॥ ४५ ॥
 चैत्रपक्षप्रथमो यावत् महापाशादिमरणम् ।
 चैत्र शुक्ल नवम्यान्तु सौमित्रे शक्तिभेदनम् ॥ ४६ ॥
 कौषाविष्टेन रामेण हावितो दशकन्धः ।
 मोक्षादिराज्जनेन लघ्नाकार्यमुपाहृत ॥ ४७ ॥
 दशम्यामवहारोऽभूत् रात्रौ युद्धं त्यक्तसौ ।
 एकादश्यां तु रामाय रथं मातलिगणपत् ॥ ४८ ॥
 अष्टादशदिने रामो रावणं दैरघञ्जयोत् ।
 द्वादश्यां शुक्लपक्षस्य यावत् क्षणचतुर्दशी ॥ ४९ ॥
 माघक्ष्णप्रतीयायाश्चैत्रशुक्लचतुर्दशी ।
 अष्टादशीतिदिनान्येव मध्ये पञ्चदशाहकम् ॥ ५० ॥
 युद्धावधारं मय्यामस्त्रिसप्ततिदिनान्यभूत्
 सक्ताहो रावणादीनाम् पौर्णिमायां दिनेऽभवत् ॥ ५१ ॥
 वैशाखादितिथौ राम उवाच रणभूमिषु ।
 अभिविक्तो द्वितीयायां लङ्काराण्ये विभीषण ॥ ५२ ॥
 सीतायुद्धिस्तृतीयायां देवेभ्यो वरलभनम् ।
 वैशाखस्य चतुर्दश्यां राम पुष्पकमाश्रित ॥ ५३ ॥
 विद्यापसा ययौ तूर्णं भूयोऽयोध्यां पुरीं प्रति ।
 पूर्णे चतुर्दशे वर्षे पञ्चम्या माघवस्य तु ॥ ५४ ॥
 भरद्वाजाश्रमं रामं भगवन् समुदागमत् ।
 गन्दीयामे ततः यथां भरतेन समागत ॥ ५५ ॥
 भगव्यामभिविक्तोऽन्नावयोध्यायां रघूदध ॥
 दशाहाधिकमासाश्च चतुर्दश द्वि मैथिली ॥ ५६ ॥

उवास रामरहिता रावणस्य निकेतने ।
 द्विचत्वारिंशके वर्षे रामो राज्यमवाप्तवान् ॥ ५७ ॥
 सौतायाश्च त्रयस्त्रिंशद्वर्षाणि तु तदाभवत् ।
 सौतायास्तद्दिनादूर्ध्वं नवम्या प्रौष्ठपादिके ॥ ५८ ॥
 जानकौगर्भमाघत्त रघुवंशोद्भवोजसा ।
 सप्तमासाहिते गर्भे त्यक्ता वाल्मीकीयाश्रमे ॥ ५९ ॥
 चैत्रयुक्तस्य द्वादश्या त्यक्ता सौमित्रिणा च सा ।
 आषाढयुक्तनवमौदिने तु जनकात्मजा ॥ ६० ॥
 वाल्मीकेराश्रमे पुत्रद्वितय समजीजनत् ।
 षड्भि षष्ठा समधिका नववर्षशतानि तु ॥ ६१ ॥
 वाल्मीकेराश्रमे सौता सपुत्रा न्यवसत्किल ।
 भूमौ गतायां सौतायां सपुत्र किल राघव ॥ ६२ ॥
 दशवर्षसहस्राणि बुभुजे केवला मुव ।
 अयोध्या स्वर्गते रामे श्रुत्या वर्षशतानि षट् ॥ ६३ ॥
 चत्वारि च कुश प्राप्य निवेशमुपलप्स्यते ।
 अग्निवेशेन मुनिना विहित बालबुद्धये ॥ ६४ ॥
 रामायणीयमखिल रघुस्यमिदमुत्तमम् ।
 एकोनषष्टिश्लोकात्म सारं रामायणोद्भवम् ॥ ६५ ॥
 यः शृणोति नरस्तस्य भुक्तिमुक्तिर्न दूरत ।
 इत्यग्निवेश मुनि-कृत रामायणरघुस्य समाप्तम् ॥ ६६ ॥

Rāmāyana-Katha-sāra by Kṣemendra has been published in the Kāvya-māla Series as Rāmāyana-maṇjarī. It gives in Kṣemendra's inimitable verses the whole of the story of the work from one of the Northern recensions. This abstract was made at Kāśmīra in the eleventh century of the Christian era.

Sarāṁṣa-Rāmāyana by Śrīdhara Śarma Śūri, 3182, is a poem on Rama by one who believed Rāma to be the

dispenser of Spiritual blessings He follows the main story but, omits many episodes

Rāmāyāna Sāra by Appaya Dikṣita No 3183, thinks that Rāmāyana is a work written for the glorification of Śiva This is the author who wrote so many works on a variety of subjects in the beginning of the seventeenth century in Southern India This short work consists of 25 verses with a learned commentary The 25th verse has been quoted in the Catalogue The seventeenth is here given to make the author's object clear

इत्य तव अतिश्रुतप्रयित परत्वन्
 प्राधावित मरुहर प्रतिपादनोयम् ।
 दार तु रामचरित कविना गृहीत
 रामायणे सदितमुत्तमकाव्यरत्ने ॥ १७ ॥

The Kathas of the Rāmāyana, of the Mahabharata and of some of the Puranas have been explained in the Catalogue They form a literature peculiar to Bengal and during the earlier years of British rule The Kathas relating to Rāmāyana have been described in Nos 3184 to 3189

YOGA VAŚIṢṬHA RĀMĀYANA, 3190-3204

This is a big work, said to be in 56 000 slokas, of which the Ramayana in slokas 24 000 is but the preliminary It is in the form of a Purana with Ṣat-samvada or three sets of interlocuters (1) Vaśiṣṭha and Rama (2) Valmiki and his pupil Bharadvaja and (3) Agnivesya and his son Kārunya There is another set, too Suruci and the Deva duta The scene of the first interlocution is laid at the Court of Raja Dasa ratha at a time when Viśvamitra came to beg of the Raja that Rama should be sent with him to protect his sacrifice Rama was found in a very melancholy mood and he

began to ask many subtle and abstruse questions on salvation, indifference to the affairs of the world and so forth. This work is generally included by the Cataloguists in Vedānta but its form and contents justify me in putting it here. It is a very modern work as it mentions Buddha and includes theories of later Vedāntists. It speaks of the invasions of the eastern regions by the King of Kāpnāṣa which event took place in 1023, of the subjugation of the mlecchas of Uttarāpatha by the King of Surāṣṭra and of the revolts in Mālava and N.W. India (Utpatti prakarana Canto 17, verses 18-30).

For other informations about the work see I.O. Catal. 2407, 2414 to 2432). This work is represented in our numbers 3108, 3201. Our Catalogue number 3190 seems to be an abstract of the Yoga-vāṣiṣṭha Rāmāyana though the prakaranas are not marked in the same way as in the original. Another abstract, but longer in extent, is to be found in Catalogue No. 3191. It follows the original in the matter of arrangement but it mercilessly cuts short all poetical embellishments. Catalogue No. 3193 is a curious work. It is attributed to Vāṣiṣṭha and is called Rāmo-ttara-carita. It commences with the Horse-Sacrifice of Rāma. Lava and Kuṣa capture the horse, and there is a fierce fight after which the father and the sons are reconciled and Sītā goes to the sacrifice with her sons singing the Rāmāyana. It has 14 Cantos. It has nothing to do with Yoga-vāṣiṣṭha Rāmāyana though many verses are to be found in Vālmiki's Rāmāyana. The story of the fight with the sons of Rāma seems to have been taken from Kṛttivāsa's Bengali Rāmāyana written in the first half of the 15th century and it passes as the Uttara Kānda of Yoga-vāṣiṣṭha. Number, 3195 is simply the 69th chapter of the Yoga-vāṣiṣṭha Rāmāyana Utpatti prakarana.

Numbers 3203 and 3204 contain selected verses from the big *Yoga-vāsiṣṭha* with *Mahā-dhara's* and *Madhava's* commentaries in Sanskrit and Marāṭha respectively

Adbhutottara-Rāmāyana (3205-8) is said to be an extra book to the *Rāmāyana*. It contains 27 cantos and is attributed to *Valmiki*. In the first five cantos it treats of the *Bala-kāṇḍa* in cantos XII to XVI, it goes over the same grounds as some of the chapters of *Bhagavad gīta* and in the latter cantos speaks of *Ravana* with one thousand heads, the elder brother of his namesake with ten heads and living at *Puṣkara*, an island. *Sitā* led an expedition against him and killed him thus showing that she was superior in power to *Rama*. It is written for the glorification of *Sita*.

MAHĀBHĀRATA

The Mahabharata is said to be of one hundred thousand slokas in extent. But what is the meaning of "the sloka"? It is not a verse, not a stanza, not a couplet, not anything connected with versification. It is a technical term in use among the scribes and vendors of MSS. It is an unit of measurement, it means thirty two akṣaras or syllables. The scribes and vendors are paid by so much per thousand slokas. The Mahabharata is one hundred thousand slokas, i.e. the copyist is paid hundred times the unit of payment. The word sloka in works on prosody may mean the anuṣṭup metre but here it means not the metre but the syllables only.

This system of payment involved no hardship on the copyist and is very fair to him. He gets credit for whatever he writes, the colophons, the uvāṣas, the post colophons and even the numerical figures given at the end of each verse and each chapter. Whenever and wherever the scribes work was a profession this system prevailed and even now it prevails in many provinces. In Benares, Mathura, Rajputana, Bombay and other places in India in Nepal and Kashmir this is the prevailing system. Not only versified works and works in prose and verse are measured by slokas of thirty two syllables but even works written entirely in prose. The purāṇas are all measured in slokas of thirty two syllables, the Arthaśāstra, the Kamaśāstra which are in prose and verse are measured by the same unit and even such prose works as the Prajñā paramitas, of various recensions are measured by hundred thousand twenty five thousand,

tên thousand, eight thousand and even seven hundred ślokaḥ. The Mahā-bhārata in a similar way is measured by ślokaḥ of thirty two syllables and called Śāṭa sahasrikā samhitā.

These are solid facts about which there is no gainsaying, but still sometimes the Mahā-bhārata is said to be measured in verses and the meaning of the word śloka as

*How confused are we
in its meaning*

32 syllables is ignored and there is confusion. The cause of this confusion is that in many provinces and in many periods of time professional scribes were not employed but kāyasthas were employed on pay and free board for copying MSS. In Bengal this system seems to have prevailed for centuries. In I O Catalogue is found a MS belonging to Vidya nivasī copied by a Śudra named Kavi candra for a pay in 1588 (I O Catal No 1385). A MS of the Kalīl 1 maṅgala was copied at Calcutta in 1753 for a couple of rupees and a piece of cloth. My mother's father employed two kāyasthas to copy Puranī MS. Hence in many provinces the word śloka did not mean 32 syllables and they tried to explain the term one hundred thousand in a variety of ways and created confusion and European Orientalists not knowing the system of copying MSS in India are quite at sea. It is only by long study and careful thought that the confusion will be cleared.

Almost every old copy of the Mahā bhārata differs from its neighbour, there is not only difference of readings and omissions and insertions of verses, but entire chapters and sectional parvas are often added or subtracted. Thus according to the Kumbha konam edition there are 98 parvas, 2312 chapters 96 645 verses in the Mahā bhārata but according to the same edition the Bom-

*Where is the Mahā bhā
rata of 100 000 ślokaḥ?*

by edition with Nīla kaṇṭha's commentary has 185 chapters less. The late Pundit Jāyā candra Siddhanta bhāṣaṇa, who compiled an index of the Mahā bhārata, says that the Venkaṭeśvara edition agrees generally with the Burdwan and Vāṅga vasi editions but not with any other prints or MSS. The complaint is eternal that no two recensions agree and no two MSS agree. There is diversity everywhere and uniformity nowhere. But one cannot work without uniformity. But where is uniformity to be found in the Mahā bhārata?

The Parva samgraha parva gives the number of chapters and verses in each of the 18 major parvas in which the Mahā bhārata is divided. The numbers are given in words and I put them in figures in a tabular form.

		Chapters	Verses
I	Adi	227	8884
II	Sābhā	78	2511
III	Vana	269	11611
IV	Virāṭa	67	2000
V	Udyoga	186	6698
VI	Bhīṣma	117	5881
VII	Drona	170	8001
VIII	Karna	69	4961
IX	Salya	59	3280
X	Sauptika	18	870
XI	Strī parva	27	775
XII	Śanti	329	14732
XIII	Anuśānika	146	8000
XIV	Āśvamedha	101	3730
XV	Āśratavaśā	42	1711
XVI	Maṇuśā	8	340
XVII	Mahāprasthā	3	70
XVIII	Śrautaparva	5	600
		<hr/>	<hr/>
		1223	84876

I have consulted all available editions of the *Mahabharata* and many MSS but this table is uniform everywhere. In one or two prints, 329 of *Santi* is 339, but that diversity is very slight and the difference between *ś* and *ṣ* in old writings is so slight that one may be mistaken for the other, unless a man is an expert palæographer. Where everything in the *Mahabharata* is changing this table remains fixed and I believe like an anchor.

The figure 84,836 has been arrived at by counting the verses in every chapter. The *Mahabharata* of 84,836 verses if reduced to the standard of 32 syllables will be a lakh of slokas, if not exactly, so approximately, as it can be taken as exact. Nineteen hundred twenty three chapter colophons with 98 minor *parva* colophons and 18 major *parva* colophons would make 2039 colophons altogether. Each colophon on an average contains 48 syllables or one sloka and a half, this would make 3055 slokas. The prose narrations measured by the same standard would come to about 4,000 slokas and the extra syllables over and above 32, in longer metres would be about 4,000, the *Uvaca*s and the numerical figures at the end of each verse would come to about 4,000. Thus $85,000 + 3,000 + 4,000 + 4,000 + 4,000 = 100,000$. This is a rough and approximate calculation. An accurate calculation would come to very nearly the same result. This then is the *Mahabharata* in 100,000 slokas as described and detailed in the second minor *parva* of the major *Ādi parva*.

Jayacandra Sīdhanta bhūṣaṇa has shown, in a tabular statement, that the Bombay Venkatesvara edition, with which the Burdwan and Vangavasi editions

agree, differs from the standard set forth in the preceding paragraph in the following way --

	Chapter	Verse *
I Ādi	+7	-261
II Sabha	+3	+201
III Vana	+46	+195
IV Virata	+5	+222
V Udyoga	+10	-84
VI Bhīṣma	+5	-15
VII Drona	+32	+735
VIII Karna	+27	+50
IX Salya	+6	+418
X Saṃvita	0	-67
XI Strī	0	+50
XII Santi	+35	-995
XIII Anuśaṅga	+22	-299
XIV Aśva medha	-11	-475
XV Āśrama vāsa	-3	-418
XVI Mausala	0	-37
XVII Mahā prasthāna	0	-210
XVIII Svargarohana	0	+1
	<hr/> 184	<hr/> -989

The Kumbha Konam edition in 6 volumes contains 2,312 chapters and 96,685 verses which reduced to the standard of 32 syllables to a sloka becomes 114,000 much larger than the standard set up by P S P

I have said before that in Bengal the system of copying MSS by professional scribes was not in vogue, so Arjuna Misra the Bengali commentator of the Mahabharata, finding the P S P extent of the MB as 84,836 and unable to account for the one hundred thousand slokas any other way, boldly made the proposal of including the Hari vamsa 12 000 in it and of bringing it approximately to a lakh but for doing so he must include Hari vamsa

Arjuna Misra's bold
assumptions

battle in some form or other. Because bards are an ancient institution in India and they are still in evidence. I think the lament of *Dhṛta-rāṣṭra* to be something like a contemporary record. It is in 73, triṣṭup metres according to Madras and 57, according to recent Poona edition, and, with a prologue and an epilogue, its extent is about 150 verses. It records the gradual growth of the jealousy which led to the great catastrophe at *Kuru-kṣetra* and gives the details of the battle. Its deep pathos and life-like scene-paintings mark it as a contemporary description. It was composed shortly after the battle. It is not a part of the MB. but it introduces the whole poem, history or statistics, whichever one is pleased to call the work. It is a bardic song and *Kṛṣṇa Dvaipāyana* took up the work of writing a poem on the war, retired to a cave in the mid-Himālayas near his hermitage in the *Vadarikāśrama* and there with *Ganeśa* as his amanuensis wrote the story of the war, the *Bhārati kathā*, or the *Bhārata Samhitā*. He in his extreme old age taught it to *Vaiṣampāyana*. He narrated it in the next generation to *Janamejaya*, the great grandson of the victor of *Kuru-kṣetra*, at *Taxila*, where *Janamejaya* proceeded to sacrifice the snake race which killed his father *Parikṣit*. The story used to be related to the *Brāhmanas* officiating at the sacrifice at their leisure hours. The *Mahā-bhārata* was said to have been formally recited at this sacrifice and that recitation made *Taxila* a holy place and a seat of learning in subsequent centuries.

It was again recited by the son of *Loma-harṣana* who got it from *Vaiṣampāyana*, to the assembled sacrificers at *Naimiṣāranya*, the place of *Śaunaka*, two generations, later. It has the sanction of three set of interlocuters (1) *Vyāsa* and *Vaiṣampāyana*, (2) *Vaiṣampāyana* and

Janamejaya, (3) Sauti and Saunaka, and without three sets of interlocutors no history or Purana is valid in India

As I have said before, the lament is the earliest literature on the war. It began with the piercing of the target as the earliest event in the contest and it ended with the fall of the Kurus. Vyasa wrote 24,000 slokas giving the whole history of Bhārata family without anecdotes and without episodes. It is said to begin with the story of Uparicara Vasu, the real father of Satyawati, the wife of Santanu and the mother of Vyasa, Citrangada and Vicitra-virya. In verse (I 166) three beginnings of the MB are given (1) The Mantra, Narayanam namasrjya, etc., (2) Āstika, (I parva 5) (3) Uparicara (I ch 64)

How the history affects
the work

Vyasa's Work

The first cannot be by Vyasa because it salutes Vyasa. The second cannot be by Vyasa as it speaks of the origin of the sacrifice of snakes which is later than the time of Vyasa. The third may not be by him as it speaks of his mother's real father and his own birth. His MB contained (1) Sāmbhava parva (not Ādi) (2) Sabha, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma (7) Drona (8) Karna, (9) Śalya, (10) Strī, (11) Śānti (12) Anuvāsa, (13) Āśrama vasa, (14) Mausala (I 1103-107). The last two are rather doubtful and Saṃgraha, Pauṣya Pauloma and Āstika (2 to 5 minor parvas) are impossible in a work by Vyasa. "The first chapter, Anukramanīya was certainly not by Vyasa as it contains many later events and sentiments and it is put in the mouth of Sauti

Vaiṣampāyana narrated the story of the MB at the sacrifice of snakes at Taxila. He was in a position to add the last parvas of

Vaiṣampāyana's work

the MB left untouched by Vyāsa and to complete the Ādi parva. The story of Upari-cara might come from him. He cannot be expected to give the genesis of the Sarpa-yajña in three minor parvas for he was asked for the history of the ancestors of Janamejaya and not his own.

Sauti gave the last finish to the work. He says
 Sauti's Work he was present at the Sarpa-yajna
 of Janamejaya, thence he went on

a long pilgrimage, saw Samanta-pūcaka and the scenes of the battle of Kuru-kṣetra, and then he came to the forest of Naimiṣa to be present at the long sacrificial session of the ṛṣis. He gave many Ākhyānas and Upākhyānas. The history of the sarpa-yajna is by him, the P S P is perhaps by him as it is prefaced with a description and history of Samanta-pūcaka which he had seen in his travels. The Pauṣya, Pauloma and Āstika parvas are by him as they give the genesis and history of the Sarpa-yajna which neither Vyasa nor Vaisampayana was in a position to give.

The kernel of the MB is the Lament of Dhṛita-rastra.

Gradual growth of the
 work

Perhaps it was sung by a bard shortly
 after the battle and it became very
 popular. The first writer of the MB.

expanded the stanzas of the Lament into chapters and parvas. It began with the hitting of the target and ended, as in the Lament, with the fall of Duryodhana with a few words about the subsequent events. At that time the history of the Kuru family previous to the battle was either very well known or the poet did not like to burden his work with such history. But two generations later Vaisampayana found it necessary to add two parvas,

PREFACE

the Sumbhava and the Amsavatara, and add a short account of events down to the end of the reign and the life of Yudhiṣṭhira. Sauti added the history of the Sarpasatra, the three parvas, Paṇḍya, Pauloma and Āstika. An analysis of the Anukramanika and the P S P will show that various parts of these two parvas were composed at various periods of time.

There is another aspect from which the gradual growth of the work may be viewed, namely, the work was an epic poem in the beginning. Vyasa is represented to speak of it as a poem to Brāhmā, and an epic poem often begins from the midst of things and not in historical or chronological order. The poem began from the hitting of the target and ended with the fall of Duryodhana. Then it became a history of the Kuru race and so some minor parvas were added at the commencement and some at the end. Sauti added the three parvas on the serpent sacrifice to prove the authenticity of the work. Then as the idea of an itihāsa expanded from a mere chronicle to social, moral, intellectual and economical history, the work expanded along with it, till it included purāṇa (old legends), itihāsa (facts), ākhyāyika (stories), udaharaṇa (examples), dharma śāstra (religious law) and arthaśāstra (economics and politics) as in Kautilya I, 5.

Some orientalists think that there was a Maha bharata of 8,800 verses or slokas. But there is no justification for this statement. That figure is mentioned in connection with Vyasa kutas. The condition on which Ganesa accepted the office of amanuensis was that he should not wait and Vyasa added a condition that Ganesa should

Another aspect of gradual growth

An MB of 8 800 slokas is a myth

not write anything without thoroughly understanding it. So Vyasa often had recourse to the trick of giving a difficult verse to Ganesa, to gain time. These difficult verses are known as Vyasa kutas and the figure 8,800 gives the number of such kutas. He knew them all, his son Suta, who was always near, knew them all, but it is doubtful that even such an intimate friend as Sanjaya knew them so fully (Kumbh ed., I 1 117).

The P S P seems to have attempted to arrest the growth of the world and its expansion by fixing the number of chapters in each major parva, and the number of verses in it. But all the trouble taken by the writer of P.S.P. seems to be of no avail to us, as we do not know which verse and which chapter has the sanction of P.S.P. The attempt has not been a complete success because much has been added after the P.S.P. and much has been deducted also. The story of the deductions is rather curious.

In the drama *Pañca rātra* in the Trivendrum series there were some scenes from the Mahabharata at the end of the Raja-suya sacrifice held by Duryodhana in which Duryodhana promised to Drona, as his dāśina the restoration of half the kingdom to the Pandavas, if they could be traced within five nights. But these scenes are now lost to the MB.

Lots of chapters are now recited at the end of vrātas and other religious ceremonies as coming from the Santi parva of the MB and as an interlocution between Bhīṣma and Yudhiṣṭhira. But they are not found in modern recensions of the MB.

* There is a work named *Panca ratna* enumerating five gems from the MB, namely (1) *Bhagavad gita* (2) *Bhīṣma stava rāja* (3) *Viṣṇu sahasra nama*, (4) *Anu smṛti* and *Gajendra molāna*. Of these the first three are found in *Bhīṣma Śanti* and *Anuśāsana parvas* respectively, but the other two are nowhere found in any recension of the MB. I have traced them to the *Viṣṇu dharma* of which the only copies were collected by me. Then it is apparent that the *Viṣṇu dharma* at one time formed an integral part of the MB. It has been discarded in favour of either the *Molāna dharma* or the *Harivaṃśa* and as a copy of the *Viṣṇu dharma* is dated in the 11th century A.D. it must have been discarded long before that period. The names of the minor parvas of the *Śanti* and *Anuśāsana* end with the word *Dharma* as *Rājadharmā*, *Āpādharmā*, *Molādharmā* and *Dana dharmā*. The MB is written expressly with the object of glorifying *Viṣṇu* and it strikes as strange that the *Viṣṇu dharma* should be elsewhere and not in MB.

So the history of the Maha bhārata is not one of continuous growth but of growth and depletion. As many were willing to add so many were prone to criticise the growth and reject things not in harmony.

The outline and the framework of the MB was settled by *Vyasa Vaiṣampayana* and *Sauti*. But it has received accretions and depletions from time to time. How to determine the age and history of these is a difficult task and I have the following suggestions to make —

My first suggestion is that any chapter or group of chapters having a separate *phala śruti* is an independent

work thrown into the body of the MB. either with a set purpose or simply for the purpose of preserving a short work which otherwise would be lost. The Nalopākhyāna in 30 chapters has a separate phala-śruti and so it is an independent work. The Bhagavad-gītā in 18 chapters has a separate phala-sruti and so it is an independent work. Its setting is peculiar and very suspicious. There is a Bhagavad-gītā parva in 31 chapters of which the first 13 have nothing to do with the gītā—the thirteenth chapter ends abruptly and the gītā begins abruptly. The Bhīṣma-stava rāja has a separate phala-śruti, and the Viṣṇu-sahasra-nama has a separate phala-śruti and so they are independent works. In this way I have traced 47 independent works in the body of the Maha-bharata. But the most curious are the Anu-kramanikadhyaya and the parva-saṃgraha.

If Vyāsa had an anukramanī of his poem, it would be a poetical Anukramanī and it is no other than the Dṛta-raṣṭra-vilāpa from I i. 129 to 278. This is a short

Analysis of the Anu
kramanī

poem on the MB and here we find that brevity is the soul of wit. It is preceded by two Jagatī verses on the MB. "Duryodhano manyumayo mahā-drumah," etc., so familiar to brāhmanas in India. These verses and the lament are preceded by a history of the composition of the MB. That history has a Maṅgalācarana and an enunciation. It says that Vyāsa after dividing the Vedas, wrote the MB in a cave of the Himālayas in three years. The history began with the creation and it gave a short summary of the work (I i. 75—77). It was a lākṣ of ślokas in extent, with an Anukramanī in about 150 ślokas. When the work was mentally complete, as in the case of Rāmāyaṇa, Brahmā made his appearance and asked Vyāsa to employ Gaṇeśa as his amanuensis and so was Gaṇeśa employed.

There are other statements, too, which we need not take any account of just now. Some details of the contents are given in I 1 104 to 107. All this Anukramanika has been put into the mouth of Sauti. Yet the word *Ādi parva* is not there but instead of it, *Samgraha parva*, two parvas of the snake sacrifice and the *Sambhava parva*. At the end, too the *Anusasana* the *Mahaprasthanika* and the *Sivargarohana parvas* are not there.

The second Anukramanika parva describes the *Samantapancika* that is, *Kuru ksetra*, the scene of the battle. It describes the *Alaṅkāra* and then gives, the 100 minor parvas into which Vyasa is said to have

The analysis of the
PSP

divided the MB and the Appendix *Harivamsa*. Then it gives details of the 18 major parvas into which Sauti seems to have divided the work and an enumeration of the chapters and verses of each major Parva. In these two parvas practically there are five enumerations of the contents of the *Mahabharata* (1) the short *anukramani* in the first half of the first parva, (2) a shorter *anukramani* in two or three verses beginning with 'Duryodhan manyumayo' (3) *Dhrtarastra vilapa* of the second half (4) the enumeration of one hundred minor parvas attributed by Sauti to Vyasa (5) the details of the 18 major parvas in chapters and verses. But discrepancies among these prevent our ascribing them to any of the three Munis of the MB. They are subsequent additions made by reciters and editors.

Vaisampayana's summary of the MB given in I VI 3 and 4 looks like the summary of a poem on a war and not of a history. In it Vaisampayana says that Vyasa wrote the work in three years of devoted labour that it had 2000 chapters 100 minor parvas, 18

maṅḍar parvas and one lākḥ of ślokaś. It began with the return of the Pāṇḍavaś from the hillś. The jealoūśy of Duryodhana iś the biḥa or ſeed of the war. He alſo ſayś how it developed and how it ended.

Some idea of the extent of theſe independent workś with phala-śrutiś may be found in the fact that the Bhagavad-gītā haś 18 chapterś and Nalopākhyāna 30. If therefore the 47 or ſay 50 phala-śrutiś are calculated to cover about 200 Adhyāyaś it would not be an extreme calculation. Vaiśampāyana'ſ extent of Adhyāyaś iś fifty ślokaś, ſo altogethēr there would be, $50 \times 200 = 10,000$ ślokaś covered by theſe phala-śrutiś. Theſe were thrown in very early, perhaps, when the MB. waś in the making.

My firſt ſuggeſtion iś that chapterś and groupś of chapterś with a phala-śruti are independent workś thrown in the MB. with a purpoſe. My ſecond ſuggeſtion iś that other ſtorieś in the MB. even though without a phala-śruti, are independent workś or ſummarieś of independent workś; ſuch aś Rāmopākhyāna, Pativratoḥpākhyāna and otherś. The ſtorieś of beaſtś and birdś are from the ancient folklore of India. The interlocutionś are a ſpecial feature of the MB. They are moſtly old dialogueś of Indian ſageś and kingś to ſupport ſome ſtatement in the MB. Thiś iś ſpecially abundant in the Śānti parva where erudite matterś are diſcuſſed. The ſeveral gītāś are alſo independent workś thrown into the MB.

Some of the interlocutionś are very old, for inſtance, that between Bhṛgu, one of the original progenitorś of the Aryan race and Bharadvāja, the grandſon of another progenitor. It iś perhaps one of the oldeſt and the ſubject of

the interlocation is the simplest from an anthropological point of view. The latest interlocation perhaps are those in which Bhīṣma took part. No interlocation can be later than the time of the composition of the MB. So are the stories of beasts and birds.

My third suggestion is that whenever any well ascertained modern idea is to be found in a chapter of the MB that chapter should be regarded as a later addition. Thus the classification of royal studies into philosophy, the three vedas, economics and politics was started by the acaryas of Kauṭilya, so the chapter in which this classification is accepted must be either contemporary of or later than Kauṭilya, for instance, Śānti chap 14, which contains this classification cannot be old. The interpolation may belong to the fourth century B.C. or later. For the same reason the Chapter 48, too, is a later addition. The succession of teachers of arthasāstra as given in Śānti 57 is older than that of Kauṭilya, for Kauṭilya quotes many minor authorities than MB and Kauṭilya and his acaryas are never mentioned in it. But the next chapter 58 seems to be an interpolation as there Kauṭilya's classification is given in full.

My fourth suggestion is that when countries and races of later origin are mentioned in any chapter that chapter should be put down as later.

For instance, in Śānti 64. 13-14 we find the following enumeration of countries and races —

यवना किराता गान्धाराश्चीना शवराश्च ।

शकास्तथाराक्षसाश्च पल्लवाश्चान्ध्रमदका ।

उद्रा पुलिन्दा व्याट्टा काषा स्त्रेष्ठाश्च सर्वश ।

Here we find Śakas, Yavanas and Pahlavas mentioned together and on Noldke's theory, it should come between the second century B C and second century A D and not before, as during these centuries these nations played an important part in the History of the Middle East. In this matter we are in a much better position than those who explored the MB 50 or 60 years ago, as the progress of archaeological researches has cleared the geography of the time of Buddha, of Panini, of Kaṭyaiana, of Patañjali, of Kautilya, of Vatsyayana and of Bharata and of others to a very great extent. And the geography of the MB is older than the oldest of them, namely, the sixteen great kingdoms of Buddha's time.

My fifth suggestion is that the minor parvas, and chapters not found in all MSS but only in some are to be looked on with suspicion. As for instance, the minor parva entitled Vaiṣṇava dharma in major parva XIV is found in the Madras and not in the Bombay edition. It is doubtful if it is a genuine part of the MB. The difference between these editions is 185 chapters and they are all suspicious.

My sixth suggestion is that the MB is a work written expressly for the glorification of Kṛṣṇa. Indeed from top to toe it is full of Kṛṣṇa. Any chapter written expressly for the glorification of Śiva or Rudra is therefore out of place in a work of this nature. But in the Anusasana parva of the Madras edition, there are many chapters on Śiva alone. Thus chapters 45 to 49 in Parva VIII are all very suspicious. In one of these there are 1,000 names of Śiva, quite tantra like, and uncalled for in a Vaiṣṇava work. In the same parva the chapters 205 to 250 are mainly in interlocution between Mahadeva and Parvatī.

It is of the nature of a tantra, it contains many topics already explained by Bhishma and other speakers to Yudhiṣṭhira. But there are such topics as the worship of phallic emblem which have a very modern look. Vāmana, the rhetorician in the 7th century, speaks of phallic emblems as familiar things and these did not produce the same sensation of horror as it otherwise would do. Phallic emblem in stone have been found up to the first century after Christ and may have existed a century earlier. Reading through these 16 chapters one would meet with ideas many centuries younger than in the other parts of the MB. The Sūphya of this part is nearer Śaṣṭi tantra than in other parts. The Rāja dharma is also modern. For non-brāhmanas and non-kṛtriyas four callings are prescribed vāta, sei, karu and naṭva (MII 217). This is the very same as in Kauṣilya who uses the same words. The duties of soldiers are the same. The word bhartṛ-pinda is used both here and in Kauṣilya in the same sense and in the same connection. Chapters 217 to 226 treat of Karma vipāka, that is tracing the pleasure and pain of the present birth to the good or bad action done in previous existence. This is certainly very late. Though pre-Buddhist India believed in the theory of karma and transmigration, the register of minute causes in one birth producing minute effects in another is very late (see the para on Karma vipāka in the preface of my Smṛti volume). This long interlocution is more tantrika than purāṇa.

My seventh suggestion is that anything tāntrika is a

Seventh Suggestion

later addition and very late. Every tantrika cult must have five āṅgas

(1) Stava, (2) Kavaca, (3) Nyāsa, (4) Sahasra nāma, and (5) Pāñcavidhi. Some of the stavas in the MB are tāntrika

for instance, the *Bhīṣma stavāraja*. The *sahasra nāmāś*, too, are *tantrika*. The *Viṣṇu sahasra nama* not only utters the *r̥ṣi*, *devatā*, *chāṇḍah* of the *Vaidika* but also the *śakti*, *bija* and *kīlā* of the *tantrika* mantras. They should therefore be regarded as later additions. But Śaṅkara in the beginning of the ninth century has commented on the *Viṣṇu sahasra nama* and so this has been thrown in some centuries earlier.

Thus the MB has acquired accretions even so late as the 7th or 8th century A D and perhaps even later.

The Indian chronology of yugas and kalpas must be rejected as mathematical and astronomical. The Kali yuga era begins astronomically in 3101 B C and therefore do not command that respect which belongs to a practical and historical era. That sort of practical and historical era is to be found in the Purāṇas. The Kali yuga begins shortly after the battle of Kuru kṣetra. The purāṇas give a succession of 59 princes of the Magadha dynasties with the duration of their reigns, from the battle. The durations put together come to 1050 years when the Nandas begin to reign, say about 420 B C. Thus the date of the battle comes somewhere near 1475 B C. Many of the war ballads were contemporary and specially the Lament of Dhṛta raṣṭra. The MB was composed by Vyāsa and revised by Vaiśampayana within hundred years of the battle. Sauti's revision must have taken another century or more, as Naimiṣa as a tirtha is much younger than Patala and Kuru kṣetra. Thus the frame work of the MB took 2 to 3 centuries to complete. Then began additions and interpolations. The chapters and interlocutions about early Śaṅkhyas of 8 pralayas are pre-Buddhist and the allusion to Mundaś or shaven headed monks may be post

Buddhistic. The Rājya-dharma chapters in which Royal Sciences are defined as philosophy, the vedas, economics and politics are post-Kauṣilya, those in which human sciences are classified as Dharma, Artha, Kāma and Mokṣa are as old as the first or 2nd century, A.D., i.e., the time of the Kama-sūtra. The classification of sciences in the MB, into Rājadharmā, Āpaddharma, Mokṣadharmā and Dāna-dharma is at once primitive, crude, and simple, betokening an early effort than the preceding. The tantra and sectarian materials were added perhaps in the second half of the first millenium of the Christian era. Thus, I think, is a short and rapid history of the growth of the Mahābhārata. This is not the place for an effort carefully and laboriously made to determine the age of every chapter in this huge compilation. But I think time has come for such an effort.

It may be asked in what language was the MB first written. The answer is not easy to give. The Rāmāyaṇa was written in a new chandah and that word chandah covered a world of meaning in those ancient days. It meant versification, rhythm, style and inspiration. Brahmā says to Vālmiki that you have got a chandah other than mine. But the same Brahmā does not say the same thing to Viśvā. Simply because the Rāmāyaṇa was based on the pañcagēya of sacrifices written in a language easily to be understood by the common people while the MB is based on war has written in gorgeous style and in a language hard to pronounce. Rāmāyaṇa is written in what is said to be the Ārya language and the MB later Vedic. But during the long centuries the language of both these poems have been awfully modernized. The progress of modernisation is visible in different recensions of the work. The

Bombay recension of the Rāmāyana is more archaic than other recensions. The same is the case of the language of the Mahā-bhārata also. The following archaisms of the MB. are picked up mainly from the Rāja-dharma-parva of the Madras recension. In Classical Sanskrit *a* is elided after the final *e* or *o*, in the Madras recension *ā* is also elided as in *Drta-rāṣṭrah + Āśrama-padam = Drta-rāṣṭro'śrama-padam* I. ii-347. Such expressions as *Videha-rājñah* (XII 18-2.) *Dharma-rājānam* (XII 39-8), *Kutumba-dharmānah* XII 15-27 are Vedic. *Drdha-pūrve* (XII 19, 27) is a form which the commentator says is Vedic in this form of compound. *Kariṣye + iti = Kariṣyeti* is Vedic. *Dāre* in singular is non-classical (XII. 25-27). *Yathā purā* has been turned into a compound *yathāpuram* (XII. 49. 30). This is unclassical. *Abhi-bhoh* is an expletive not known in ordinary Sanskrit (XII. 58,117) In *sah + āśramī = sośramī* (XII. 56,31) the elision of *ā* is not according to Pāṇini. *Sāhyam* for *Sāhāyāyam* is unusual; *Nālpacetāyam* for *Nālpacetāh + ayam* is not Pāṇiniya. The Rule of Pāṇini that in infinitive mood, when the root is alone, it takes *ktvāc*, but when joined with other words it takes *lyap*, is often violated and the *parasmaipadī* root, often takes *ātmanepada* and *vice versa* in the MB. These are so frequent that it is not considered desirable to give instances. Words like *Yudhyantah* for *Yudhyamānāh*, (XII. 21,20) *sahati*, for *sahate*, *varttatah* for *varttamānasya*, *paśyasva* for *paśya* jar into the ears of those who deal with Classical Sanskrit only. Such archaisms are rare in the Rāmāyana though there are archaisms in it, too. The word *Nityadā* is not classical but it is frequently used in both the works

Rāmāyana is based on vernacular panegyrics of sacrifices and the Mahā-bhārata on war lays. One was

the beginning of the classical and the other is the true end of the chāndasa. One is meant for all and the other for warriors and cultured classes only. The process of modernisation has made the language look like the same in both but close examination shows that difference still exists after such a lapse of time and so much wear and tear in copying. A parallel may be found in the poetry of Rajputana. Bhaṭas write for all classes of people but the caranas write only for the warrior class i.e. Rājputs and those who come in close contact with them. The Bhaṭas write in pingal, i.e., the spoken Hindi but the caranas in dingal, an elevated form of the Maru bhaṣa at a certain stage of its development. It is rarely appreciated and even understood by the common people. There is a saying in Rajputana which may be appropriately quoted here —

Bhaṭ, ghaṭ, gaderiyā sab koī ko hoy

Carana hay catura nra gadhpatīō ko joy

Bhaṭ, the punegyrist, ghaṭ, a hodgepodge with flour and other things and asses are for all classes of people but Carana is a clever fellow he approaches the masters of forts only.

Throughout the MB there are so many allusions to the story of the Rāmāyana that it is difficult to conceive that the Ramayana or its story is later. In every part of the MB those that are undoubtedly old and those that are undoubtedly modern the story of the Ramayana is equally well known. Some people think the Rāmopākhyana is the only piece in the MB which deals with the Rama story. But no. In the Vana parva itself three other chapters are devoted to the Ramayana and the curious thing is that the stories differ greatly in detail.

MB is post Rāmāyana

There is an anthropological fact which determines the priority of the Rāmāyaṇa. Rāma goes to heaven with the whole city but Yudhiṣṭhira takes his brothers only but reaches heaven alone. In the primitive world when king died he was followed voluntarily or involuntarily by his whole court. They all thought he would require their services in the other world. The King of Ashanti died about a hundred years ago and all his queens, all his ministers followed him, his best horses were slaughtered for him and all the animals and things which he loved were thrown into his grave. The story of Nogi following the Mikado is too recent to describe here. Rāma's following was so complete that the city remained depopulated for generations till Kṣemaka repopled it and Rāma's son had to remove his capital beyond the Narmadā. At the time of the MB. an opinion gained ground that heaven lies to the North of the Himālayas. There is a chapter in the Śānti parva where this is stated in full. The ordinary Hindu belief is that souls after death travel towards the south and the idea in primitive Europe was that they travelled westward. Brittany in France and Cornwall in England were long regarded as the home of human souls after death. Arjuna went to heaven to his father Indra to learn the use of celestial weapons by the north road and his brothers went the same way to welcome him on his return from heaven. Now of the two ideas the former is much earlier than the latter and both the ideas occur in parts of the work which are known as interpolated.

But we need not go to Anthropology for the priority of the Rāmāyaṇa. The ṛsis in the Rāmāyaṇa are generally the starters of the gotra system among brāhmanas, such as :—

Jamadagnir Bharadvāja Viśvāmitrātri Gotamāḥ,
Vasiṣṭhah Kaśyapo' gastyo' ṣṭau gotra-pravaritakāḥ.

and these eight are the principal seers of the R̥gveda. Bharadvaja, Viśvamitra, Vasiṣṭha and Atri have each a Mandala assigned to him. Jamadagni, Gotama and Agastya have several hundreds of ṛks assigned to them in the first Mandala. Kasyapa has only one ṛk that forms a sukta by itself and the only sūkta with one ṛk. Vama deva is another great ṛṣi of the Ramayana who has a Mandala assigned to him. So the Ramayana ṛṣis are all seers of the R̥gveda. But the Maha-bharata is the work of a ṛṣi who classified the Vedas into ṛk, yajus and sāma and whose disciples are the starters of different śakhas of the various Vedas. Yajna valkya, one of the youngest authors of a brahmana, is an officiating priest in the Raja suya sacrifice of Yudhiṣṭhira. So the two poems are ages apart. The names of the ṛṣis of the Ramayana are single names, but the names of those of the MB are clogged with one or two patronymics or apatyārtha pratyayas.

As I have said before the story of the foundation of many of the great cities of N India is to be found in the Ramayana but in the Maha-bharata they are flourishing cities, capitals of flourishing kingdoms, towns of long standing and of ancient name and fame. Valmiki is mentioned many times in the MB, sometimes as a ṛṣi and sometimes as a poet. One of the verses in the Ramayana has been quoted *ad verbatim* and *ad literatim*, several verses are quoted which seem to be from other recensions of the Rāmāyana not known to us. A descendant of Rama is killed by Abhimanyu on that fatal day on which he was unjustly killed by seven warriors of the Kaurava party. Another descendant of Rama was compelled to pay tribute, when the Pandava brothers proceeded to the conquest of the world prior to Raja suya.

Iti hasa in classical Sanskrit means a narration of facts though in the Vedic it had a different meaning. There it meant "iti ha asa" "this it was" without any proof. It is from this meaning that the word "aitihya" has been derived. History or fact in Vedic was Naraśamsa, this happened among men. But in classical Sanskrit history is represented by the word iti hasa and Maha bharata is the only iti hasa. In a work entitled Sarva mata samgraha published in the Trivendrum series No LXII, page 7 this meaning of the word has been specifically stated. In Kautilya Iti hasa has the same authority as the 4th Veda, the Atharva. He calls it iti hasa-veda. In the MB itself, in several places, the Maha bharata is called the fifth Veda and when weighed against the other four is found to be heavier. A collection of anecdotes from the MB is called Iti hasa samuccaya (Catal No 3442-3446). It contains in some MSS 32 and in some 42 stories. MB has much didactic matter in it and these were thrown in after the extended meaning of the iti hasa was sanctioned by the authority of Kautilya in Book I 5 of his Artha sastra, that extended meaning is, that the word iti hasa means and includes (1) Purana, ancient legends, (2) Iti vrta facts, (3) Akhyayika, anecdotes, (4) Udaharana, examples (5) Dharma sastra, (6) Artha sastra. Unless this comprehensive meaning is accepted, there is no reason why politics, military regulations, emergency duties, spiritual matters, civil code and even the law of gifts should be included in a historical work like the Maha bharata. The Authors, revisors and even interpolators were not exactly fools to put anything and everything in the work.

The only system of Philosophy advocated in the MB is the Samkhya with its practice, the Yoga. The Sam

khya is knowledge and the Yoga is activity for the realisation of that knowledge But this
Philosophy of the MB Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Śaṣṭi tantra and its summary the 72 Karikas of Īśvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainism The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविक्रति प्रकृतिविकृतय सप्त । योऽप्रकृत्य विकारो न प्रकृति न विक्रति पृथक् । The older Sāṃkhya says व्यदो प्रकृतय । योऽप्र विकारा । पृथक् । and the MB throughout gives its adherence to this form of Sāṃkhya except in VIII, 205-250 in the interlocution between Mahadeva and Pārvatī evidently a latter addition

Other systems of Philosophy are not in the MB
Nyāya not in MB Hopkins finds Nyāya system there There are only two words in the MB which are used in a technical sense in the Gotama sūtras They are प्रयोजन and निर्णय—words of common use in Sanskrit and used in the MB in a non technical sense Professor U of Japan in his preface to the English translation of the Chinese translation of a Sanskrit work, now lost, of a system of Vaiśeṣika with ten categories says that the Gautama sūtras have been for the first time quoted in Mahayana logical work of Harī Varma who flourished in the third century A D This appears to be very probable, as the passage in Caraka, by the end of the first century A D, in which some of the Nyāya terms occur does not show that the author knew the work entitled Gautama sūtras The system of debate advocated in the Gautama sūtras, is quite distinct from that of the Mīmāṃsakas in the second century B C and in Katha vāstu, points of controversy, composed by monks assembled at the third council of the Buddhists at Pataliputra in the

17th year of Aśoka. So the Mahā-bhārata can have nothing to do with Gautama Sūtras. In XII, 24, 11, 13 there are Nyāya terms used, but the chapter is late as it uses Kautilyā's classification of sciences.

The Vaiśeṣika system is not there. In a pamphlet published by the late lamented Babu
Vaiśeṣika not there Harināth De, Vaiśeṣika was pointed out as one of the 20 systems of thought mentioned in the Lamkāvatāra sūtra. This is one of the earliest sūtras of the Mahā-yāna as Aśva-ghoṣa in the end of the first century A.D. alludes to it and quotes from it. The MB. does not name the system nor its author but in connection with various schools of Sāṃkhya it uses the word viśeṣa not in the technical sense of Kanāda as the ultimate differentiation but as an attribute peculiar to an element which in later days was known as Vaiśeṣika guṇa. The peculiar feature of the Vaiśeṣika is the atomic theory but it is nowhere found in the MB. The system of generalization and differentiation carried to its logical extreme, which characterizes the Vaiśeṣika, is not in the MB.

The Mīmāṃsā systems, pūrva and uttara are not to
Mīmāṃsā not in MB be found in the Mahā-bhārata. Their system of debate by adhikaranas is nowhere advocated in it. The Mīmāṃsā system was first heard of in Patañjali's Mahā-bhāṣya where Kāśakṛtsna is named as a Mīmāṃsaka and Kāśakṛtsna is quoted in the Bādarāyana's sūtras. So none of the Mīmāṃsā systems are expected to be found in the MB.

There is a mention of Cārvāka in the MB. in connection with the coronation of Yudhi-ṣṭhira
The Lokāyatās not in MB nor Buddhism. where he came, abused the king and praised Duryodhana. The brāhmaṇas

reduced him to ashes by their humkara. His doctrine is not given. Lokayatikas are mentioned once only. Buddhists are not mentioned at all.

The *Mahā-bharata* seems to have been composed long before the huge intellectual upheaval which took place in the seventh and sixth centuries before Christ and which produced Buddhism, Jainism and the heretical schools. Ajita Keshakambhā seems to have propounded the Lokayata school with its four elements and with vitality as the combination in certain proportion of the elements like the power of intoxication produced by the *kinva* with molasses and water.

In philosophical treatises Sāṃkhya is a dry and dreary subject but in the *Mahā-bharata* it is most interesting. The authors, Kapila, Āsuri, Pāṇca-sikha, Sanat-kumara, Jaigīshavya

The Authors of the
Sāṃkhya

are living and moving in the great epic. Kapila teaches Āsuri (Santi 326-328), the difference between the manifest and the non manifest in prose. Though this interlocution is found only in the Kumbha-konam recension it has all the marks of antiquity and simplicity of ancient writing. Pāṇca-sikha was the pupil of Āsuri. He lived by sucking Kapila's breasts and Kapila is said by some as the wife of Āsuri. Pāṇca-sikha gained the knowledge of what is to happen after death and roamed all over the earth as a Sāṃkhya bhikṣu and then came to Janadeva, the king of Mithila of the Janaka dynasty. Janadeva was fond of controversies in spiritual matters and he soon became a warm admirer of Pāṇca-sikha and the interlocution between the two is one of the most interesting and instructing in the *Mahā-bharata*. Sanat-kumara was a pupil of Kapila and he explained to the ṛṣis their pros

pects in their future existences. He also explained to Rudra the salient points in the Sāṃkhya system (Ānu 165-169). Bhṛgu explained similar ideas to Bharadvāja (Śānti 180-185) and Sanat Kumāra to the ṛṣis (Śānti 227).

I have shown that the Sāṃkhya of the MB is not the orthodox brahminical Sāṃkhya but the Sāṃkhya which believes in 8 pralāyas. Aśva ghōṣa in his Buddha carita chapter VII, speaks of this Sāṃkhya as taught to Buddha by his Gurus Ādara Kālma and Uddala Rāma putra. They were both advanced thinkers and expert practisers of yoga. Some oriental scholars think that they have passed the stage of deriving the Buddhist doctrine from the Sāṃkhya. I have not yet passed that stage and I believe that more reliance is to be placed on an ancient authority like Aśva ghōṣa than on modern orientalisks. Aśva ghōṣa's statement is clear and distinct. The Gurus explain to Buddha the system of Kapila. The first Guru goes up to two of the Āyatanaś Alasmanyāyatana and Almanyānatyāyatana and the second up to Nā Samjñā na Samjñyānatyāyatana in the arūpa heaven. But Buddha was not satisfied. He thought when something is *īc* when existence is predicated to something it cannot be absolute, it must have relations. So he takes six years to study and to meditate and though keeping the framework of the Sāṃkhya so far as possible destroys the cardinal point of their faith namely Sat larya vada. They believed that the effect remains in a nascent state in the cause and so cause and effect are both permanent. He destroyed this theory and substituted for it the momentariness of all effects, that is, the kṣanika vada. The ultimate result was that the absolute was regarded as something to which neither existence nor non existence nor an affirmation of the two

nor a negation of the two can be predicated. The Sat karyya vada ended in the Kevāḥ who is Narayana the creator and destroyer of the world, and the Kṣanika vada ended in Śūnyata, Anupadhi seṣa Nirvāṇa and no creation and no destruction. The whole Psychology of Buddha depended on that of Samkhya and as the greatest exponent of the primitive Sāṃkhya the MB must be declared to be pre-Buddhist.

Though the MB is so full of Sāṃkhya in later times Sāṃkhya fell into disrepute. The old system was discarded by the Orthodox Brahminists and a new, that of Śaṣṭi tantra, was substituted. Saṃkara does not think highly of Sāṃkhya, but he refutes it simply because some men in authority accepted it. In the thirteenth century Hemadri though ranking the experts in Sāṃkhya as high as the catur vedins, regards the Kapilas as dogs to be beaten away from religious assemblies.

If the MB was a kāvya at one time, it must have

The Rāja dharma parva examined under the seven suggest one

ended with the coronation of Yudhiṣṭhira and the Śānti and other parvas are later. The Rāja dharma is the

first minor parva in the major parva Śānti. It is then just where the old work ends and the new begins. It has therefore, a peculiar interest. An examination of the 130 chapters of this parva may yield important results.

The first chapter is a chapter of congratulations. The rāis come and congratulate the victor. This is in imitation of the first chapter in the Uttarāṇḍa of the Rāmāyana. Chapters 2 to 7 are devoted to the glorification of Karna the most powerful opponent of the Pandavas. This idea is also taken from the Uttarāṇḍa where

the early history of Ravana is the theme of several chapters

Then come chapters (8 to 36) on the remorse of Yudhiṣṭhira and the consolation given to him by his four brothers, by his wife, by a ṛṣi named Deva-sthana, by Vyāsa and the last, the most powerful and effective, by Kṛṣṇa. After the speeches Yudhiṣṭhira makes a pathetic appeal to renounce the world and to enter the quiet life of a hermit. Some of the speeches really advance the action of the epic but others seem to be redundant and these are full of more modern ideas, for instance, Nakula's speech (chapter 12) treats of Īsvara and the mantra as the only living force and the rest dead matter. He speaks of six pramanas, the Mimamsaka view, not earlier than the second century B C of dr̥ṣṭānta, samsaya, nirṇaya and other Nyaya terms not earlier than the second century A D [see Sadajiro sugiura's work on Hindu Logic and U's preface to his Vaiśeṣika of Ten Categories]. In one of Arjuna's speeches he mentions with contempt the shaven-headed people in coloured cloth, people with clotted hair and people who go naked. He most probably means the Buddhist, the Sāṃkhya monks, and the Jainas. In one of Vyasa's speeches he uses many logical terms taken from the Gṛutama sutras, quoted by Hari-varma, a Buddhist logician in the third century A D.

Yudhiṣṭhira takes heart and agrees to accept the responsibility of government. He goes to Hastinā. He is proclaimed King. He divides the spoils to his brothers, makes arrangement for the maintenance of the families of the vanquished, and goes to the field of battle where Bhīṣma lies on a bed of arrows and induces him to speak on the duties of a King. Among these chapters 37 to

55 is one (38) on Carvaka who is represented as a friend of Duryodhana and who was reduced to ashes by the brāhminayas. There is one hymn to Kṛṣṇa by Yudhiṣṭhira, with a phala-śruti (chapter 12) entitled Kṛṣṇa-stāna-nama. There is another hymn with a phala-śruti by Bhīṣma to the same Kṛṣṇa called Bhīṣma-stāna-rāja (16). But this hymn is given not in the course of the narrative but by a special request of Janamejaya.

Then commences a preliminary speech by Bhīṣma on politics commencing at 55. 10 and ending at 57. 30 containing many authentic sayings of old sages like Varuṇa, Manu, Usanīh, Bhargava and others. There is nothing in this speech which is modern. In chapter 58 Bhīṣma commences to give details. In the Kṛtā yuga there was no king, no politics. People were virtuous and they protected each other. Then came avarice and lust, protection was wanted. The gods went to Brahmā who composed a Śāstra in one hundred thousand ślokaś on Dharma, Artha and Kama. The Mokṣa śāstra was different. Out of these Śāstras came Anvikṣiki, trayi, vārtta, and dandanīti as vidyās for kings. Then a table of contents of Rājā nīti is given which to a great extent agrees with the Vidya samuddheśa of Kauṭilya. Brahmā's politics was imparted to Śaṃkara who is called Viśalīkṣa and who abridged the Śāstra to 10,000 chapters. Indra got it from Śaṃkara and reduced it to 5,000 and Bṛhaspati who got it from Indra to 3,000 and Kaṇva or Śukra to 1,000. This tradition is so different from that of Kauṭilya in whose opinion Usanīh knew dandanīti only, Bṛhaspati, vārtta and dandanīti, Mānavas Anvikṣiki vārtta and dandanīti, his own Ācāryas and himself, all the four. This tradition is different from that of Vatsyayana and from that embodied in the recently published Bṛhaspati,

sūtras in which Indra is the student and Bṛhaspati the teacher.

Bhīṣma commences his preliminary speech in 55 with an invocation. The same invocation is repeated in 59 which is devoted to the duties of the four castes and the next to the duties of four stages of life. Next two chapters relate to the duties of brahmanas and their prohibitions. Then comes Rāja-dharma down to 71st chapter. The 72nd is very suspicious. In it the brahmana is made supreme in everything. Such ideas are found in the *Mānava-smṛiti* only which was revised during the supremacy of the Guptiya dynasties of Sunga, Kanva and Śatahapi. Chapters 73, 74 and 75 deal with the good effects of harmony between the Brahmanas and Kṣatriyas. If a Kṣatriya king governs well, he has nothing to fear (76). Chapter 81 speaks of tribal republics (*Samgha*) which are generally ruled by dissensions among themselves. The *Yādava* were such a *Samgha*. The same statement is found in Kautilya chapter 11, Book 11. It is difficult to imagine any wholeness of people an equal. Politics continues down to chapter 94. Then commence the rules of war and continue to 107. After that, there is a complete change of subject. The new subject is morality which continues to the end of the parva, to chapter 130.

The whole of the Śanti parva seems to have been an after thought. It was inserted in the MB with the object detailed in the last paragraph of XII. 53 in which Kṛṣṇa says to Bhīṣma, "You have lived an exemplary life, long life, and an honorable life. Make your name famous throughout the world by giving your experiences to the world at the last moment of your life and live in fame through eternity." The main addition is in the last

Buddhist, but chapters and paragraphs, nay whole parvas, continued to be added till very lately. An attempt was made during the ascendancy of the brāhmaṇas after their bitter experience of Maurya heterodoxy to give it a brahmanic colouring and to stop the further growth of its bulk, but the attempt did not succeed, the growth continued till long after.

Both Rājendralāla Mitra and Theodore Aufrecht speak of Uttaragītā Catal. 3,367 and 3,368 as a part of the Mahā-bhārata, Bhīṣma parva.

But the commentator, Gaudapāda, says that after the great battle Arjuna forgot Kṛṣṇa's teachings at the battle and asked him to repeat it. That is Anugītā in the Anugītā parva of Book XIV, and not Uttaragītā. In the colophons, however, in the two MSS the Uttara is said to be a part of the same book, though the texts are quite different. The two MSS. again differ in the number of chapters one says it has two, the other three chapters.

Nāśiketopākhyāna so famous in the Kāṭha Upaniṣad, called in this Catalogue Nāśiketopākhyāna (3369) is found in the Itihāsa-samuccaya, but not in the current copies of the MB, so it seems that it was once in the MB. somewhere.

Satya-nirayana-vrata-kathā (3370) is another short piece found in the Itihāsa-samuccaya, but not in the Mahā-bhārata. It is a very modern work. The worship of Satya-nirayana has a Muhammadan origin. It was originally and even now in many places, called Satya-pīr or Pāṇ. The entire mode of worship is Muhammadan. The Revā-khanda of the Skanda-purāṇa, a very modern work, gives directions for the worship and here is an attempt to foist it on the MB.

There are two abstracts from the MB, one is the *Bharata sara* or *Bharata samuccaya* and the other the *Bharata-Savitri*. The first is in 68 chapters (Catal 3436) and the second (Catal 3449 and 3450). Both the works end with the coronation of Yudhiṣṭhira, but the first begins with the Ādi parva and the second with the Bhīṣma parva where Sanjaya is granted the boon of seeing the battle from Hastinā pura. Works like these seem to give some colour to the theory that the *Bharata saṃhitā* of 24 000 ended with the fall of Duryodhana. The word *Savitri* in *Bharata Savitri* has nothing to do with *Savitri* or *Satyavan*, her husband, but it means the essence, as *Savitri* or *Gayatri* is the essence of the Vedas so this short treatise in seven leaves is the essence of the *Bharata Saṃhitā*. The order of events in the *Samuccaya* differs from that of the current recensions of the *Mahābhārata*. Arjuna's vision of the universal spirit comes in this just before the fall of Karna.

The *Itihāsa samuccaya* (3442 to 3446 I) is a collection of anecdotes from the MB which is regarded as the only *itihāsa* or history in Sanskrit literature. This collection is said to contain 32 stories, but one MS (Catal No 3445) contains 42, some of which are not found in the current editions of the MB. Here is a list of the 42 anecdotes from the MS.

1 Putra sokaturam Syenajin nṛpaṃprati Brahmanasya upadeśah. 2 Mṛtyu Gautami Kala lubdhaka pannaga saṃvadah. 3 Uncha vṛtti brahmana Mudgalopakhyānam. 4 Syena lapota nātha Indrāgni-Sivi saṃvadah. 5 Silon chavṛtti siddha saṃvade. Gaṅgā mahatmya kathanam. 6 Kuru-kṣetra stha Uncha vṛtti brāhmana-atithi Nakulasamvadah. 7 Aughavati atithi Mṛtyu-samvadah.

8 Karmaja-svarga-naraka-prāpti-varnanam. 9 Kapota-dampati-lubdhaka-kathā 10 Durgati-taranopadeśah. 11 Saptarṣi-Vṛṣādarbhi-rāja-kathā 12 Lobha-nindā-kathanam. 13 Tulādhara-Jājali-saṁvādah. 14 Kunda-dharopākhyānam. 15 Maṅki-gīta. 16 Bodhya-gītā 17 Indra-Kāśyapa-saṁvādah. 18 Pitā-putra-saṁvāde kartavyopadeśah. 19 Śukānuśāsane muktyupadeśah. 20 Bhūmi-dāna-phalam tadapaharana-doṣa-kirttanam. 21 Uddālaki-Nāciketopākhyānam. 22 Bhikṣu-Baṭu-saṁvādah 23 Yamāgasti-Vipra-Sālmali-saṁvādah. 24 Vāsudeva-Nṛga-saṁvādah 25 Matsya-Kaivarta-Nahūṣa-Cyavana-saṁvādah. 26 Janaka-Lomaśa-saṁvādah 27 Vānara-Śṛgāla-saṁvādah 28 Māmsa-bhakṣana-doṣa-guna-kathanam. 29 Nahūṣopākhyānam. 30 Bahulopākhyānam. 31 Suvratopākhyānam. 32 Pundarika-Nārada-saṁvādah 33 Saṁsāra-kūpa-darśanam. 34 Caturthī-kalpah. 35 Nakṣatra-puruṣa-kalpah 36 Dharma-Yudhiṣṭhira-saṁvādah. 37 Gajendra-mokṣanam. 38 Jāmadagna-Rāma-Rṣi-saṁvādah. 39 Yeṣit-jugupsā 40 Pañca-pretopākhyānam. 41 Kūpārāmādi-varana-praśaṁsā. 42 Phala-kathanam.

One copy of the A.S.B Itihāsa-samuccaya (3442) is dated 945 A.D. and it contains the story of Gajendra-mokṣana which was rejected from the MB. It contains also the Bahulopākhyāna which has not been found in the MB. in its present recensions.

The Mahābhārata has many commentaries but none of them very old. They are as a rule of the nature of notes on difficult words and phrases. A running commentary on a work so vast cannot of course be expected. The commentaries often discuss readings, the genuineness of chap-

The commentaries on
the MB

ters and parvas, archaisms, the sources of anecdotes and so on. They generally help in giving meanings of obsolete words and sometime in identifying ancient names of countries and cities. The most famous of these commentaries is *Bharata bhava dipa* (3423) by Nila-lantha Chaudhuri called in Sanskrit *Caturdharina*. He flourished about the end of the 17th century and the beginning of the 18th at Benares. The family hailed from the Maratha country from Coper gaon at the confluence of the two streams of the Gotami or Godavari. His father was Govinda and his brother Tryambaka was also a commentator of a portion of the MB. Lakṣmanaryya, a very learned man, was his Guru and his ancestors Narayana and Dhiresa were distinguished scholars. He collected many copies of the text and consulted many commentaries. This particular codex is on Hari vamsa. But his commentary on the MB, parva by parva, is registered in the Catalogue as *Bhava dipa*, from No. 3376 to 3396. From his commentary Nila-lantha's arrangement of parvas seems to be as follows —

(1) Ādi, (2) Sabha, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Drona, (8) Karna, (9) Śalya to which the Gada is attached, (10) Sautika and Aśika, (11) Viśoka, (12) Stri, (13) Śanti containing *Raja dharma*, *Āpad dharma* and *Mokṣa dharma*, (14) Anusasanīya, (15) Asva-medha, (16) Āsrama vasika, (17) Svargarohana with *Mahaprasthanā*, (18) Mausala

Maha bhārata tatparyā ṭīkā-juanā dipikā (3397 to 3399) is a comm. of the Ādi and Udyoga parvas of the MB by Deva bodha, a monk, the disciple of Satya bodha. It is an old commentary frequently made use of by Arjuna Miśra in his famous commentary. The commentator says that if anything in the text appears unmeaning or mysterious consult my commentary.

* *Mahā-bharata-ṭippaṇī* by *Vimala-bodha* is of the nature of notes on difficult passages, *Durbodha-pada-bhaṇṇinī*, (3400 and 3401) He seems to come after *Deva-bodha* whom he calls *Deva Svamī* in one of his preliminary slokas. He comments on the whole of the MB and the appendices and is acknowledged as an authority by *Arjuna Miśra*.

Sṛṣṭi-dhara controverts the opinions of *Deva bodha*, *Vimala-bodha* and one *Catur-bhuja Miśra* on a point of the namaskaras which precede the recital of the MB (3402)

Catal No 3404 speaks of a new commentary from Bengal of which only the *Sabha-parva* has as yet been found. This is by *Jagadīśa Cakra-vartti*, son of *Vaṇi-kanṭha Ācārya*, a native of *Nalahatī* on the river *Hughli* near *Kaṭwa* in the District of *Burdwan*. *Jagadīśa* in commenting on a *Vaiṣṇava* work salutes *Bhavanī* because *Nalahatī* was a village inhabited chiefly by *Sakta brahmanas*. The most famous resident of this village was *Bhavananda Siddhanta* *vagīśa* whose two commentaries on *Navya Nyaya* are still standard works among the *Marāṭhas* but who was expelled from *Nava-dvīpa* for his too much addiction to *Sakta* practices.

Kaṇṭhabharana (3405) and *Paramananda Bhaṭṭa caryya* (3406), seem to be *Bengalis*. In 3411 *Vidyā sūgara* is the title of *Ānanda-pūrṇa Muni*, the disciple of *Abhayananda-pūjya-pada*.

Mahā-bharatartha saṃgraha-dīpikā by *Arjuna Miśra*, son of *Īśana*, is a commentary on the *Mahā-bharata* of which the *Ādi parva* is represented in Catal Nos 3371 and 3374, the *Harī-vamśa* in 3372 and 3422 and the *Udyoga* and *Bhīṣma* in 3373. *Arjuna Miśra* was a *Vārendra*

Brāhmaṇa of North Bengal. He retired on a spot on the Ganges where Satya khān, another Vārendra Bhāhmaṇa and a Zemindar, gave him a living. His father Iśāna was a reciter of the Mahā-bhārata and he followed his father's profession. He consulted Deva-bodha, Vimala-bodha, Sāṇḍilya, Mādhava, Nārāyaṇa, Sarvajña and his father in writing his commentary. He was the most gifted of the writers on the MB.

Rāma-kṛṣṇa wrote a commentary on the MB. of which parvas Sabhā, Vana, Bhīṣma and Drona are represented in 3375. Mahādeva Paṇḍita wrote a commentary on Hari-vamśa entitled Udyota, 3424, Jaya-rāma wrote another commentary on the same entitled Indu-candrikā (3425) based on Rāmānanda Vana's Pada-bhāvārtha-candrikā and Tryambaka, the brother of Nīla-kaṇṭha and son of Gobinda Caturdhurīna wrote another commentary on Hari-vamśa (3430).

These are commentaries either on the whole of the Mahā-bhārata or on its individual parvas or on its appendices, but even chapters and minor parvas have *independent* comments. The Viṣṇu-sahasra-nāma-stotra has commentaries by Saṃkarācāryya (3345 to 3350), by a follower of Vallabha (3353-A) and by Vana-māli (3353). The Sanat-Sujātiya has two commentaries, one by Saṃkarācāryya (3232 to 3233) and Gūḍha-pada-bhaṇjikā (3234). But the largest number of commentaries is on the Bhagavad-gītā, namely, by Saṃkarācāryya (3251-3253), a sub-commentary by Ananda-jñāna often called °giri or °tirtha by mistake (3254-3261), by Śrīdhara entitled Subodhini (3262-3271), by Madhu-sūdana Saraṇvati entitled Gūḍhārtha-dīpikā (3272-3276), by Hari-yaśāh

Commentaries on chapters and minor parvas

based on Madhu-sūdana (3277-3278), by Samkarānanda called Gitā-tātparya-bodhini (3279-3281) and by Rāmacandra Sarasvatī entitled Gitā-tātparya-parisuddhi (3282). This was written at the request of a pupil, Mahā-ganapati at Brahmeśvara. Jagaddhara's commentary belongs to Samkara's School, and is entitled Gitā-pradīpa.

Bhagavad-gītā-rahasya-prakāśa is attributed to Jagadīśa Tarkālankāra, the famous Nyāyika of Nava-dvīpa in the 17th century. But the commentary is written in ordinary language, so repugnant to a professor of Nyāya. The author seems to be some other Jagadīśa (3284). The Pañcoli-tīkā is represented in 3285, the Paiśāca-bhāṣya in 3286.

Mahamahopādhyaya Raghu-nātha at the request of Kalyana Rāya and under the order of Mahārājā Rāmadāsa wrote the Gitā-māhātmya, a commentary on the Gitā. His criticisms are not verbal, but on the doctrines of the Gita.

Satya-jñānānanda-tīrtha-muni the pupil of Rāmakṛṣṇānanda-tīrtha thought that the 15th chapter of the Gitā contains the highest teaching of the Hindus and so he wrote a tīka on it. It is said to explain the doctrine of bhakti.

The most important commentary on the Gitā in this collection is entitled Gitārtha-samgraha by the well known Śaiva saint Abhinava Gupta of Kāśmīra in early 11th century. He wrote it at the request of his friend Lodharka. The author was a disciple of Bhatta Indu-rāja, the famous Śaiva writer of Kāśmīra. This is a unique

Abhinava Gupta's
commentary

work (3291) The Rāmānuja School of commentaries is represented in 3292-3296; of these the first two represent Rāmānuja's own work and the other three are by Kalyana Bhaṭṭa, entitled *Rasika rañjanī*. Mādhva School is represented in 3297 to 3301. These works are a *bhaṣya* by Ananda-tīrtha, the founder, *Prameya-dīpikā* by Jaya tīrtha and an *anonymous* work entitled *Gītā-sārārtha-saṃgraha*. Vallabha School is represented in 3302-3305 and the Nimbarka School in 3306.

MAHĀRĀṢAS, 3450-4071.

The European scholar who in the early part of the 19th century enthusiastically began the study of the Puranas was Horace Hayman Wilson. He not only studied the Puranas himself but trained four promising Indian youths in the art of translating the Puranas from Sanskrit into English. These were, Rama Kamala Sena, his son Hari-mohana Sena, Tārā chand Cakra varti, a favourite of Rājā Rama mohana Raya and Siva kṣṇa Tagore. They translated many of the Puranas but these were buried in the heaps of waste paper and rubbish in the rooms of the Asiatic Society of Bengal. These have recently been rescued from oblivion by the Secretary, Johan van Manen and now adorn a shelf in the Society's rooms.

From these translations H. H. Wilson published that of the Viṣṇu purana with copious notes and a long introduction dealing with the contents and chronology of the Purana literature. The theory propounded by Wilson was that the earliest of the Puranas could not have been composed before 800 A.D. and that many of these works were decidedly much later. This theory held its ground during nearly the whole of the 19th century, and was implicitly believed. But in the eighties and nineties of that century doubts were openly entertained as to the soundness of this theory. In the eighties it was reported from the Dutch possessions of Java and Bali that the followers of Śiva in these islands use a translation in the Kavi language of the Brahmānda purana, which is the last of the eighteen

The study of the Puranas in the nineteenth century

Wilson's theory

Doubts about its correctness

Mahā-purāṇas, and which was taken from India to these islands about the fifth century A.D. Some Jaina imitations of these Mahā-purāṇas were discovered dating from the 5th, 6th and 7th centuries A.D.

But at the end of the century, in December 1898 and January 1899, Professor Bendall and myself were examining the collection of MSS. in the Durbār library at Nepal; suddenly I laid my hand on a palm-leaf copy of the Skanda-purāṇa written in the same character as the palm-leaves at Hori-uzi in Japan, lying there since 609 A.D. and therefore must have been written in India about 550 A.D. or earlier. Prof. Bendall was not at first disposed to admit that it was so ancient; he compared the writing with the most ancient dated manuscript in the Cambridge Collection and pronounced it to be at least two hundred years older than that manuscript which bore the date of 859 A.D., that is, he admitted that the Skanda-purāṇa manuscript was copied in 659 A.D. or before. *The criterion by which he judged the antiquity of these manuscripts is that the antiquity varies in the inverse ratio of the mātrās or top-lines used in writing letters.*

This gave a rude shock to Wilson's theory of 800 as the initial date of the Purāṇas. In his opinion the Skanda-purāṇa did not exist as a whole but it was merely a collection of Khaṇḍas, Saṃhitās and Māhātmyas. But here was a manuscript of the work which is called simply Skanda-purāṇa. Babu N. N. Bose calls it the Ambikā-khaṇḍa of the Skanda-purāṇa, but so far as I know Ambikā-khaṇḍa is nowhere mentioned in the colophons. Vincent Smith in a note on the Purāṇas enumerates all the facts and arguments in favour of the greater antiquity of the Purāṇas.

* The scholar who devoted himself enthusiastically to the study of the Purāṇas in the 20th century is Mr. Pargiter. Since his joining the Civil Service of Bengal he was systematically studying them and before he left India he completed his translation of the Mārkaṇḍeya-purāṇa with notes and a long preface. He placed Mārkaṇḍeya in the 1st century A.D. but he was quite willing to take it back to the 5th century B.C. After his retirement he continued the study of the Purāṇas and wrote two works, one on Purāṇa texts of the dynasties of the Kali age and the other on the reliability of Indian tradition. In the first of these he places the battle of Kuru-kṣetra about 1475 B.C. and in the latter he shows that the kṣatriyas did not come to India from foreign countries but spread all over India from a place below mid-Himālayas.

From a study of the Purāṇas themselves it appears that they presupposed the existence of the Mahā-bhārata and of the Rāmāyana; they use present tense when speaking of the Hastinā-pura dynasty founded by the Pāṇḍavas, specially of the reign of Adhi-sīma-kṛṣṇa, fifth in descent from Parīkṣit. All before these reigns are in the past tense while all after them are written in prophetic future.

The Kali-yuga era is said to commence from 3101 B.C., but this is a mere astronomical calculation, that is, calculating back from the position of planets. So this calculation might easily be set aside. The era as given in *Rāja-taraṅgiṇī* may easily be neglected as an astronomical calculation but the era as given in the Purāṇas is measured in the duration of fifty-nine reigns from Jarā-sandha to the accession of the Nandas. The sum total of these reigns is one thousand and fifty years, and Mahā-

padma Nanda's reign commenced from 425 B C, that is Jara sandha reigned and the battle of Kuru ksetra, was fought about 1475 B C. After coming to this conclusion Mr Pargiter has advanced several arguments to reduce the period to 1000 B C. but it will be shown later on that the shortening of the duration is not tenable. Though it will be difficult to fix the month and year of pre-Buddhist events it is certain that the development of ideas—social, economic, political administrative and of other departments of life—cannot be compressed within six centuries from 1000 B C to 400 B C when the Artha sastra was written in its present form.

All the Puranas do not treat of chronology but those which do commence in the present tense from Parikṣit from Janamejaya from his son Satānīla and from his great grandson Adhīśīma kṛṣṇa, and end either with the end of the Andhra dynasty or the beginning of the Gupta dynasty. From these facts the date of the composition of the Puranas or date of the latest revisions can be easily found. So the time of those Mahā purāṇas which treat of chronology can be approximately settled by seeing where they end. But the date of other Purāṇas which do not treat of chronology is a rather difficult affair, not to speak of the Upa or minor Purāṇas and the miscellaneous lot of about sixty to seventy works which go by the name of Purāṇas, as will be apparent from the detailed examination of their contents given below. Some of the criteria I have employed in the determination of the interpolations in the Mahābhārata may also be applied to that in the Purāṇas.

Is the Purāṇa one or many?

A very important question has been raised whether the Purāṇas were originally one or many. The late

lamented Mr Jackson held that they were originally one as wherever the Puranas are mentioned in Sūtra literature they are always used in the singular. From this he inferred that the Puranas were originally one but that in the hand of different schools of Pundits and different sects, they have undergone several variations. This is a question which at the present moment we are not in a position to solve but we cannot accept it as we see different Puranas commence with different reigns of the Princes of the Pandava dynasty and end in different periods of Indian history.

The definition of Puranas is invariably given as
Five characters: as "main creation, subsidiary creation, dynasties, periods of history and the description of dynastic rulers." But some of the Mahapuranas treat of none of these or only one or two of these, very few have all of these, yet all are Puranas. It seems that the idea of a Purāṇa varied in the course of time and they gradually assumed, from the form of historical to the form of religious works.

All the Puranas are said to have proceeded from Vyasa. But the word Vyasa has changed its meaning from a proper noun, the son of Parasara and Satya vati to a common noun, the name of a class of expounders of sastras. The
Are all Purāṇas by Vyāsa Puranas themselves often use the word Vyāsa not as a proper but as a common noun. Some of the Purāṇas have absolutely nothing to do with Vyāsa except that the chief expounder Sauti is said to have been the disciple, or the disciple of a disciple, of Vyāsa.

For instance the fifth Maha-purana Sri-mad-Bhagavata cannot be by Vyāsa. It was spoken by Suka, the son of

Vyasa, to Raja Parikṣit at the end of his reign, when he was cursed by a Rṣi and was expecting death in the course of seven days. The Bhagavata was reported by Suta to the Rṣis at Naimiṣaranya. The interlocution between Śuka and Parikṣit really began with the second skandha of the work. The first skandha being an introduction to that interlocution which ends in the sixth chapter of the twelfth skandha. The chapter from the middle of the sixth to the end of the thirteenth are taken up with other subjects not connected with the main story of the Bhagavata, so it cannot have anything to do with Vyasa yet in every chapter colophon the work is said to be a Vaiyasakī Samhita.

As might be expected in the introduction, or the first skandha at the end of chapter seventeen, it is said that in Hastina pura Parikṣit still reigns.

In skandha XII, chap. 6, Parikṣit dies by snake bite and his son Janamejaya begins the sacrifice of snakes.

In the Maha purana number seventeen, Garuda asked a boon from Viṣṇu that he should be the author of a Purana samhita, and the boon was granted. (*Vide* Garuda purana, Ch. 2, *Verses* 49, 52, 53.) Garuda nowhere appears as an interlocutor, except in the Uttara lhandā : i.e., in supplementary chapters, the speaker on every place is Hari Sūta, the reporter, comes from time to time when Hari's speech requires explanation. Yet Vyasa has been brought in in the second chapter, as receiving this Purana from Brahma. Even at the end of the Purana it is Bhagavan who speaks, and not Sūta. So Vyasa in the introduction appears to be an after thought.

* The eighth Mahā-purāṇa called Agni-purāṇa is wholly spoken by God Agni except where he introduces others to speak. It is not in the nature of an interlocution but of a pure narration, yet Vyāsa has been brought in in the first chapter as receiving a report from Vaśiṣṭha. Even at the end Vyāsa says that he received the Purāṇa from Vaśiṣṭha (*Vide Ch. 382, Verse 39.*) So it seems that when the idea that all Purāṇas proceed from Vyāsa was fully established, the Agni-purāṇa was so revised as to bring in Vyāsa at the beginning and at the end, and Sūta and the Ṛṣis only in the beginning.

The fourth Mahā-purāṇa the Śiva-purāṇa has many saṃhitās. (i) Jñāna-saṃhitā is a direct report of an interlocution between Brahmā and Nārada to the Ṛṣis by Sūta without any intervention of Vyāsa. (ii) Vidyeśvara-saṃhitā is a direct report by Sūta to the Ṛṣis at Prayāga of the interlocution between Brahmā and the ancient Ṛṣis at the time of creation. (iii) In Kailāsa-saṃhitā, Vyāsa is sometimes introduced as an interlocutor and he reports interlocutions between Īśvara and Devī. (iv) Sanat-kumāra Saṃhitā is a direct interlocution between the ancient Ṛṣis and Sanat-kumāra. Sanat-kumāra in ch. 2, vr. 8, says that he got the saṃhitā from Vyāsa and Vyāsa sometimes appears, as questioning Sanat-kumāra, as in chs. 10 and 11. (v) Vāyaviya-saṃhitā says that the Purāṇa (in singular) first of all comes out from the mouth of Brahmā and Vāyu explains this saṃhitā direct to the Ṛṣis without Vyāsa. But Sūta has come in reporting the interlocution between Vāyu and the ancient Ṛṣis. In the second part of the Vāyaviya saṃhitā the main interlocutors are Kṛṣṇa and Upa-manyu. (vi) Dharma-saṃhitā, begins with Kṛṣṇa and Upa-manyu, but Vyāsa, Sūta and the Ṛṣis come in from time to time in a mysterious way. The work,

however, ends with the worship of Vyasa. This shows that it can hardly be written by Vyasa.

The third *Maha purana* called *Viṣṇu purana* cannot be by Vyasa as it is an interlocution between Paraśara his father and Maitreya who is said, in the *Bhagavata*, to be a class friend of Vyasa. In fact Vyasa is scarcely mentioned in the *Viṣṇu purana* and in the colophons it is called *Parasara samhita*.

The sixteenth *Maha purana*, called the *Matsya purana*, is an interlocution between Suta and the Rṣis at Naimiṣaranya reporting an interlocution between Manu and the Iṣh incarnation of Viṣṇu. There is Vyasa nowhere in this work.

The first *Maha purana* called *Brahma purana* is a report by Loma haṛṣana, made indirectly through Vyasa and the Rṣis to the Rṣis at Naimiṣaranya of a previous interlocution between Brahma and the Munis. Dakṣa and others. Loma haṛṣana makes obeisance to Vyasa as his Guru and the power of history and tradition. The book ends with an obeisance to Vyasa by the Munis and by Loma haṛṣana. Vyasa, however, comes in as an interlocutor after the 26th chapter.

The eighteenth, *Brahmanda purana* is an interlocution between the Rṣis and Suta. Suta is regarded as an authority because he was a disciple of Vyasa. Suta says that he was reporting the *Purana* which was taught by the god Vayu to the Rṣis engaged in sacrifice on the river Drśad vati at Kuru kṣetra. Here, too, Vyasa comes in as the Guru of Suta. The *Vayu purana*, too, which has the same beginning and goes over the same chapters and almost

in the same words as the Brahmanda purana, says the same thing about Loma harṣana and Vyasa

The eleventh Maha purana called the Liṅga-purāṇa is an interlocution between the Rṣis at Naimiṣaranya and Narada on one side and Suta who received his knowledge from Vyasa on the other

From all these it will be apparent that in many of these Purāṇas Vyasa has no hand, yet an opinion has gained ground that all the Puranas proceed from Vyasa. It seems that all ancient Puranas were revised at some time not yet ascertained, with the idea that Vyasa was the writer of all the eighteen Puranas and in this revision Sauti the son of Suta, one of the disciples of Vyasa, or Janamejaya has been brought in, in the beginning and at the end. Divest the Puranas of the interlocution between Suta and the Rṣis and they will appear in their proper form. Sometimes it is difficult to divest this interlocution, but in Agni, Garuda and Narada it can be easily done. The Agni, Garuda, and Nārada form a group by themselves. They give abstracts of various sastras of their time. The abstracts, so far as can be

The Garuda, Agni and
Nārada

traced are taken in the words of these sastras, for instance, Garuda, while speaking of grammar, attributes grammatical tradition to Kartika and Katyayana with the abstract of the Katantra Vyakarana, written by Sarva varmā under inspiration from Kartika, with the Supplement by Katyayana. Agni, similarly, gives the tradition of Kartika and Katyayana but makes an abstract of the Candira Vyakarana and in one place so far forgets his character as to say "one who knows the Candira Vyakarana is a Candiraka." Nārada does not give the tradition of

grammars but gives a very brief abstract of some work of the Panini school. What that particular work is I have not been able to ascertain. But one thing is sure that work was not written in the scientific system of Panini but in the practical system of other grammarians.

This gives a clue for ascertaining the dates of the three Puranas. Katantra was written in the first century A D. for the benefit of one of the Andhra kings of Dhanva kataka but it contained no chapter on verbal derivations i.e., *krts*. That was supplied to it by a Kātyāyana some time after the composition of the main work say after 100 years. So the joint work by the two authors Sarvasarma and Katyavana may be said to have been complete by the third century A D. and Garuda purana must have been written subsequent to that century. It is a curious fact that the Guptas who came to power in the fourth century took the image of Garuda as their emblem or *lāñchana*. I believe that the Garuda purana owes its popularity to the impetus given to the Garuda cult by the early Guptas, Candragupta or Samudragupta.

The Candragupta Vyākaraṇa was composed in the fourth century at Candragupta in the Barisal district by Candragomī who is known from Tibetan sources to have migrated from the Varendra country to Candragupta. So the Agni purāṇa which gives an abstract of the Candragupta Vyākaraṇa must be a century or so later than the composition of the Candragupta Vyākaraṇa.

The grammar section of Nārada purāṇa was written I believe, sometime after the revival of Panini by Bhaṭṭhari who, I think say died in 651 A D., so the Nārada purāṇa may be safely attributed to the 8th century or a little later.

* The abstracts of other śāstras if similarly examined will show that the centuries to which these three Purāṇas were attributed will come out correct.

This is not the place for such an examination, even in abstract, for the space at our disposal is short and the preface of a catalogue is not the place for such discussions.

The age of Narada-purana is, however, of very great importance in the history of the development of the Pauranika literature because it gives in eighteen chapters, 92 to 109, both inclusive, the table of contents of all the eighteen Maha-puranas, devoting one chapter to each purana, in the orthodox order of the Puranas. Therefore it is necessary at least, for the Narada purana to give some more evidence of its age from the abstracts of śāstras given in it. In the chapter on Śikṣa it brings in not only rules for Vedic pronunciation and pronunciation of classical Sanskrit, but also those for the art of music and other cognate sciences. This cannot be very old nor it can be very modern, because old Śikṣas all relate to Vedic pronunciation only, and the rules for the art of music are not very old so far as known. In the matter of Chandas, Narada purana gives rules not only for Sanskrit but for Prakṛta Chandas also. In Jyotiṣa, it divides the sastra into three skandhas which have their origin, I believe, in Varaha-mihira and his school in the 6th century. But in the Kalpa sastra the evidence is stronger. Narada does not speak of Dharma sutras, Grhya-sutras and Śrauta sutras of old, but, of Nakṣatra-kalpa, Veda-kalpa, Samhita-kalpa, Ātharvana-kalpa and Santi-kalpa, for every sakha of every Veda, while the ancients attributed these five kalpas to the Atharva Veda only in their Carana-vyūhas. This new idea of

having these five kalpas for all śākhās of all the Vedas owes its origin to the revival of Vaidika studies probably under the influence of Kumārila in the early 8th century A.D.

The accumulated weight of the evidence adduced above, makes it very probable, if not absolutely certain that the Nārada-purāna was written or revised in its present form during the 8th, or at least, in the beginning of the 9th century A.D.

If so, the Purānas mentioned in the Nārada-purāna must have existed before that century,

The age of the Purāna

and an examination of the Purānas

shows that with the exception of three or four of them they have not changed much from the time of the Nārada-purāna. But before they assumed the shape, in which Nārada found them, all of them have undergone several revisions. In one of these revisions Sūta, Saunaka, Vyāsa and the Ṛṣis make their appearance in the beginning and at the end only of the purānas. Originally the Padma-purāna was divided into five parvas but the parva division soon gave place to five khandas, still there was the Pauṣkara khanda to show that the name Padma-purāna was significant. But that khanda division too, was soon abandoned in favour of division into other five khandas and at the present moment it has six khandas. Fortunately, there is an ancient abstract of the Padma-purāna called Padma-purāna-samuccaya which still bears evidence of the parva division of the Purāna. Even so popular a work as the Bhāgavata seems to have undergone two revisions. It was originally an interlocution between Suka and Parikṣit to which an introduction was given in the first revision giving an account of Suka and of Parikṣita down to the

commencement of the interlocution, and in the second revision was added the interlocution between Sūta and the R̥ṣis to preserve its uniformity with other Purāṇas. The Varaha-purāṇa had an Ādi-varaha-purāṇa in 11,000 verses, but with revisions and additions it has assumed the bulk of 24,000 which extent is recorded by Narada. Even that old 11,000 was the result of some revisions, one at least, to bring it in line with other Purāṇas. At one time it had three saṃhitas, but it has none now. The old Gupta character MS in Nepal shows that the Skanda-purāṇa was at one time one and homogenous Purāṇa, but now it has seven saṃhitas and fifty-one khaṇḍas. *The saṃhitas were not known to Narada but seven khaṇḍas.*

It is very often asked, how is it that most of the eighteen Purāṇas give a list of all the eighteen Purāṇas. That seems to be absolutely unnatural, but for that the revisers are responsible. They, in their blissful ignorance, thought of completing the Purāṇas for practical purposes, for manuscripts were very rare in those days, and one could not afford to keep MSS of all works with them. So they thought of collecting all sorts of informations in any copy of the Purāṇa they had in their possession. Thus as marginal notes of many MSS are included in the next copy, so scraps of information kept in a Purāṇa is incorporated in its next copies. And when all the eighteen Purāṇas were attributed to Vyāsa there was no harm in giving the same information in all or many of them.

But the Purāṇas bear evidence that the eighteen

The Purāṇas are written in different places and different times.

Purāṇas were written at different places and at different times. Parasara in the Viṣṇu purāṇa says that there was

only one Purāṇa saṃhitā and Vyāsa gave it to Vaiśaṃpāyana who gave it to Loma-harṣana. Loma-harṣana gave it to six of his pupils, three of whom made separate saṃhitās. Thus the Viṣṇu-purāṇa accounts for four Purāṇas. What they were we do not know. In the only real portion of the Vāyu-purāṇa which has reached our hands, it is stated that the Mahā-purāṇas were at one time ten but now it is eighteen. This shows that the number of Purāṇas increased gradually. How and under what circumstances wider study may reveal.

That all the Purāṇas were not written at the same place is sure. Agni-purāṇa devotes five chapters to five holy places; Gaṅgā, Gayā, Kāśī, Prayāga and Narmadā, i.e., its source Amara-kaṇṭaka. All other tīrthas, it lumps up in one chapter, but says, it is very difficult and tedious to go to Puṣkara and to live there. Kuru-kṣetra is such a tīrtha that it should only be thought of. Can we not infer from this that the Agni-purāṇa was written in Eastern India, whence the five great tīrthas mentioned above are easy of access and Puṣkara and Kuru-kṣetra are difficult to reach? Can we not infer from the fact that Agni-purāṇa prefers Cāndra Vyākaraṇa, that it was written in Eastern India?

The Skanda-purāṇa with its elaborate details of holy places in Avanti-khanda, Nāgara-khanda and Prabhāsa-khanda shows certainly a predilection for Western India. Brahma-purāṇa describing the four holy areas of Orissa seems to have originated there. Viṣṇu-purāṇa with Parāśara and Maitreya as interlocutors most probably was written in the Doab between the Ganges and the Yamunā. Parāśara had his hermitage in Kuru-kṣetra and Maitreya lived on the Ganges between Mathurā and Hastinā

The Bhāgavata seems to have been written on the Ganges, somewhere near Hastinā pura

I believe, there is a criterion by which it is possible

The number of incarnations of Viṣṇu is a criterion to ascertain the age of a Purana from its enumeration and description of the incarnations of Viṣṇu It is well

known that the first historical work which gives the number of avataaras or incarnations as ten in the order in which we find them, is the Daśavatara stotra of Kṣemendra of Kāśmīra in the 11th century But the same number with a different order has been found in the Viṣṇu pura cards which were designed during the palmy days of the Malla kings of Viṣṇu pura when they started an era of their own in A D 694 Before the Viṣṇu pura cards the avataaras varied much more in number, for instance, in the most recent part of the Bhagavata, i e, in the 3rd chapter of its 1st skandha the avataaras or incarnations are thus given 1st Brahma 2nd The Boar, 3rd Naradī 4th Nara and Narayana 5th Kapilā, 6th Dattatreya, 7th Yajna, 8th Nabhaya, 9th Pṛthu, 10th Matsya, 11th Kurma 12th Dhanvantari 13th Mohini, 14th Manlion, 15th Dwarf, 16th Parasurama 17th Vṛṣa, 18th Rama 19th and 20th Kṛṣṇa and Valarama, then there are two without number, Buddha and Kalki These two names are rather suspicious But a more ancient list is found in the body of the Bhāgavata in the II 7 —(1) Boar (2) Sacrifice, (3) Kapilā, (4) Datta, (5) Kumārī, (6) Nara Narayana, (7) Dhruva (8) Pṛthu, (9) Rṣabha, (10) Haya grīva, (11) Fish (12) Tortoise (13) Man lion (14) Hari (15) Dwarf, (16) Hamsa, (17) Manu, (18) Dhanvantari (19) Parasurama, (20) Rama (21) Kṛṣṇa and Valarama (22) Vṛṣa (23) Buddha and (24) Kalki

Yet another list in VI 8 —(1) Fish, (2) Dwarf, (3)

Viśva rūpa, (4) Man lion, (5) Boar, (6) Rama, (7) Nārāyaṇa, (8) Datta, (9) Kapila, (10) Sanat kumāra, (11) Haya grīva, (12) Narada, (13) Tortoise, (14) Dhanvantari, (15) Rṣabha, (16) Sacrifice, (17) Ananta, (18) Vyāsa, (19) Buddha and (20) Kalki. In the genuine portion of the lost Vayu purana, traced in the Narmada mahatmya in our Cat No 3570, twenty avatars are mentioned in which the name of Buddha does not appear.

The Padma purana makes a statement that Bhṛgu cursed Viṣṇu that he should be born seven times on the earth. But the Varaha purana says that Bhṛgu's curse related to ten incarnations. So the number and order of incarnations would be a good criterion for judging of the age of a Purana. Applying this criterion to the ages of Vayu and Bhagavata we can safely place them before the Viṣṇu pura cards, i.e., in the 5th or 6th century A.D. Bhagavata would fit in very well with the Gupta period as the Guptas were good Vaiṣṇavas. The Vayu purana also would come to the same period as it was recited at the house of Bana Bhatta on the Sona in the 1st quarter of the 7th century.

The prevailing opinion is that Brahma is not worshipped at all. In the Sṛṣṭi khanda of the Padma purana Savitri cursed him that he would receive no worship and in the end of the Patala-khanda Bhṛgu cursed him that he would have no worship. But in many Puranas there is a Brahma khanda devoted to the glorification of Brahma and in the 29th Chapter of the Sṛṣṭi khanda 108 different cities in India are mentioned as containing temples of Brahma. The chief of these cities are Patali putra and Mahila ropya.

It is the dictum of many of the Puranas that 'Puranam ekam eva asit',—there was only one Purana in the beginning. One Purana

says, that at the 'Creation' Puranas came out from the mouth of Brahma first and then the Vedas. Garuda purana says, that a boon was conferred on Garuda by Narayana that Garuda should be regarded as a 'Purana samhita' — as the author of a Purana. Parasara obtained a boon from Pulastya that, he should be the writer of the first Purana and the boon was confirmed by his grandfather Vasishta and he is the chief interlocutor in the Vishnu purana instructing his disciple Maitreya about matters of antiquity. But Vyasa, the son of Parasara, is universally regarded as not only the writer of the first Purana but of all the puranas. Some say, he wrote the Puranas first and then the Maha-bharata others say the contrary and that is the prevailing opinion.

Parasara in the Vishnu purana says that there was only one Purana which Vyasa taught to
 Growth of the number Suta. He imparted it to six of his disciples three of whom wrote samhitas in their name. So in the school of Suta there were four samhitas but it is not known where they are and how to find them.

In the genuine relic of the lost Vayu purana found in the Narmada mahatmya (our Cat. No. 3570) there is a statement that the Puranas were ten but in the next breath it says they are now eighteen. From the preceding statements the growth of the Puranas seems to have been from one to four, from four to ten and from ten to eighteen. In some Puranas for instance in the Patala-lhanda of the Padma purana the names of *upa* or minor puranas are given as eighteen and they are also enumerated there. But we now find that the Purana literature of the Hindus alone has very nearly hundred works. This is the short history of the growth of this literature.

The word Purana in the Brāhmana literature meant old stories, authentic or unauthentic. It was there discriminated from Narasaṃsa or what happened among men, that is, history. In the Brahmanas, Puranas and Nārasaṃsas are given in the same way as the Alhyayikas, in fact they are both included in the Akhyayikas. But in classical Sanskrit, Puranas are generally given in the form of interlocutions. A number of such interlocutions is to be found in the Śānti parva of the Maha-bharata reported by Bhīṣma to Yudhiṣṭhira. Some of Bhīṣma's interlocutions are very short, some are pretty long. They are very ancient, otherwise they would not be put in the mouth of Bhīṣma. The Mahā-bharata itself is re-arranged in the form of an interlocution, for originally it was an epic poem. The Puranas are all in the form of interlocutions. Generally three sets of interlocutors are employed. Often there are more and often less. The most recent interlocutors appear first, they are Sauti and the Rṣis, Śaunaka and others. The statements of their interlocutions often materially differ from statements they report, for instance in the Brahma-purana Sauti describes the countries, cities tribes of India in one way and Brāhma the authoritative interlocutor quite in another way, and judging from the present state of our knowledge the statements must be at least four or five hundred years apart. Sauti is more modern than Brāhma. But there are Puranas in which Sauti does not appear at all for instance, the Viṣṇu purana. The interlocutors are a generation or two earlier than Sauti. In the Mārkaṇḍeya he does not appear but the most important interlocutors were born when the battle of Kuru-lṣetra was raging, so they must have been contemporary of Sauti. In the Bhāviṣya, too he does not appear though the chief interlocutors Sataniḷa and Sumanta are his contemporaries. In the

three Puranas which I have grouped together as having one characteristic Sauti plays but an insignificant part appearing in the first and the last chapters only

What the Vāyu purana meant by the statement that the Puranas were at one time ten but now they are eighteen is difficult to understand My surmise is, that the Linga, the Agni, the Narada and the Garuda were not included in the list of ten

The number and order of the incarnations of Viṣṇu have been made a criterion for ascertaining the age of a Purana The development of religious ceremonies and holidays may also be made such a criterion The worship of Kartika or Śiandṛ was at one time very prevalent now he is worshipped only on the last day of Kartika The gradual loss of his worship would be interesting to search for and may lead to important results in chronology Sarasvatī is now worshipped on the fifth day of the waxing moon in the month of Magha, but in certain Smṛti works it is not a day sacred to her but to her rival Lakṣmī In other parts of India it is a day sacred to Spring season and there is no worship except social enjoyment and gathering Almost every Purana gives a complete list of holidays in the year A comparison of these holidays with those observed in different parts of India is likely to give us some idea as to the time and place where and when the Puranas were written But it is the work of time patience and scholarship which is very much lacking in the present day

I BRAHMA PURANA Nos 3450-3453

Brahma purana is the first of the eighteen mahapuranas It is called Brahma purana because Brahma's interlocution with the
the name and the interlocutors

R̥sis on the Meru (chaps. 26 to 178) is with additions reported by Vyāsa to another set of R̥sis at Kuru-kṣetra (26 to 245) and the whole is reported with fresh additions by Loma-harṣana to the R̥sis at Naimiṣa forest.

The extent of the Brahma-purāna is said to be 10,000

ślokas by the majority of Purānas

The extent

But Matsya says that it extends to

13,000 ślokas and the Devī-bhāgavata, 14,000. The majority of Purānas do not think that the Gotamī-māhātmya in 106 chapters and 4,000 ślokas is a part of the Brahma-purāna. The Nārada-purāna which gives the tables of contents of all the eighteen great Purānas says that the Brahma-purāna consists of 10,000 ślokas and two parts and in the table no mention is made of any topic treated of in the Gotamī-māhātmya which is, as we see, so skilfully placed, that it divides the rest of the Purāna into two equal parts. The Ānandāśrama edition of the Brahma-purāna with Gotamī-māhātmya counts the ślokas to 13,783 which when reduced to the standard of 32 syllables would make it a little more than 14,000 ślokas

The Gotamī-māhātmya in 106 chapters is put into

the mouth of Brahmā who enumerates

the holy places on the Gotamī and gives legends about them. The Gotamī is an earlier stream of the Ganges granted by Mahādeva to Gotama who pleased Him by his austerities. It is the same as the Godā-varī. But Gotamī-māhātmya is not regarded as a part of the Brahma-purāna by many Purānas.

Leaving aside the Gotamī-māhātmya the Purāna falls

naturally into two parts, one before and

Division into parts

one after it. T

1 chapters

and the last, 71 chapters. But the Narada-purāṇa says that the story of Rāma is to be found in the first part and the sanctity of Puruṣottama-kṣetra in the second. But in the Ānandāśrama edition the story of Rāma is not found at all and the Puruṣottama-kṣetra mātātmya is found in the last part. So there seems to have been some revision, since the Narada-purāṇa was written.

The reason why the authority of so great a person as
 The authority of Brahmā on the holy areas in Orissa
 Brahmā is invoked is the establishment of the sanctity of the four holy areas in an obscure country like Orissa. The areas are (1) Konarka, (2) Ekamra or Bhuvaneśvara, (3) Virāja-kṣetra or Jaipur and (4) Puruṣottama or Puri. The first is sacred to the Sun god, the second to Śiva, the third to the Deṃ, and the fourth to Viṣṇu. If the Gotami mātātmya is included, then the sanctity of all the holy spots on the Godavari is proclaimed on the same high authority. Brahmā stops after declaring these places as sacred and giving the tradition on which the sanctity is based. Then speaks Vyasa emphasizing the fact that Puruṣottama not only leads to heaven but to final liberation as in the case of Kandu who after many vicissitudes in his career as a yogin comes to Puruṣottama and obtains liberation. Then as commentary to the declaration of Brahmā, Vyasa gives an account of Kṛṣṇa's career on earth as an incarnation of Viṣṇu, of the efficacy of man's devotion to Hari, of the future career of his followers, of the evil effects on those who do not follow him, and the theories of Samkhya and Yoga about liberation. Samkhya in this Purāṇa, is very primitive. It does not speak of eight prakṛtis and omits ahankāra altogether in many places. Vyasa ends his speech by quoting the interlocution between Vasistha

and Karala Janaka on Sāṃkhya theory of liberation as given in the Śānti-parva of the Māhābhārata

The first 25 chapters are a preliminary to Brahmā's speech. They talk of creation, details of creation, Manu ṛges, dynasties and kings in brief sketch, only to make Brahmā's sayings clear. These 25 chapters constitute a short Purāṇa with the 5 characteristics. These have been put into the mouths of Śruti and the Rṣis.

Chapter 213 of the Ānandasrama edition is a remarkable one. It enumerates the incarnations of Viṣṇu, though the word used is not the usual word *avatāra* but *Pradurbhava*. They are (1) the Lotus, (2) Boar, (3) Man lion (4) the Dwarf (5) Dattatreya (6) Parasurama (7) Rāmā (8) Kṛṣṇā and (9) Kalkī. Buddha's name does not appear nor the names of the Fish and the Tortoise but the Lotus and Dattatreya in their stead.

This list is given in the interlocution between Vyāsa and the Rṣis at Kuru lṣetra which is something like a commentary on the speeches of Brahmā i.e., in the second stage of the development of the Brahmā purāṇa. The origin of the list of ten incarnations now current, can be traced to Kṣemendrapati of Kāśmīra in the eleventh century in the same order and to the Viṣṇu purāṇa cards with slight variation in the order in the end of the seventh and beginning of the eighth century. But here is a list of nine incarnations with no Buddha in it and no fish and no tortoise. It must be older by several centuries.

* As has been said before, there are three stages of development of the *Brahma-purana*. *The age of Sūta's utterance* Brahma's speeches rank as the oldest, then those of Vyasa and next those of the Sūta, Loma-harsana. The last in his introduction speaks briefly of the nations and tribes of India (Chap 19, verses 15 to 18) and the surrounding countries. Among these the Persians are prominently mentioned as *Parasikas*. It is well known that the Persians rose in power in 222 A D and continued to rule the middle East till they were overthrown in a single battle in 634 near Bagdad by the Muhammadans. They often came in contact with India, and Kāli-dāsa in his *Raghu vaṃsa* finds them in the neighbourhood of Aparanta, that is, Guzerat and Sindhu and Kāli dasa's age is the second half of the fifth and the first half of the sixth century (450 to 550). Supposing Sūta mentions them at that time the speeches of Vyasa would be earlier.

Brahma's speech begins with a more elaborate description of the nations and tribes in the twenty seventh chapter, verses 44 to 64, and among these he mentions Sakas, Yavanas, and Pahlavas, and Noldke says when these are mentioned together in any Sanskrit work the presumption is that it is written between the second century B C and the second century A D, when these nations played an important part in the history of the middle East. In that case Brahma's speech should be placed in these centuries, that is, before the speeches of Loma harsana. But we are in a position to fix the time of Brahma's speech more precisely. The Sakas are placed, in the speech, in the Deccan, the words used are *Dakṣiṇa pṛtha* and *Dal śi nitya*, and we know, the Khaharatas who were Śal as ruled

the country around Nāsika where they have left many inscriptions which are placed by scholars during this long period, by some in the end of the second century B C and by others in the beginning of the second century A D So Brahma's speech may be placed during the period of Indian history when the three Brahmana dynasties of Sungas, Kanvas and Śata karnas held their sway I will prefer the early part of this period as Paradas and Pahlavas are both mentioned in the speech, as Parada is the earlier and Pahlava is the later name of the Parthians in Sankrit.

The first Purana, in the list of Maha puranas, i.e., the Puranam pañca lakṣanam. Brahma-purana does not conform to the description of Puranam pañca-lakṣanam, even Brahma's speeches do not They speak of tirthas, castes, stages of life, duties of various castes and all manners of things So, strict adherence to that lakṣana is honoured more in the breach than in the observance thereof

These Puranas began to be written and compiled or improved and enlarged, at a time when Brahmanas were the ruling race in India They had a bitter experience of Buddhist rule of Asoka when their privileges were taken away and they were made equal in the eye of law with the Śūdras and Antyajas and their followers were lured away by the attractive preachings of Buddhist and Jama monks In order to put their house in order they wrote the Puranas for the benefit of women and Śūdras who had no access to the Vedas and were, therefore, a prey to the onslaughts of the proselytising spirit of the new sects That the Puranas have done

The political importance
of Paurāṇika literature

a great service to the Brahmanist community in India by keeping the Śūdras and Antyajas within its fold cannot be denied

One may think that the Brahma-purana was composed in Orissa, as the holy places in that country is the theme of the work. But in Chapter 27, verse 43, it is stated that the place to the north of Sahya where flows the Godavari, is the most charming spot in the whole world. This is in the beginning of Brahma's speech and it shows his predilection for that spot. The work may have been written here

The Brahma purana in our Catal 3450 seems to be a different recension from that of the Ānandasrama edition. The Gotami-mahatmya is not there and the last chapters on Sūmkhya and Yoga with the interlocution between Vasiṣṭha and Karala-Janaka are not there. Chapter 19 of the Ānandasrama has become Chapter 17 in the MS

Our next number begins as usual but ends with the end of the Kṛṣṇa carita, 212th chapter of the Ānandasrama edition

Karttika-mahatmya (3453A), a longish work in 28 chapters and 2,300 slokas is not to be found in the Brahma purana as printed in the Ānandasrama edition or in our MS. But it is said to draw its authority from this Purana

II PADMA PURĀṆA, Nos 3454-3517

This Purana is called Padma purana, because in it is described the story that when Viṣṇu, after the dissolution of the world, was

The place of writing the
Brahma purāṇa

Our Catalogue of MSS of
the Brahma purāṇa

The name

sleeping on the ocean a lotus issued from his navel, its petals opened and in its seed lotf was found Brahma, the Creator of the new world. This lotus is sometimes called an incarnation of Viṣṇu (see above). The Sanskrit names of lotus are *Padma* and *Puṣkara*, hence the Purāṇa is called after the lotus. The story of the lotus is found not in the beginning of the Purāṇa, nor in the beginning of any part of the Purāṇa, but in the middle of the *Srṣṭi* khanda, the fourth part.

The extent of the Purāṇa is said to be 55,000 Slokas,
 but Mārkaṇḍeya-purāṇa says, it ex-
 tends to 90,000. The Ānandasrama

The Extent.
 edition counts the number of slokas and find them to be 48,452 which when reduced to the standard of 32 syllables would come approximately to 55,000. In the last chapter of the Bhūmi-khanda of the Ānandasrama edition the extent of the Padma-purāṇa is said to have been 52,000 in Treta, 22,000 in Dvāpara and 12,000 in Kali.

The Ānandasrama edition in four volumes of the
 Padma-purāṇa gives several schemes
 The Division of the division of the work in books —

- (a) In the first chapter of the *Srṣṭi*-khanda, the Purāṇa is said to be divided into five parvas, namely (1) *Puṣkara* parva in which Brahma was born, (2) *Tīrtha* parva, in which holy places are enumerated and described, (3) *Bhūri dakṣiṇa-raja*-parva, in which are described the careers of kings who paid immense sacrificial fees, (4) *Vamṣānucarita* parva in which accounts are given of kings of various dynasties, (5) *Mokṣa* parva, which treats of salvation.
- (b) At the end of the first chapter of the *Uttara* khanda the Purāṇa is said to have been divided

into five khandas —(1) Śrī-khanda, (2) Bhūmi-khanda, (3) Pātala khanda, (4) Puṣkara-khaṇḍa and (5) Uttara khanda

- (c) In the first chapter of the Ādi-khanda, the Purāṇa is divided into six khandas, namely (1) Ādi-khanda, (2) Bhūmi-khanda, (3) Brahma-khanda, (4) Pātala khanda, (5) Kṛiyā khanda, (6) Uttara-khanda
- (d) The Ānandasrama edition itself does not accept any of these schemes. It has a six khanda scheme of its own, namely, (1) Ādi khanda, (2) Bhūmi khanda, (3) Brahma khanda, (4) Pātala-khanda, (5) Śrī-khanda and (6) Uttara khanda
- (e) In the 1st chapter of the Bhūmi khanda has been set forth a five khanda scheme which runs thus (1) Śrī, (2) Bhūmi (3) Svarga, (4) Pātala, (5) Uttara

There may be other schemes also but to me the (a) scheme appears to be most ancient as the division into parvas inherited from the Maha bhārata seems to be earlier than that into khandas. But the Nārada purāṇa accepts the (e) scheme for the Padma-purāṇa in 7th or 8th century and so, long before that time the parva scheme was abandoned. The (a) or the parva scheme seems to be very natural for popular education. The lotus is the beginning of creation and the puṣkara-parva has been converted into the śrī-khanda. The tīrthas were put together in one parva. They have now been scattered over the whole Purāṇa. The contents of the other parvas have also been scattered in a similar way, for what reason does not appear.

The next scheme seems to be that described in (b)

as it still retains puṣkara amongst the khandas giving the reason why the purāṇa is named after lotus. Nārada-purāṇa accepted a scheme after at least two revisions of a radical nature. The next is the (b) scheme. The six-khaṇḍa schemes appear to be still later. So far as it goes, the contents of the khaṇḍas, as given in the Nārada-purāṇa, agree with that of these khaṇḍas in the Ānandāśrama edition. The agreement as regards Pātāla-khaṇḍa is exact.

As usual the Sūta and the Rṣis are the latest interlocutors throughout the Parāṇa. Sometimes they say things on their own account; but in the majority of instances they simply report the interlocations of others and those interlocations, again, are in many cases, reports in their turn. The reliability of the subject matter of chapters really depends on the earliest interlocutors and their names are a guarantee that the matter is authoritative.

The real interlocutors in the Ādī-khaṇḍa are not Sūta and the Rṣis but Nārada and Yudhi-
In the Padma Ādī Khaṇḍa. śthira and even they report what others say. Sometimes the authoritative persons are Vasiṣṭha and Dilīpa; Mārkaṇḍeya and Yudhi-śthira and Vyāsa and the Rṣis.

The latest set of interlocutors in this khaṇḍa are Sūta and the Rṣis. They report what passed
In the Bhūmi khaṇḍa between Vyāsa and Sūta in the first instance and Venā and Viṣṇu in the end. In this khaṇḍa there are many stories of devotion to father, to son, to husband, to mother, to wife and to the guru. They are all called tīrthas and all these stories are told on the high authority of Vyāsa and Viṣṇu.

* In the *Brahma-khaṇḍa*, Sūta reports the interlocutions between Vyāsa and Jaiminī in the first instance, Nārada and Brahmā in the second and Dilīpa and Vāsiṣṭha in the third and Nārada and Sanat-kumāra in the fourth instance.

In this *khaṇḍa* there are many books with different sets of interlocutors. Rāmāśva-medha seems to be the remnant of a lost Purāṇa. The interlocutors are Śeṣa-nāga and Vātsyāyana. It is called *Pātāla-khaṇḍa*, because Śeṣa-nāga is an inhabitant of the nether regions. In the last books Sambhu from Kailāsa and Rāma are the interlocutors. In *Kṛṣṇa-carita* the interlocutors are Pārvatī and Īśvara and it partakes the character of Tantra. Sūta does not at all appear in this *khaṇḍa*.

The real interlocutors in the *Sṛṣṭi-khaṇḍa* are Bhīṣma and Pulastya throughout and Sūta simply reports their speeches.

The interlocutors are Nārada and Umā-patī and what passed between them is reported by the Sūta to the Rṣis.

In spite of so many schemes of dividing the Purāṇa into *khaṇḍas*, there are indications that there were other schemes, too. For instance, at the beginning of the *Uttara-khaṇḍa*, which formulates a scheme of its own, it is said that *Uttara* comes immediately after *Pātāla-khaṇḍa*, which its scheme does not support. At the end of the *IV Sṛṣṭi-khaṇḍa*, it is said to be the first *khaṇḍa* of the Purāṇa (chap 82, verse 45).

The Padma-purāṇa is a large work. It has undergone so many revisions and so many alterations at different periods of time that it would be wrong to expect uniformity of language, style, versification and technique. The parts are so unequal in merit. The Rāmāśva-medha of the Pātāla-khaṇḍa is written in the best kāvya style. But the Purākalpiya Rāmāyana in the same khaṇḍa is written in a droll and uninteresting prose. Some chapters in the Uttara-khaṇḍa are in the form of cantos of kāvya, even with the long verses so usual at the end of a canto; others again are written in a matter of fact style in ordinary śloka metre. In some places rules of Sanskrit grammar are scrupulously observed but in others, in the manner of Purāṇas, it takes licenses of all sorts. Imagination sometimes soars very high, but in others its want is severely felt

The five characteristics of the Purāṇas are not absent but they form but an insignificant part of this large and huge work in 55,000 ślokas. Kṛṣṇa-carita only ends about the time of the Kuru-kṣetra war but all other dynasties end either at the end of the Satya or of the Tretā Yuga. The configuration of the earth with seven islands and seven seas does not seem to have developed to the same extent as in the Vāyu or the Brahmāṇḍa-purāṇa

But the peculiar characteristic of this Purāṇa is its abundance of tīrthas. The Brahma-purāṇa is concerned with the tīrthas of Orissa only, but this Purāṇa describes tīrthas in every part of India. The most ancient and the most important of the holy places is Puṣkara. Its account

is given in brief in the Ādi-khaṇḍa, chap 12, but more elaborately in the Śrṣṭi-khaṇḍa. In the Ādi-khaṇḍa tīrthas on the Narmada are enumerated and described from Amarakaṇṭaka, its source, to the Arabian Sea (chap 13-23). Then comes the tīrthas on the Cambala, the Abu Mountain, Pundarika, and the confluence of the Sindhu and the Arabian Sea (24). The tīrthas on the Vitastā, in Kasmira (chap 25), in Kuru-kṣetra (chaps 26-27), at Kanakhala (28), on the Yamuna (chap 29-32), at Benares (33-37), at Gayā and North Behar (38), in Bengal, Orissa and Deccan (39), and at Prayaga (40-49). The tīrthas of Puṣkara are given in great detail in the Śrṣṭi-khaṇḍa. The Uttara-khaṇḍa contains accounts of tīrthas on the Kalindī, i.e., at Indra-prastha where all the Tīrthas come, on the Sābhramatī or Sabarmatī, Vētra-vatī, Śrī-Śaila, Hari-Dvāra and other places. In fact the tīrthas are a prominent feature of this Purana.

In this Purana we find the sanctity of all the eleventh days of the moon in the year, 24 in number, fully described in as many chapters of the Uttara-khaṇḍa. It has Magha-Mahātmya (219-254) and Kartika-mahātmya (90-125).

The sanctity of lunar mansions and holy places is common to many Puranas, but there are two special features of this Purana. One is the greatness of the Gītā and Bhagavata and the other is the moral stories. The sanctity of the Gītā is to be found in other Puranas also. But the speciality of this work is that eighteen chapters are devoted to the sanctity of the eighteen chapters of the Gītā. One was saved because he was an expert in the

Sanctity of particular
tithis in the Hindu calendar

The special features of
Padma-purāṇa

sixth chapter of the Divine Lay. Raikka not only saved himself by constantly repeating the sixth chapter of the Gītā but also saved Jāna-śruti by advising him to do the same. Similar stories are told for expertness in all the eighteen chapters of the Gītā.

Go-karna saved his brother, a hardened criminal, from torments in hell in the form of a goblin by reciting the Bhāgavata in seven days.

The moral tales, given specially in the Bhūmi-khanda of this Purāṇa, are of a very high order. It is enjoined that the father is a great tīrtha and stories are given of people being saved or liberated from the bondage of birth and death by implicitly obeying the behests of the father. The mother is a tīrtha, the husband is a tīrtha, the elder brother is a tīrtha, the guru is a tīrtha and even a virtuous wife is a tīrtha; and many stories are given of the attainment of good luck by serving these tīrthas with devotion. The story of Su-kalā who defied even Indra, the Lord of Heaven, for the sake of her absent husband is one of the finest in Sanskrit literature.

To fix the date of a work so often revised and rearranged is an impossible matter.

The chronology of Padma
is difficult to fix

There are old chapters in the Sṛṣṭi-khanda which may go to great antiquity. Chapter VI in the Ādi-khanda, which describes the tribes and nations of India and the surrounding countries, may be placed in the third or fourth century of the Christian Era; because it mentions the Pārasikas and the Śakas, but not the Pahlavas or Pārathas (verses 33-65).

In chapter 100, verses 45-49 of the Pātāla-khanda, is described the form of the first six vowels of the Indian

Alphabet, which, when compared with Baller's palaeography, would prove to belong to the eighth century A D The shape of n and ñ are —

मन्वीक्षर शिरोरेखा चवक्का प्रणय विना ।

तस्यां तु लम्बरेखा स्यात् तदन्ते च लविजयत् ।

उक्ताः न हि विख्यातो लविजयतस्तद् ।

I give here the shape of only two letters to prevent diffuseness

There are passages again in the Uttara-khanda of the Padma-purana which speak of the destruction of temples and images by fierce Mlecchas This may mean either the destruction of Soma-nātha and Mathurā by Mahmud of Ghuzni or the destruction of Odanta-puri and Vikrama śila by Bukhtiar Khilji, in the beginning of the eleventh or at the end of the twelfth century A D

But this is not the way of fixing the age of a work

so vast as the Padma purāṇa This

The Purāṇa is very
ancient

is working piecemeal It is well-known that chapters have been thrown

in at different ages by different men for different purposes, but there certainly was a work so famous and so important that people from respectable antiquity thought fit to put in things and ideas of their own into it That famous work was the Padma-purana, written for the glorification of the lotus Avatars of Viṣṇu, or of the lotus born Brahma, or of both In the Śrī-khanda we find Brahma is the leading deity He is indeed cursed thrice that Brahmanas would not worship him, once by his wife Śavitri and twice by Bhṛgu, yet in chapter 29, verses 132-160, are mentioned one hundred and eight shrines of Brahma in as many cities of India and in as

many different names. This shows that the worship of Brahma was not on the wane, it was rather in a flourishing stage. It is known from the town-planning chapters of the Artha sastra of Kautilya that in every city a shrine was kept apart for Brahma and the work was written in the fourth century B C. The Padma shows a similar regard for Brahma, at least the lotus parva of it of the earliest recension. So it can easily be imagined what antiquity will that parva reach to. The city of Mahilaropya is intimately connected with the Pañca-tantra and recent researches show that the Pañca tantra was composed originally in the second century B C. That Mahilaropya had a temple of Brahma. Patali putra was founded as a fort in the year of Buddha's death and the Capital was removed there in the fourth year of Udayi, i.e. in the reign of one of the successors of Ajatasatru, a contemporary of Buddha. Patali putra had a temple of Brahma. Even Hastina had a shrine of Brahma. The city of Hastina fell into the Ganges during the reign of the son of Adhisima Kṛṣṇa, the fifth king in the Parikṣit line, so the original Padma purana was very old, though chapters may have been thrown in, in historical times.

The Jainas claim very high antiquity for their religion.

The earliest Jainas In the Padma purana it is said that

Vena, the grandson of Atri, one of the original progenitors of the Aryan race, persecuted the Brahmins under the guidance of the Jainas, for this crime he was deposed and his son made king by the Brahmanas.

Bhṛgu, the father-in-law of Viṣṇu, quarrelled with him over the possession of a city on the

Seven Avatara

Narmada and Viṣṇu wrested it from his father-in-law, who, in a fit of passion, cursed him to

incarnate seven times on earth. This must be very old, for the ten incarnations came in much later. Bhṛgu had another grudge against Viṣṇu because he killed Bhṛgu's wife, (Śrīkṣhanda, chap. 9, verse 242), and there he cursed Viṣṇu to incarnate on earth seven times. This also is an indication of the antiquity of the Purāṇa.

It has been told before that the abundance of moral tales is a special feature of this Purāṇa.

1 aṣṭakhyā

These stories are very very complicated.

The characters are not generally human beings but often birds and beasts. The story of a cow, giving her word of honour to a tiger to return after quenching the thirst of her calf is very touching. Kaṇṇala the bird sage, telling stories of his previous existence to his sons and of his experiences in the present existence, is instructive indeed. The stories are made complicated because there are stories within stories and the heroes pass through two or three existences. But what strikes as particularly interesting is a collection of stories called Pañcakhyaṇa, perhaps the precursor of the Pañcakhyaṇa or Pañca tantra.

It is a group of five stories in the Śrīkṣhanda of the Purāṇa, the most ancient part of it being an interlocution between Vyāsa and the Brahmanas reported by Pulastya to Bhīṣma. The stories are (1) honouring the father (2) honouring the husband (3) catholicity of spirit (4) not to offend a friend and (5) devotion to Hari. The heroes of the stories are (1) Mātṛ (2) Subhā (3) Tulādhara (4) Adrohaḥ and (5) Vaiṣṇava. Viṣṇu permanently resides in the house of all these men.

In the catalogue will be found descriptions of works which profess to belong to the Padma purāṇa but are not included in the published editions though the e con

tain the full complement of slokas in that Purāṇa. From this it may be inferred that in the course of the various revisions, works have been rejected and replaced by new materials to suit the purpose of the revisions. The Vaidyanatha-mahatmya (3475) professing to draw its authority from the Padma-purana is not in the Bombay edition by Mandalika. Nor is Kalañjara mahatmya (3476) found there, though Kalañjara is famous in ancient legends.

The Maha bhārata has an abstract entitled Itihāsa samuccaya and Padma-purana has an abstract entitled perhaps Padma purana samuccaya. The first part of it is noticed in this catalogue in No. 3500 under the title of Puṣkara-mahatmya. It is by Vatsata, the son of Somesvara and the grandson of Padmata, a resident of the holiest spot in Puṣkara. It contains the abstract of the first two parvas of the Purana. The author says that he has written abstracts of the other three parvas too. But these have not yet been found. This proves that the (a) or the parva scheme of the division of the Purana has not yet been forgotten. From this number it is patent that the sanctity of Puṣkara was at one time the principal theme of the work though it has now been relegated to the middle of the fourth book, the Śrṣṭi khanda.

Many later Tantrika works attempt to derive their authority from the Padma purana but they are considered apocryphal. Kapila-gita (3501) is a work in point.

III VIṢṆU-PURĀṆA, Nos 3518—3528

The third of the Mahā-purāṇas is called Viṣṇu purāṇa,
The name because it glorifies Hari.

- * Its extent, as admitted by all the Puranas, is 23,000
 slokas. It has other recensions. One
 Its extent is called Bṛhad

It is divided into six aṃśas (1) Creation (2) Descrip-
 tion of the world, the seven islands
 Its divisions parts and seven oceans, seven heavens,
 seven nether regions and seven planets. This part ends
 with an interlocution between Jada-bharata and the King
 of Sauvira. (3) Six past ages of Manu, the eight future
 ages of Manu, Veda vyāsa, the division of the Vedas, an
 interlocution between Aurva and Sagarā on the duties of
 four castes and four stages of life and cognate subjects.
 (4) Dynasties of Kings in prose. (5) An account of Kṛṣṇa
 (6) The various kinds of dissolution. an interlocution be-
 tween Kauśilya and Keśidhivāja.

Parasara and Maitreya are throughout the main inter-
 locutors though Vyāsa's authority is
 Its interlocution invoked as in the second chapter of
 the sixth aṃśa.

Pulastya granted a boon to Parāśara that he should
 be the author of a Purana sāmhitā.
 History of the Purāṇa literature This boon was confirmed by Vasistha
 [I : 30 and I : 32]. In III vi 17—20,
 it is said that Vyāsa gave the Purāṇa sāmhitā to Sūta
 Romaharṣana. The Sūta had six disciples, (1) Sumati, (2)
 Agni varṇa, (3) Mitrāyana, (4) Saṃsapayana, (5) Akṛta-
 vrana, and (6) Savarni, of these the authors of Sāmhitās
 were Savarni, Saṃsapayana and Akṛta vrana (of Kaśyapa
 gotra). These three Sāmhitās with that by Sūta come up
 to four.

These four Sāmhitās developed into 18 Maha-purāṇas.

The tradition is given in two places, once in I ii 7—9 and again in VI viii 42—47 But they do not agree The first tradition runs thus —Brahma told it to Dākṣa

Tradition of the Viṣṇu Purāṇa

and others They spoke to Purukutsa on the Narmada He to Sarasvata and Sarasvata to Parasara The second tradition runs thus —Brahma to Rohu, he to Priya vrata, Priya-vrata to Bhaguri, Bhaguri to Dadhica He to Sarasvata, Sarasvata to Bhrgu He to Purukutsa He to Narmada She to two Nagas, Dhṛta rastra and Puranā, They to Vasuki He to Vatsa Vatsa to Asvatarā He to Kambala Kambala to Elapatra Elapatra to Veda sira Muni He to Pramati and Pramati to Jatūkarna He gave it to others and Paraśara remembered all this on account of the boon he received from Vasistha

Parasara while speaking to Vaitreya in the Viṣṇu-purāṇa says that Parikṣit is reigning now (IV, 20, last line) But in II iii 17, the Parasikas are mentioned, therefore, when the work was composed there were a great ruling power in middle East between 222 to 634 A D The list of Avatāras does not mention Buddha, so it was written at a time when he was not admitted into the Hindu Pantheon So this purāṇa cannot go before the third century A D Pargiter puts it down to a time when the Guptas were a ruling power but had not assumed imperial sway

Traditional chronology

The history of India in the Viṣṇu Purāṇa begins from Parikṣit Parikṣit's son was Janamejaya, his son Satānka, his son Asvamedhādatta, his son Adhishmakṛṣṇa, Adhishmakṛṣṇa's son Nicakṣu in whose time

History of India from the Viṣṇu Purāṇa.

The Nārada-purāṇa in Part I, Ch. 94, gives an account of the Viṣṇu-purāṇa which agrees generally with the Viṣṇu-purāṇa which is current in the present day so far as the six amśas are concerned. But

Mention of Viṣṇu-purāṇa in Nārada-purāṇa.

Nārada says that Viṣṇu-dharmottara is a supplement to the Viṣṇu-purāṇa. But I have shown elsewhere that there is a Purāṇa called Viṣṇu-dharma which was perhaps once a part of the Mahā-bhārata but was thrown out of it for some reason or other, perhaps before the Nārada-purāṇa was composed. Viṣṇu-dharmottara was likely to be a supplement to that work and not to Viṣṇu-purāṇa. For a supplement to Viṣṇu-purāṇa is likely to be called Viṣṇu-purāṇottara and not Viṣṇu-dharmottara.

The last two Purāṇas, the Brahma and the Padma, have not the five characteristics of a Purāṇa; they are concerned more with tīrthas and Smṛti topics than with the five

Purāṇam pañca-lakṣaṇam

characteristics. In the Viṣṇu-purāṇa, however, the five characteristics are very prominent, though it also speaks of the religious duties, castes and stages of life, good manners, liberation and other topics not included in the five.

The Viṣṇu-purāṇa is written throughout in clear, chaste and business-like language. The language rarely rises to the height of kāvya style. The genealogies are written in prose, interspersed with ancient gāthās and appear to be old documents. The genealogists of the present day in Rajputana, still continue to write in the same manner.

In the present catalogue are briefly described five manuscripts (3518-3522) of the Viṣṇu-purāṇa, four of which are in Bengali character and one, in Kāśmiri. Mithilā

Mahātmya (No. 3524) is not to be found in the current edition of the Viṣṇu-purāṇa as it is said to be from its Brhad recension. Nos. 3525 to 3528 are short works not found in the Bombay editions. Viṣṇu-purāṇa has many commentaries of which only one, named Amsaka Prakāśikā by Nīlāmbara (No. 3523) has been described in this catalogue. The commentator says that there are hundreds of commentaries on this Purāṇa, that he attempted another commentary is simply because his father's expositions appeared to him to be of the highest value.

IV. (A). ŚIVA-PURĀṆA, NOS. 3529-3560.

I have already stated that the Śiva-purāṇa, as we find it at present, cannot be regarded as a Mahā-purāṇa. But it is a Purāṇa, with an extent of 100,000 ślokas and 12 (twelve) samhitās (Vāyaviya-samhitā Part I, Ch. I, Verse 41, Vanga-vāsi edition of Śiva-purāṇa). The twelve samhitās and their extent is thus given in the same edition.

Name of the Samhitā	Extent	Name of the Samhitā.	Extent
1. Vidyeshvara Samhitā	10,000	7 Kaulāsa Samhitā	6,000
2 Raudra „	8,000	8 Śata-rudra „	10,000
3. Vamāyaka „	8,000	9 Koti-rudra „	10,000
4 Bhauma „	8,000	10 Sahasra-koti- rudra „	10,000
5 Matr-purāṇam	8,000	11 Vāyaviya „	4,000
6 Rudrakādaśa Samhitā	13,000	12 Dharma „	5,000

The Vanga-vāsi Press has published Nos. 1, 7, 11 and 12, among these twelve samhitās, but it has published two more samhitās, the Sanat-kumāra and the Jñāna-samhitā. Our catalogue has No. 2, the Rudra-samhitā in five khandas (3530). No. 9, Koti-rudra samhitā (3530-2 and 3534), No. 8, Śata-rudra-samhitā (3530-3), No. 11, Vāyaviya-samhitā (3530-4 and 3535-3539), No. 7, Kaulāsa-samhitā

(3530-5 and 3540), No 4, Bhauma-saṃhitā (3530-6 and 3541), No. 1, Vidyāśvara-saṃhitā (3530-7), No 6, Rudraikadaśa-saṃhitā, (3533) eight altogether. But it has two more saṃhitās not in the list enumerated above, viz, Sanat-kumara-saṃhitā (3543—45) and Mānavi-saṃhitā (3542). The five khandas of the Rudra-saṃhitā are Khanda 1, in 20 chapters, Khanda 2, in 43 chapters, Kumāra-khanda in 20 chapters, Khanda 3, in 55 chapters, Yuddha-khanda in 59 chapters.

The third part of the Rudra saṃhitā (3531) gives the story of Pārvatī from the marriage of Menakā to Himālaya to the return of Śiva to Kailasa with his wife after marriage.

The Yuddha-khanda of the Rudra-saṃhitā gives an account of the destruction of the three demon cities by Śiva—his greatest adventure.

Rudraikadaśa-saṃhitā (3533) Rājendra-lāla calls this work *uttara-bhāga* of the Rudra-saṃhitā in 76 *adhyāyas* but the present manuscript has 73 only. The principal subjects treated of are.—Creation of the Universe, Creation of the Earth, The story of Taraka, The marriage of Śiva with Pārvatī in the Himālayas, The story of the destruction of the three demon cities; The liturgy of Śaiva worship, Gaṇeśa's war with the followers of Śiva, His marriage; The greatness of Śiva, of Nandī, of Ganga, Phallic emblems of Śiva, Phallic emblems made of gems, The story of Arjuna's practice of austerities and the night sacred to Śiva (Śiva-rātri), Liberation and true knowledge.

Koṭi rudra-saṃhitā (3534) concerns itself mostly with the phallic emblems of Śiva, in different holy places, with

the mode of their worship and the theology of the Śaiva sect

Vayaviya saṃhita (3535—3539) has been printed in the Vaṅga vasi edition of the Śiva saṃhita in two parts Purā and Uttara. It is written in a beautiful poetical style full of apt similes and deals with the destruction of Dakṣa's sacrifice and the liturgy of Śaiva worship.

Kailasa saṃhita (3540) deals with the renunciation of the world, and the duties of those who made such renunciation, from the date of renunciation to the eleventh day after their death. It ends with an enumeration of the Śaiva disciples of Vyasa.

Bhāuma saṃhita (3541) is an interlocution between Kṛṣṇa and Upamanyu. Kṛṣṇa had no son and he went to Kailasa in order to please Śiva by his austerities. There he met Upamanyu, who talked to him about the greatness of Śiva and the power of his trident, and how Śiva liberates his followers from hell and other troubles. In this connection there are several chapters on hell and sins which lead to hell. The ways to escape from the pangs of hell are feeding of men, practising of austerities, hearing of Puranas and so on. Then comes a description of the Universe and the Earth with its seven islands. Then commences an account of the development of the foetus in the womb, childhood, youth, old age, marriage and so on of a man.

Mānavī saṃhita (3542). This Saṃhita is nowhere enumerated as being part of the Śiva purana but in the colophon of this manuscript it describes itself to be such a part. It is called Mānavī saṃhita because Manu is one of the interlocutors, the other being the Sun god, his father. The question asked by Manu relates to the divinity who

grants liberation from birth and death, who creates the Universe and keeps it under control. Along with this he asked the characteristics of Purāṇas, of vratas, duties of castes and stages, funeral ceremonies and atonements.

Sanat-kumāra-samhitā (3543-3546) has been printed in the Vaṅga-vāsī edition of the Śiva-purāṇa though not enumerated in the Vāyaviya-samhitā.

Number 3546 contains a commentary of this Samhitā in which the commentator vigorously advocates the claims of this Samhitā to be included in the Śiva-purāṇa. He says that unless these are included, the statement of the Bhāgavata-purāṇa that the Śiva-purāṇa consists of twenty four thousand ślokas and not a lākh, falls to the ground. He advocates the claims not only of this Samhitā but also those of Jñāna-samhitā. But he at last says that they might be the names or aliases of some well known Samhitās such as Bhauma-samhitā or Mātr-samhitā.

It seems that the commentator had not materials to come to a definite conclusion. But Anfrecht has come to the conclusion that these two Samhitās are parts of the Brahmottara-khanda of the Skanda-purāṇa. These two Samhitās in the Skanda-purāṇa go by the name of Śiva-purāṇa (See our Cat. V. p. 277 bottom).

Lakṣmī-vrata-kathā and Kārtika-māhātmya (3547 and 3548 respectively) are short works claiming to be parts of the Śiva-purāṇa. Gaṇeśa-pañca-ratna (3549) claims to be a part of the Uttara-khanda of the Sanat-kumāra-samhitā.

Gaṅgā-dhara has written a commentary on the Dharma-samhitā from the Śiva-purāṇa which is recognised as a part of that work. The Vaṅga-vāsī edition of six

samhitās includes it and the Vayaviya-samhitā also names it as the twelfth samhitā. There is an opinion that the Śiva purāṇa is not a Māha but an Upa purāṇa. The commentator says that this is wrong, for in the Madhyamesvara mahatmya of the Uttara khanda of the Śiva purāṇa it is said, Vyasa obtained a boon from Śiva for writing Māha purāṇas and Śiva purāṇa is among one of these Māha purāṇas.

Nos 3551-3557 are short works on the mode of worship of Śiva. No 3558 Sandipani muni caritram declares itself to be a part of Śiva upa purāṇa. *Sandipani was the Guru of Kṛṣṇa and Vala rama*

Śiva purāṇottara khaṇḍa 3559 and 3560 in 45 chapters is ascribed to the Brahmottara khanda of the Skanda purāṇa (See India off cat 3665 and Aufrecht cat Bod No 129)

IV (B) VĀYU PURĀNA, NOS 3561—3573

In some Purāṇas the fourth place among the Māha purāṇas is given to Vayu and in others, to Śiva purāṇa. So I put both under the same number IV. But that did not obviate the difficulty. The Vayu is said to be 24 000 and the Śiva 100,000 ślokas. The Śiva purāṇa in twelve Samhitās has but few of the characteristics of the Purāṇas and so its claim may be rejected. If its claim is admitted the total of the ślokas of the eighteen Mahā purāṇas would go up much higher than 400,000. So the Śiva purāṇa in twelve Samhitās is not one of the Māha purāṇas.

Raja Rajendralala Mitra published the Vayu purāṇa in the Bibl Ind Series in two volumes, and Babu

Nagendra-nātha Vasu in his article on the Purānas in his Encyclopædia, the Viśva-koṣa, pointed out that it is not Vāyu but Brahmānda-purāna that the Rājā published.

The Vāyu and the
Brahmānda Purānas

He attributed it to the Rājā's mistake. But the Rājā is not to blame; for in those days what he published passed for Vāyu. I compared the Rājā's Vāyu with the Brahmānda of the Venkateśvara Press and found that they generally agree except in a few Chapters. The Vāyu has some 8 or 9 Chapters on the pāśupata yoga after the 10th Chapter of the first part which the Brahmānda lacks, while the Brahmānda has 37 Chapters in the second part on the history of Bhārgava and Sagara which the Vāyu lacks. The author of the Purānam Pañca-laksanam has given in a tabular form the differences in these two purānas in page XV of his Introduction. They appear to be one and the same work with such differences as every MS. of a Purāna has from another. So Rājendralāla's edition is not that of real Vāyu-purāna

The Nārada-purāna describes the Vāyu-purāna in the 95th Chapter. It says that the Vāyu-

Vāyu according to
Nārada

purāna is spoken by Vāyu, that it related to the Śveta-kalpa and that it

is divided into two parts. In the first part creation is treated of in detail, the ages of Manu are enumerated, the dynasties of kings in these ages, the slaughter of Gayāsura, the sanctity of months, specially of Māgha, are then narrated in detail. The laws of gifts, the duties of kings, the classification of sentient beings on earth, in the nether regions in different quarters of space and in the heaven and the vratas are also treated of. In the second part are given in detail the holy places on the Narmadā and miscellaneous matters relating to Śiva. The Narmadā flowed

from the body of Śiva in order to grant liberation to his followers. Those who live on the Northern bank of the river are followers of Śiva and those on the South bank are followers of Viṣṇu. From Oṅkaraśvara to the confluence of the river with the sea there are 400 holy places.

Some of the characteristics of the Vayu purāṇa as given in the Nārada purāṇa are to be found in the Vayaviya-saṃhitā of the Śiva-purāṇa printed in the Vaṅga-vasi Press. It relates to Sveta kalpa, it is spoken by Vayu, it has two parts and it treats of the creation in detail. But the similarity ends there, so this attempt at identification also fails.

There is a MS of the Narmada mahatmya in the Catalogue bearing No 3570. It is defective having lost the first and last leaves. The extant leaves are from 2 to 310. In the second chap., verse 31, it says that the Śiva and the Vayu purāṇas are one and the same. It has two parts. The first contains Śiva's greatness and the second, Narmada-mahatmya (Leaf 3 A). This tallies with the description of the second part of the Vayu-purāṇa as given in the Nārada-purāṇa (Venkateśvara). It is also called Śiva saṃhitā in the Colophons. So the second part of the Vayu-purāṇa has been traced but not the first.

Saṃblu gave the purāṇa tradition to Vayu. He to Skanda. Skanda to Vasiṣṭha. From him Vyasa got it. From Vyasa it came to Jātu karna and from him the ṛṣis got it. Chap IV 12—14. But in another place (II 6) it says who else but Brahmā can say this Purāṇa?

So after all the fourth position among the purāṇas should be declared as vacant, neither the Vāyu-purāṇa nor the Śiva-purāṇa can claim it.

The manuscripts of the Vāyu-purāṇa in the Asiatic Society's Collections were not used by Rājā Rājendralāla Mitra as they were acquired after his death. But they agree generally with him. It has been already stated that his edition is not Vāyu-purāṇa but Brahmānda-purāṇa. This disposes of No. 3561 to 3564. The Gayā-māhātmya forms an appendix to the Vāyu-purāṇa edited by the Rājā. But it forms according to Nārada-purāṇa a portion of part I. (3565 to 3567.)

Kedāra-māhātmya (3568) is not found in the printed editions nor is it given in the Nārada-purāṇa. The same is the case with Rāja-grha-māhātmya No. 3569.

The Narmadā-māhātmya (3570) forms a portion of the second part of the Vāyu-purāṇa which is supposed to be lost. In this manuscript there is a statement that the Purāṇa-sambhitā was originally one, it became ten and when the Purāṇa was written it was eighteen.

The Māgha-māhātmya (3571) is a part of the lost Vāyu-purāṇa which is credited with dealing with the sanctity of every month specially of the month of Māgha. The Nārada-purāṇa says that it is a part of the Vāyu-purāṇa.

Ganeśa Śarmā the son of Veṅkaṭeśa surnamed Bāpaṭa has compiled the story of the birth of Hanumān (3572) in sixty-three verses and he ascribes it to Vāyu-purāṇa.

Go-sāvitrī-stava, a short work containing a hymn to the Cow, to the reading of which a good deal of magical effect is ascribed, is said to be from the Vāyu-purāṇa but it is not to be found in the printed editions.

V BHĀGAVATA-PURĀṆA, NOS 3574-3683

There are four works claiming the fifth place among the Mahā purāṇas. They are all called

The name

Bhagavatas (1) Śrī mad Bhagavata, (2) Devī-Bhāgavata, (3) Śiva-Bhagavata, and (4) Mahā Bhāgavata. Of these the second vigorously disputed the position three or four centuries ago. There was an acrimonious controversy and the literature is an interesting reading. The Śrī mad Bhagavata is, however, admitted by the large majority of Pundits to be the fifth Mahā purāṇa.

The extent is said to be 18,000 ślokaḥ. There is no dispute in this matter. The work is divided into 12 skandhas.

The extent and division

The principal interlocutors are Suka and Raja Parikṣit and their interlocution is reported by Sūta to the ṛṣis at Naimiṣā.

The interlocutors

The principal interlocution occupied the whole space from II 1 to XII 6. The first skandha is the introduction to the Principal interlocution and Chapters 7 to the end of the Twelfth concludes the work. In the principal interlocutions, however, there are many sub interlocutions, generally on recondite and philosophical subjects. They are Viduroddhava saṁvāda, Maitreya vidura saṁvāda, Bhagavad uddhava saṁvāda and so on. Many Gītas are to be found in these sub interlocutions and even in other places.

The principal interlocutor is, Suka, the son of Vyasa. His biography is given in the

The authorship

Santi parva of the Mahā bhārata in which it is said that he merged in the sun after liberation, and in the Mokṣa khanda of the Narada purāṇa he

goes from the sun to the highest heaven where he gets the form and company of Viṣṇu but Viṣṇu sends him back to his father, Vyāsa, there to write the Bhāgavata. Here the authorship is distinctly given to Śuka. In the Bhāgavata itself, however, Vyāsa is said to be the author and Śuka his only pupil on this subject.

There is a notion that Vopa-deva, the author of the Mugdha-bodha Vyākaraṇa, who flourished in the thirteenth century, was the author of the Bhāgavata.

Is Vopadeva the
Author?

This has no foundation in fact. Vopa-deva has written treatises on the Bhāgavata and Catal. No. 3681 says that he wrote a commentary on the Bhāgavata entitled Parama-haṃsa-priyā. So he cannot be the author of the Purāṇa. Al-Beruni quoting from the Viṣṇu-purāṇa gives the names of the 18 Mahā-purāṇas among which the Bhāgavata occupies the fifth place. And Al-Beruni lived at least 250 years before Vopa-deva about 1030 A.D. (Vide Al-Beruni's India, Ch. XII, p. 131.)

I have said that the real Bhāgavata begins with the second skandha and the first is only an introduction. A portion of the third should also be regarded as included in the introduction. It gives the history of the Pāṇḍava kingdom from the battle of Kuru-kṣetra to the death of Parikṣit. But this history differs greatly from that given in the last seven parvas of the Mahā-bhārata. In the great epic Vidura was all along with Dhṛta-rāṣṭra. But the first skandha says that Vidura was banished from Hastinā by Karṇa and Śakuni and he went on an extensive pilgrimage at what particular time does not appear. He heard the fall of the Kurus while at Prabhāsa. Some time later he

The Introduction

went to see Kṛṣṇa at Dvārakā but found the city in ruins the Yadu race having been destroyed by internal dissensions. He went to Mathura to see Uddhava with whom he had a long talk on spiritual matters. On the advice of Uddhava he went to see Maitreya the class friend of Vyasa on the Ganges from there he was invited to Hastinā. He was received by the Pāṇḍavas in open arms but he taunted Dhṛtaraṣṭra being a dependant on Bhīma whom he spared no pains to injure ruin and kill Dhṛtaraṣṭra fled the same night with his wife and died a few days later at Haridvārā. This dispenses with the necessity of the Āśrama vāsiḥ parva altogether. The story of Yudhiṣṭhira's ascension to heaven is not there. That appears to be a later idea. Yudhiṣṭhira received the instruction from Bhīṣma on his bed of arrows on many subjects among them four are given in the Mahābhārata, namely Rājā dharma Mōlī dharma Āpād dharma and Dīna dharma. But the Bhāgavata omits Āpād dharma and adds Strī dharma and Bhāgavad dharma most likely Viṣṇu dharma. The contents of Anuśāsanīkā parva is not to be found in the Bhāgavata so an older tradition seems to be on record in the Bhāgavata than in the Mahābhārata.

In my remarks on the Mahābhārata I suspected that the Viṣṇu dharma was at one time a part of the great epic as two of the five rātnas of the Mahābhārata are not found in it but only in the Viṣṇu dharma. The Bhāgavata gives some support to this view by declaring that Bhīṣma taught Yudhiṣṭhira Bhāgavad dharma i.e. Viṣṇu dharma also. That obviates the necessity of substituting Mōlī dharma for Viṣṇu dharma.

The late Mr Pargiter in his Purāṇa Texts of the Dynasties of the Kali Age says that so far as the

language of that portion of the Bhagavata is concerned which deals with the future dynasties, it is much later, as the prose in which it is written is ornate

The language of the
Bhagavata

Perhaps he means an imitation of Kadambari and therefore places it in the 7th Century A D (?) But my reading is different I believe that the prose is intermediate between the Brahmanas and the later prose so I should place it at least in the 2nd Century A D The prose is so full of expletives such as Ha Baba, etc, that it implies the language of the Brahmanas was not yet forgotten and the word Vyakhyasyamah is sometimes used showing that the Sutra style was still in vogue In Catal No 3681 it is said that Vopa deva in his commentary on the Bhagavata entitled Parama hamsa priya has pointed out about one thousand archaic expressions which he calls 'arṣa Hemadri, a contemporary of Vopa deva, also admits of the presence of these archaic expressions In reading through the Bhagavata one is struck with the number of verses from the Vedas given in modernised form

It seems that there was a short work that can be read recited or explained in seven evenings, for Śul a had not more than seven days to explain his work to

The age of the
Bhāgavata

Parikṣit who was cursed that in seven days he would die of snake bite, and that must be a very old work full of archaic expressions and archaic ideas But that short work has undergone several revisions In the earlier revisions philosophical interlocutions have been thrown into the body of the work One instance of this is Maitreya vidura samvada in the third skandha Bhagavad ud dhava samvada in the 11th skandha has been wedged in

between the first seven and the last two adhyāyas. The seventh adhyāya reads with the 30th and 31st adhyāyas. These nine adhyāyas make one narration, the destruction of the Yadu race. But to increase the bulk of this skandha and to give it a religious tone, a work of 22 chapters has been thrown in.

But the last revision adds the first skandha and more than half of the last skandha to the work to give it an appearance of a Purana proceeding from Sauti to the ṛṣis at Naimiṣaranya.

There is another reason why the Purana should be regarded as ancient. It is divided into skandhas. The word skandha was made current by the early Buddhists in the sixth, fifth, fourth and third Centuries B C and Bhāgavata is divided into skandhas, therefore it must have been composed or revised while the early Buddhists were strong enough to influence the society and speech.

Modern Hinduism limits the incarnations of Viṣṇu to the number of ten and to the existing order beginning with the Fish incarnation. It was first found in a poem

The incarnations of
Viṣṇu.

by Kṣemendra, the Kasmirian poet of the early eleventh century. But the same number in a different order is found in the Viṣṇu-pura cards designed in the palmy days of the Viṣṇu-pura Raj when it started an era with the initial year falling in A D 694. So the eighth century may be regarded approximately as the age in which the incarnations were limited to ten. The Bhagavat, however, does not limit the incarnations to ten but says that, the avatāras are innumerable. In the body of the work the avatāras are enumerated as, (1) Padma or Brahmā, (2) Manu, (3) The Boar, (4) Kapila, (5) Sacrifice, (6) Prthu, (7)

The Man lion, (8) The Tortoise, (9) The Mohini, (10) The Dwarf, (11) The Fish, (12) Rama, (13) Paraśu rama, (14) Kṛṣṇa and (15) Kalki. This appears to be a much more ancient enumeration than that given in the third Chapter of the introduction that is, skandha I, where the enumeration is as follows, each name is preceded by a cardinal number 1st Brahma, 2nd Boar, 3rd Devarṣi, 4th Nara Nārāyana, 5th Kapila, 6th Dattatreya, 7th Sacrifice, 8th Son of Nābhī, 9th Pṛthu, 10th Fish, 11th Tortoise, 12th Dhanvantari, the pioneer physician, 13th Mohinī, 14th Man lion, 15th Dwarf or Vamana, 16th Parasu rama 17th Vyasa, 18th Rama 19th and 20th Kṛṣṇa and Vala rāma. Then there are two more incarnations Buddha and Kalki which have no cardinal numbers. This seems rather strange.

The enumeration in the introduction not agreeing with that in the body of the work raises many questions one of which certainly is the non appearance of Buddha in the body of the work but in the introduction. So the work was written when Buddha was not regarded as an incarnation while at the time of writing the introduction he had a doubtful place in the list. It is not known exactly when Buddha was included in the Hindu pantheon as an avatāra. But he must have been there before the Viṣṇu pura cards were devised, and as he is doubtfully placed in the introductory list of the Bhagavata, the introduction must have been written at least two or three centuries before the rise of the Viṣṇu pura family and the body of the *Bhagavata* written before Buddha's admission into the list of incarnations. So the Bhagavata in its revised form without the introduction may be placed during the period of Brahmin ascendancy in India, i.e., during the period between 2nd century B C

and 2nd century A D This theory is confirmed by the fact that the Gupta emperors of Northern India who reigned from the fourth to the 6th century were devoted followers of Viṣṇu

There is another reason why the Bhagavata should be considered as an ancient work, the Amara-koṣa written at the end of the 6th Century enumerates five characteristics of a Purāṇa Well, it might do it because the author was a Buddhist To him Purāṇa would be a history, a collection of traditions, legends, etc But the Bhagavata gives ten characteristics of a Purāṇa (1) Creation, (2) details of Creation, (3) duties of sentient beings, (4) protection of devotees, (5) the ages of Manu, (6) dynasties, not only of kings but of ṛṣis also, (7) career of individuals, (8) dissolution of the world, (9) the cause of creation, (10) Brahma, (XII ch 7, verse 9) The religious character of Purāṇas does not depend so much on the five characteristics as given in the Amara-koṣa and included in the above ten, but in the third and the fourth ones of the Bhagavata viz, the duties of sentient beings and protection of devotees

The commentaries on Bhagavata are generally of a sectarian character The first commentary mentioned in our Catal (No 3595) is Su bodhinī by Ballabha Dīkṣita, the founder of the Ballabhaçari sect in Western India Ballabha was an elder contemporary of Caitanya and flourished during the latter half of the fifteenth Century His father Lakṣmaṇa was one of the few followers left in that Country of Viṣṇu svami whose sect was perhaps the earliest of the Vaiṣṇava sects of India The same sect is represented by another commentary entitled Vāla-pra-bodhinī by Gīrī dhara a descendant of Ballabhaçariya

The commentator says that his work is written more for his own benefit and for the benefit of young people than for the learned. Śrī dhara's commentary so well known to the Vaiṣṇavas is represented in our Catal No 3598 to 3611, and 3615 to 3615A. Catal Nos 3612 14 are subcommentaries on Śrī dhara's by Caitanya vana, a disciple of Śrī Ramendu vana. The sub commentary concerns itself only with verses from 14 to 41 entitled Veda stuti of the 87th Chapter of the tenth skandha of Śrī mad Bhagavata. Catal Nos 3616 and 3617 are described as Śrī dharokta-vasistārtha, i e, a supplement to Śrī dhara's commentary. Catal No 3618 is another sub commentary on Veda stuti. Gopala Śarmā is a well known commentator who closely follows Śrī dhara. His work is represented partially in 3620, 3621 and 3622. The commentary is entitled Bhagavata vyākhyā leśa. Rādhā mohana Gosvāmī, the friend of Colebrooke, who flourished at the beginning of the 19th century wrote a commentary on Bhagavata which is partially represented in 3619 and 3623. Rādhā mohana was a descendant of Advaita the elder associate of Caitanya. Advaita was one of the most learned men of his time.

Loka nātha was a disciple of Advaita. He renounced the world early in life and remained a quiet hermit at Vrnda vana till the end of his life. He seldom took a disciple, but wrote commentaries on well known Vaiṣṇava works. His commentary on the Ramayana has already been referred to, and that on the 10th skandha of the Bhagavata is represented in Catal No 3624.

Vana malī Bhaṭṭa is another well known commentator. His commentary on Bhagavata Gīta is highly prized. His commentary on Bhagavata Dāśama Skandha is represented in Catal No 3625.

* Sanatana was an officer of Alauddin Hussein Shah, the Sultan of Bengal (1494—1521). He belonged to a very old Brahmin family that migrated from Karnāṭa to Bengal five generations earlier. He renounced the world under the magic influence of Caitanya and retired to Vrnda vana where he is said to have written twenty one sectarian works, one of which is Vaiṣṇava-toṣiṇī, a commentary on Bhagavata, the 10th Skandha only, which is represented in Catal Nos 3626,-27,-28

Sri natha, a Bengali Pundit writes a commentary on Bhagavata with the object of supporting the theories of Caitanya. The commentary is entitled Caitanya mata-candrika. Ramanuja's sect, called, the Sri sampradaya, wrote several commentaries on Bhagavata, one of the most important of which is by Vira raghava, the son of Śaila guru of the Vatsya gotra. It is called "Bhagavata candra candrika." The author's commentary on the whole work in 12 Skandhas is represented in Catal No 3629—31. Catal 3632 contains the first half of the 10th Skandha in full and a portion of the second half.

Another commentary by Rāmā kṛṣṇa entitled Bhagavata kaumudī explains only the difficult passages of Bhagavata notably the five chapters on Rasa.

Rāmā kṛṣṇa's son Cakra paṇi writes another commentary entitled Bhagavatārtha dipikā. The commentary on the 10th Skandha was composed in Samvat 1628. Before that the previous nine Skandhas were commented upon. He received a good deal of encouragement from his father Rāmā kṛṣṇa. He belonged to Parasara gotra and his mother's name was Durga. Bijaya dhvajacaryya wrote a commentary on Bhagavata in the interest of the Madhva School of the Vaiṣṇava sect. The commentary is general

ly called Vijaya-dhvaṃ or Pada-ratnāvali. The first Skandha is represented in Catal. No. 3638 and a part of the 11th Skandha in 3639. The Skandhas 2, 3, 4, 11, 12 are represented in Catal. No. 3640.

Rāma-nārāyaṇa who describes himself as a friend of Viṣṇu wrote a commentary on the Bhāgavata (the first Skandha and second Skandha only) which is to be found in 3641. The author's gurus, were Hari-nātha and Bhavānī-dāsa. Previous to the writing of the commentary Rāma-nārāyaṇa seems to have studied Śaṅḍilya's Bhakti-sūtra and its commentary by Nārāyaṇa-tīrtha.

Kāśi-nātha Upādhyāya, son of Ananta of Benares, was a voluminous writer of liturgies and commentaries. He wrote a commentary on the Bhāgavata, a fragment of the commentary of the first Skandha is to be found in our Catal. No. 3642.

The next number contains a fragment of a commentary on Bhāgavata entitled Budha-rañjini by Vāsu-deva, another voluminous writer. The object of this was to throw light on obscure passages. L. No. 1730 contains the same work up to the 81st chapter of Skandha X.

The Vivaraṇa-maṇi-mañjūṣā by an anonymous Uṇa writer is a commentary on the 10th Skandha of Bhāgavata.

Nos. 3644-45 contain with some breaks the commentary up to the 34th chapter.

The hymn Veda-stuti comes in for a great deal of attention from the commentators. Kavi-cūdā-maṇi Cakravartī writes a commentary entitled Aṇyaya-bodhini in 1658 A. D. The commentary was written in the following order, substance, text, prose order, commentary, the full

text of Śruti on which it is based, the meaning of the Śrutis and the conclusion. The commentary is based on Śrī dhara's work. There are two manuscripts of this commentary, namely, Catal Nos 3646 and 3647. Other commentaries on the hymn by Śrī dhara and Nīla-kantha are represented in 3648 and 3649.

There is a short hymn in forty verses in the 14th chapter of the tenth Skandha of the Bhagavata addressed to Kṛṣṇa by Brahma and therefore called Brahma stuti. A commentary on this is to be found in 3650.

The next two numbers (3651-52) are commentaries on the five chapters on Rāsa.

Catal No 3655A is a Katha, a note book for the use of those who expound Sanskrit religious works to non-Sanskritic people in modern times. They are generally called Kathakatar puthi or cūṛṇī. This cūṛṇī is dignified, however, with an engaging title *Harī bhakti taranginī*. The author's name is given as Kesava paucanana Bhaṭṭa caryya.

There are good many abridgements of different sorts of the Bhagavata written for the benefit of those who can not spare time for reading the whole of the book. The oldest of this sort of abridgement is *Harī līlā* by Vopadeva. It gives tables of skandhas, adhyayas and topics of the Bhāgavata and it was written for the satisfaction of Hemādri, the minister of Rāmacandra, the king of Devagiri. The same Hemādri, however, writes a commentary on the text by Vopadeva entitled *Harī līlā viveka*. It was written at Hemādri's father's house in the cantonment Madhusūdana Sarasvatī, the great monk and scholar of

the latter end of the sixteenth century, however, revised the commentary to make it attractive to scholars and to increase the devotional spirit of his hearers. The text of Hari-līlā and its commentaries are represented in Nos. 3656-57-58. Catal. Nos. 3659 and 3659A give another work by Vopa-deva on the Bhāgavata and its commentary by Hemādri. The text is called Mukṭā-phala and the commentary Kaivalya-dīpikā. It also was composed at his father's house in the cantonment. The object of this work is to explain the doctrines of Bhakti from the Bhāgavata. It explains (1) what Viṣṇu-bhakti is (2) how it is generated and (3) how the feelings grow deeper and deeper and culminate in what is called Rasa. Hemādri thinks that Vopa-deva's work was written for the benefit of those who want emancipation and therefore he calls it Kaivalya-dīpikā; the word "Kevala" means the absolute and Kaivalya means the state of being absolute. From the 2nd and 3rd verses of Mukṭā-phala it appears that the work was composed after Hemādri had finished his encyclopædic work entitled Catur-varga-cintāmaṇi in seven sections, e.g. (1) gifts, (2) vows (3) places of pilgrimage (4) emancipation (5) images (6) temples (7) worship. The last five of these sections have not yet been found though other sections not in the above list have been found and published such as Pari-śeṣa-khaṇḍa containing (1) Kāla and (2) Śrāddha and (3) Prāyaścitta-khaṇḍa.

Vṛhad-Bhāgavatāmṛta and Saṃkṣepa-Bhāgavatāmṛta (Catal. Nos. 3660-61) are abstracts of Bhāgavata written by the followers of Caitanya at Vṛndā-vana. The first was written by Sanātana. The text and commentary are both written by him. The second is anonymous but there is a tradition that it was written by Sanātana's nephew Jīva.

* There was a Maithila Brahmin in the beginning of the 17th century A D who renounced the world and became a Vaiṣṇava monk and whiled away his time by selecting verses from Bhāgavata bearing on bhakti. These he explains by a commentary of his own entitled Kānti-mālā. The text is known as Bhakti ratnavali. The book was finished in Śaka era 1555. There are many manuscripts of this from 3662-3669-A.

Another abstract of this nature is the Hari bhakti-mañjarī, Catal No 3670 by Vana-mālī Bhaṭṭa, the son of Śiva dāsa Bhaṭṭa of the Udīya family, i e of Guzerat. Vana malī makes his obeisance to Śiva śrī paṇḍita and a reciter named Yaga. This was composed in a Viṣṇu temple close to Viśvesvara temple at Benares. The abstract is accompanied with a commentary entitled Guccāvalī. The text measures one thousand slokas and the commentary three thousand.

Another abstract with a commentary is the Bhakti-bhagavata (3671) by Ananta-deva, son of Āpo deva so well-known from his Smṛti works the Kaustubhas. This was written perhaps in his mature age for he says "Alas! I have spent so many years of my life in the study of Śāstras, I have roamed in forest and have got troubles only, I want rest and that rest can be had only in the Palace of the Bhagavata. In another place he says that his commentary does not contradict the Vedānta doctrine.

Durjana mukha capetika, i e, a slap on the face of wicked people is a work in defence of the antiquity of the Bhāgavata which was assailed by many scholars in the sixteenth and seventeenth centuries. This was written by Rāmasrama, a monk, who in his house-holder's state was Bhānu Dikṣita, the son of Bhaṭṭoji Dikṣita.

In the copy of this work in the India Office Library there is a note in Colebrooke's hand on the margin of the last page which states that "Maṇi-rāma Tārā" is of opinion that this little tract is not the work of Rāmāśrama but of Rāma-kṛṣṇa Bhaṭṭa, a paṇḍita now living in Benares. Rāmāśrama was a pupil of Bhaṭṭoji. Tārā Maṇi-rāma, I have heard from reliable sources in Benares, was a vagabond and madcap in Benares who used to take his meals at the house of Hari-kṛṣṇa Vyāsa and after meal used to write long sheets in pigeon Sanskrit about contemporary events. Some of these sheets have been acquired for the Asiatic Society's Library. He is perfectly unreliable and Colebrooke should not have believed in his words.

Pāśanda-dhvamsana-bhāskara tries to prove that the Vaiṣṇava-bhāgavata is the real Bhāgavata to occupy the fifth place among the Mahā-purāṇas in opposition to the Devī-bhāgavata. It is difficult to find who is the author of this work as the colophon giving the author's name is in a different hand.

The historical work entitled Bhāgavata-bhūṣana by Gopālācāryya has already been referred to. This work quotes from Nāgoji Bhaṭṭa who flourished in the 18th century.

Bhāgavatāmṛta-kanikā based on Rūpa Gosvami's well-known work the Bhāgavatāmṛta. It classifies the incarnations of Viṣṇu into sportive incarnations and character incarnations and Kṛṣṇa is said to be a full divinity.

Bhāgavata-tattva-dīpa (Catal. No. 3683) by Ballabhācāryya and Nivandha-tattva-dīpa (Catal. No. 3683A) are

works on the Bhāgavata and both of them are written in the interest of Suddhadvaita-vāda

Mukti-ratnam by Kṛṣṇananda is a collection of verses mainly from the Bhagavata, the Gīta, Adhyatma Ramayana and other works bearing on the topics of Vaiṣṇavism. The earlier portion of the work has a commentary by the compiler himself but the other portion has been left uncommented upon. Kesava Raya, son of Rama Raya of Delhi requested Vaidya natha Paya gunde of Benares to collect together all devotional verses from the Bhāgavata. Paya gunde added 200 verses of his own to connect the verses from the Bhāgavata. The Bhagavata verses have a commentary of Śrī-dhara Svāmī and Paya-gunde's verses have a commentary of his own. The manuscript has so many emendations and corrections that it appears to be the draft by the author himself.

VI NĀRADA-PURĀṆA, Nos 3684-3697

This Purāṇa is called the Narada-purana. It is also called Vṛhan nāradya-purana. The

The name.

word Vṛhat here does not convey the idea of a larger recension but that the Purana belongs to the Vṛhat kalpa. In every colophon in the Venkaṭeśvara edition we find the word Vṛhad-upakhyāna i. e., in the story of the Vṛhat kalpa.

The extent of the Purana is said to be 25,000

The extent

ślokas but in reality we do not get more than 18,000 slokas. But this

18,000 includes an appendix called the Uttara-bhāga, which differs greatly in character from the main work.

The language is throughout classical Sanskrit written

Language

in the kāvya style. Many passages are simply paraphrases of Kāli-dāsa's

Ślokas The metres, too, belong to the best period of Sanskrit literature. At the end of a chapter are often found long verses which are Sarga-bhaṅga ślokas. But such ślokas are also found in the middle of chapters.

Interlocutors In the main work the interlocutors are Narada on the one hand and Sanaka, Sanandana, Sanatana and Sanat Kumara on the other. The main Purāṇa is therefore divided into four parts but in the appendix the interlocutors are Vasiṣṭha and Mandhata. The whole of these interlocations is reported by Sūta to the ṛṣis. But in this instance the Sūta does not come to the ṛṣis but the ṛṣis go to Sūta in his hermitage.

Divisions. The divisions of the main work are four in number. The first ending in Chapter 41 treats of Bhoga, the second spoken by Sanandana ending in Chapter 62, is called Mokṣa, the third ending in the 91st Chapter spoken by Sanat Kumara is called Kriyā and the last ending in 125th Chapter is called Caryā spoken by Sanatana. The appendix in 82 Chapters treats of the fast of Ekadasi when conjoined with the previous lunar mansion.

The Object of the Purāṇa. The object of the Purāṇa seems to be the preaching of the equality of Viṣṇu, Brahma and Śiva, to bring about a unity amongst their votaries. Mahā Viṣṇu is the primordial being from whom Brahma, Viṣṇu and Mahesvara proceeded and therefore they are to be equally venerated.

The importance of the Purāṇa. The importance of the Purāṇa lies in the description of (i) six Vedāṅgas (ii) summary of the eighteen Mahā-purāṇas and also

of the (iii) Śaiva darśana at a time when the Narada-purāṇa was composed

I (a) The six Vedaṅgas are well known. The first is śikṣa or pronunciation. There are three kinds of pronunciation, viz., (1) Ārcika, pertaining to the Rg-veda, (2) Gāthika, pertaining to Gāthas, (3) Samika, pertaining to Chants. In connection with the last comes music, and the Purana dilates on such musical terms as Tana, Raga, Svara, grama, Mārechanā, etc. The Chapter ends with pitches Udatta, Anudatta and Svarita.

(b) The Kalpa here does not mean or include Śrauta, Smārta and Dharma sūtras but (1) Nakṣatra Kalpa, (2) Veda Kalpa, (3) Samhita Kalpa, (4) Āṅgīrasa Kalpa and (5) Śanti Kalpa (ch. 51—52). In old treatises these five Kalpas are said to be parts of the Atharva-veda but Narada says, they belong to all Śakhas of all the Vedas. This seems to be a modern idea promulgated by Kumāri-la in the eighth century A D.

(c) The Vyākaraṇa treated of in this Purana belongs to Pāṇini's system but the arrangement of subjects is neither scientific as in the Aṣṭadhyāyī nor practical as in the modern recasts.

(d) Nirukta. The five principals of Nirukta are enumerated and explained. Then comes an elaborate classification of roots liable to various changes at the time of use.

(e) Jyotiṣa has three śāndhas or branches (1) Astronomy proper, (ii) Horoscopy, and (iii) Astrology. It is well known that the Indians had some sort of Astronomy of their own. Horoscopy was borrowed from the Greeks and the Astrology from the Magi.

(f) The Chapter on chandah, is very short but it treats of metres both Vedic and classical and is based on Piṅgala. The number of Vedic chandas is 21 but the number of classical chandas is not given. It gives an elaborate method of Prastāra or setting chandas to music.

The grammatical tradition in the Garuda-purāṇa is that of Kalāpa-vyākaraṇa which was composed in the 1st century A. D. in the Capital of the Andhra kings. The tradition of Vyākaraṇa as given in the Agni-purāṇa belongs to Candra-vyākaraṇa which was composed in Candra-dvīpa or Bakharganj district of Bengal in the fourth or fifth century A. D. But Nārada gives the Pāṇinian tradition. It is a well known fact that the study of Pāṇini was discontinued at least in Northern India for several centuries till it was restored by Bhaṭṭa-hari who died in 651 A. D. The Nārada, therefore, must be later than the time of Bhaṭṭa-hari. The three branches of Jyotiṣa or the science of Astronomy were brought into prominence by Varāha-mihira who flourished in the 5th century A. D. and by Brahma-gupta in the next century. Nārada therefore must have flourished after them. The attribution of five kalpas of Atharva-veda to all the śākhās of all the Vedas is I think to be attributed to the Vedic revival initiated at the end of the seventh century by Kumārila and his followers. The Nārada-purāṇa must have been written after the Vedic revival. I should, therefore, attribute the composition of the Nārada-purāṇa to the 8th century A. D. between 700 to 800 A. D. i.e., between the time of Kumārila and Śaṅkara.

II. This chronology of the Nārada-purāṇa makes the evidence of its summary of the Purāṇas a landmark in the history of these works. From these summaries we

and that the Gotamī-māhatmya in 106 Chapters forms no part of the (i) Brahma-purana in the 8th century. We find that the (ii) Padma-purana had undergone several radical revisions and had only five khandas as in some manuscripts of the present day, when the Narada-purāna was composed. We come to know that the Viṣṇu and the Bhagavata had already assumed their present form when the Narada purana was composed. We have come to know now that there was a Vayu purana with two parts and 24,000 slokas which does not exist at present.

We also know that the Narada purana was exactly the same in those days as it is found in the present moment. The Pūrva bhaga was divided into four padas as is stated before. Its extent was 25,000 and it treated of the Vṛhat-lalpa. In the second part the sanctity of the fast on the eleventh day of the moon was dilated upon. When the fast day had a portion of the previous tithi taken to it, it is called Mohini. She is personified and her evil propensities are expiated upon.

We know from the Nārada that the Markandeya purana extended to 9,000 slokas but the Bibliotheca Indica edition does not come up to that number and ends abruptly. Other editions also do not seem to be complete, otherwise the Mārkaṇḍeya purana at least a greater part of it including the Durga-mahatmya is the same as in the Nārada. The lost portion of Markandeya treated of the family of Kusa, the son of Rama, the family of Soma, Yayāti and Yadu. It contained the career of Kṛṣṇa at Vṛndāvana, Mathurā and Dvaraka. It ended with the details of Sāṃkhya doctrine and the emptiness of the phenomenal existence.

We know that the Agni purana as described in

Nārada extending over 15,000 slokas is nearly the same as at present. It was something like an encyclopædia of all branches of knowledge in which Brahmins used to take interest in those days, religion and ritual taking the most prominent place among these branches. But it contained also the test of jewels, politics, archery, legal proceedings, medical science, veterinary art, prosody, rhetoric, grammar, lexicon, and so forth.

We know of the Bhaviṣya-purāna in which Brahmā explained Dharma to (1) Svāyambhuva Manu. It had five Parvas, the first devoted to Brahmā. It contained a description of caligraphy. (2) Vaiṣṇava-parva (3) Śaiva-parva (4) Saura-parva (5) Prati-sarga-parva with the conclusion. Its extent was 14,000.

We know that the Brahma-vaivarta-purāna as described by Nārada had four khaṇḍas: Brahma-khaṇḍa; Prakṛti-khaṇḍa, Gaṇeśa-khaṇḍa and Kṛṣṇa-janma-khaṇḍa. Its extent was 18,000 slokas.

The Liṅga-purāna as described by Nārada was divided into two parts, in which the five characteristics of the Purāna are described very briefly. But the Śaiva ritual is treated in detail and some of the Śaiva places of pilgrimage are fully described. It is more Tāntrika than Paurāṇika. The extent is 11,000 slokas. Nārada's description differ but little from that current in the present days.

The Varāha-purāna according to Nārada is divided into two parts, treats of the Mānava-kalpa and extends to 24,000 slokas in the form of an interlocution between the Earth and the Boar incarnation while he was raising the Earth from the deep sea. It treats of many places of

pilgrimage specially of Mathurā. It treats of Karma-vipāka.

The Skanda-purana was divided into seven khaṇḍas and contained 81,000 verses. In it Māheśvara dharma is explained by Kārtika. The seven khaṇḍas are (1) Mahesvara, (2) Vaiṣṇava, (3) Brahma, (4) Kāśī, (5) Āvanti, (6) Nāgara and (7) Prabhasa.

The Vamana-purāṇa, according to Nārada, extends to 10,000 ślokas, relates to Kūrma-kalpa, has two parts and three groups of stories. The first part treats fully of the career of Tri-vikrama, the second part is called Vṛhad Vamana-purana. It has four Saṃhitas each containing thousand ślokas, viz., Māheśvari, Bhāgavati, Sauri and Ganesvari.

The Kurma purana treats of Lakṣmi-kalpa, extends to 17,000 ślokas. It has four Saṃhitas (1) Brahmi (2) Bhāgavati (3) Sauri and (4) Vaiṣṇavi. The Bhāgavati-saṃhita is divided into four padas treating of the duties of the Brahmanas, Kṣatriyas, Vaiśyas, Śūdras and the mixed castes. The Sauri saṃhita is divided into six parts treating of the six cruel rites. The four Saṃhitas contain six, four, two and five thousand ślokas respectively.

The Matsya-purana is an interlocution between Matsya and Manu. It treats of seven kalpas and extends to 14,000 ślokas. The description of this Purana by Nārada agrees generally with the Ānandasrama edition.

The Garuda-purana, according to Nārada, was spoken by Bhagavan to Garuda. It extends to 19,000 ślokas and treats of the Tarkṣa or Garud-kalpa. It is an epitome of all the sciences in which the Brahmanas used to take interest. It treats of politics, pathology, history, Ramayana,

Mahā-bharata, veterinary science, vyākaraṇa, canda, yoga, vedānta, samkhya, Gita sara. In its appendix it treats generally of the future career of the dead and of śraddha.

The Brahmanda purāṇa described here agrees generally with the Vāyu purāṇa as published by Rāja Rajendra lāla Mitra in the Bibliotheca Indica series. It has 12,000 ślokaś in four padas (1) Prakriyā, (2) Anuśaṅga, (3) Upod-ghata and (4) Upaśamhara. It has another scheme of division into Pūrva, Madhyama and Uttara. This Purāṇa was spoken by Brāhma to Vasiṣṭha. Vasiṣṭha gave it to Paraśara and he, to Jatu karṇiya. Vyasa got it from Vāyu so it is called Vāyu purāṇa.

III The third pada of the Narada-purāṇa from Chapter 63 to 90 treats of the Śaiva system of philosophy as described in the Śaiva darsana section of the Śarva darsana saṁgraha and its religious practices. Narada's account differs in details from that of the Śaiva darsana. But they agree in the main. They both say that त्रिपदाश्चतुष्पादमहात्मन् (ch 63, verse 13). The three categories are Pāśu pati, Pāśu and Pāśa. But the padas in Narada are Bhoga, Mokṣa, Kriyā and Caryā. But those in S D S are Vidyā, Kriyā, Yoga and Caryā. The sub divisions of pāśas or bondages are according to Narada, five, (1) Mala or dirt, (2) Karma or bad action, (3) Māyā or illusion, (4) Tirodhana or disappearance, (5) Vīndu. But S D S says that Vīndu should not be regarded as a pāśa. This shows that Narada represents an older system than that in the S D S.

The Śaiva darsana is regarded as an older system than the Pratyabhijñā doctrine of Kasmīra Śaivism, which was preached in the middle of the 9th century, and

which is much indebted to the non dual system of Śaṅkara in the south preached in the beginning of the same century. But the Śaiva doctrine both in S D S and Nārada does not show such indebtedness and so it can be without much hesitation placed in the 8th century or earlier, as I have shown Nārada system is older than S D S system. So even in the 8th century the Śaiva system was split up at least in two schools if not more. Thus giving us some history of some period of its development.

The second or the Uttara khaṇḍa of the Nārada purāṇa is much later than the first khaṇḍa because in Chapter 125, verse 26, where the first part ends Nārada purāṇa is described as having four pādas but in the second part, ch 81 verse 11, it is said that Nārada-purāṇa has five pādas and 21,000 verses. Of the two contradicting statements the second cannot be true.

Rukmāṅgaḍa caritam, Cat 3694 in 37 Chapters is a part of the Uttara khaṇḍa of the Nārada-purāṇa. But the other works, numbers 3695 to 3697 though registered under Nārada-purāṇa and though their colophons say that they belong to it, are not to be found in the present Purāṇa and their interlocutors are not those of the Nārada-purāṇa.

VII MĀRKANDEYA PURĀṆA Nos 3698-3773

The name of the seventh Mahā purāṇa is Mārkaṇḍeya purāṇa. The extent of this Purāṇa is

The name and extent said to be 9 000 ślokas. But the Bibliotheca edition contains about 7 000 ślokas. In page 660 of that edition at the end of an appendix the extent is given as 6389+11 i.e. 7,000 ślokas. It ends with the account of King Dama of the Ikṣvāku dynasty. But the Nārada

purana says that it contained an account of the dynasties of the Sun and the Moon in full and also contained an account of Kṛṣṇa

The Sūta and the ṛṣis do not appear at all in this
 Interlocutors. Purana The first set of interlocutors
 are Markandeya and Jaimini But

Mārkaṇḍeya referred Jaimini to a group of four birds living in a cave in the Vindhya mountains for the solution of some doubts in certain narrations of the Maha-bharata These birds were born in the battle field of Kurū-kṣetra when a tumultuous battle was going on but were miraculously saved They were the sons of a Brahmin sage and well educated but they were born as birds on account of a curse pronounced on them by their father They, however, explained all the doubts of Jaimini not only on the Maha bharata but on the graver questions of life and death

The real Purana begins with Chapter 45 in which Markandeya and Kroṣṭuki are interlocutors That chapter claims the Markandeya to be the earliest Purana It was issued from the primordial being and went first to Svayambhuva Manu, then to Bhṛgu then to his son Cyavana, then to Dākṣa, and last of all to Markandeya It has been put in the mouth of Markandeya and not of any great god simply because Markandeya is credited with having a life covering several kalpas

Markandeya now explains the five characteristics of a Purana, especially the ages of Manu During the course of his discourse on the Manvantaras come the thirteen chapters of Candi which is often but wrongly regarded as an interpolation The accounts of further Manvantaras continue

The Purāṇa was certainly written in the Vindya regions where the bird sages used to live and where the heroes of Candī, Raja Suratha and the Vaisya worshipped Durgā in the Autumn season on the banks of Narmada

The date of the Purana, Mr Pargiter thinks, is 1st century A D, but he was quite prepared to push it back a few centuries more. My idea is that the first forty five chapters must have been written after or about the time of the composition of Vatsa- yana's Kama sūtra in which Hindu literature is divided and classified into Dharma-sāstra, Artha śāstra, Kama-sāstra and Mokṣa śāstra but the other part of the Purana must be much earlier as the theory that Vyasa was the promulgator of all Puranas had not yet been formulated

The most important section of the Markandeya-purana is the Devī-mahātmya in 13 chapters which has the largest number of commentaries, for any single work, of which the following have been described in this catalogue

Tattvārtha-bodhini by Vidya-vinodacāryya Nos 3709
3713

, 'kaumudī by Rama kṛṣṇa No 3715

„ 'tika by Gada-dhara Tarkacāryya Nos
3716 17

Candī śīla by Gopala Cakravartī No 3718

„ 'vivṛti by Kasi nath No 3719

„ 'śīla by Ganga nārāyaṇa Vidya sagara No
3720

Vidvan-mano rama by Gaurī vara Sarma No 3721

It is a remarkable work as it is revised by Rama candra Vacas patī by adding substance of all commentaries available

Vidan mano rama By Śantanu Cakra-vartī, perhaps a
Tomaia prince No 3722

Anonymous No 3723

Anonymous No 3724

Commentary by Nagoji Bhatta No 3725

Gupta-vatī by Bhaskara Raya No 3726-27

Mantra-samkhyā-prakāśikā by Nīla-kantha Śaiva
No 3728

„ By Vira bhadra No 3729

„ By Raghu nāthasrama No 3730

VIII AGNI-PURĀṆA, Nos 3734-3737

This work is called Agni purana or Āgneya purana

The name and extent Its extent is between 15 to 16 thousand
ślokas The three volumes published

by Raja Rājendra lala Mitra in the Bibliotheca Indica
series contains very nearly the same number of ślokas

This is an epitome of all the branches of Sanskrit litera-
Interlocutors ture in which Brahmans used to take
interest It is written in the form of

lectures The speaker is generally Agni but in many
instances Agni delegates his power to other people with or
without introduction These are generally the pioneers of
different branches of science, for instance the art of medicine
is put in the mouth of Dhanvantari, the veterinary art for
elephants into that of Paṇi kapyā, for horses to Śali hotra,
Sanskrit grammar is put in the mouth of Kumara or
Kartika, Tantras into the mouth of Maha deva and so on

In order to give it the form of a Purana, Vaśiṣṭha
is introduced as a co interlocutor of Agni, and to cover the
whole book are introduced the Sūta and the ṛṣis and in
order to complete the Śat samvada or three sets of interlo

cutors Vyāsa and Sūta are also introduced. But the last two sets and even Vāsiṣṭha play but an insignificant part in the whole work.

The Agni-purāṇa does not belong to Western India

The place of composition

In giving an enumeration and description of the holy places in India, Agni-purāṇa devotes five chapters to Gāyā, Gāṅgā, Prayāga, Kāśī and Narmadā meaning Amar-kaṇṭakā, and the rest of the holy places are enumerated in one chapter with short description running through one or two chapters. The first holy place Puṣkara in this chapter is described as difficult of access and the second, Kuru-kṣetra, as one which one can only think of, that is more difficult of access. From this it is easy to infer that the Agni-purāṇa was composed at a place from which the first five places were easily accessible, i.e., the work was composed in Behar or Bengal. Later on we will find that while speaking of grammar it speaks of Candra Vyākaraṇa which had its origin in Bengal, which developed in Bengal and which was current in Bengal for many centuries.

The Agni-purāṇa has a peculiar way of preparing epi-

The character of
epitomes

tomes of different branches of knowledge. It takes the current standard work on a subject and epitomises it.

It is neither exhaustive nor very accurate. It does not take in the whole literature on the subject, for instance, take the Gāyā mahatmya. It has three chapters on Gāyā and in these, it has epitomised the eight chapters of Gāyā-mahatmya in Vāyu-purāṇa as published by Rājā Rājendra lāla Mitra. It keeps the most important verses intact, summarises those that are less important and rejects the rest. The seven kāṇḍas of the Rāmāyana it has summarised in

seven chapters five to eleven both inclusive It faithfully follows the current recension of Valmiki's Ramayana This summary reminds one of the summary made by Kalidasa in the 12th Canto of Raghuvamśa of the five landas of the Ramayana There is at least one line which has been taken from the 12th Canto of Raghuvamśa

“रामरावणयोर्दुष्ट रामरावणयोरिव ।”

Hari-vamśa has been summarised in 55 ślokas in one chapter Māha bhārata in 70 verses in three chapters

The ten avatāras of Viṣṇu, take up sixteen chapters, the creation, four chapters only many of the verses are taken bodily from Manusmṛiti This Purāṇa has a great liking for rituals and has devoted several chapters to it It would be an interesting study to find out what books have been summarised under this head Most of these books have been lost having been replaced several times during the centuries intervening between the present century and the century when the Nārada purāṇa was composed The Viṣṇava rituals are generally taken from the Pāñcārātras which are enumerated as twenty five It has chapters on temple architecture, on iconography, on town planning, on the consecration of temples, images and their embellishment It has in fact the whole paraphernalia of Vaiṣṇava rituals

The Śaiva and Tāntrika rituals form a solid block of chapters in this work Of these the 81st chapter contains the Śaiva rituals as foreshadowed in the Śaiva darsana section of the Sarva darsana samgraha The Tāntrika mantras of various schools are treated of in the 92nd chapter Like the Viṣṇava section the Śaiva section has also its iconography, temple architecture, consecration of temples etc

* The terrestrial and celestial geography occupy two chapters only 97 and 98, then come the holy places.

Yuddha-jayārṇava means and includes Vedic and Tantric rites for victory in battle. It is a śāstra by itself and has an extensive literature. Utpala the commentator of Varāhamihira is said to have written a treatise on it in the 9th Century. (See Nepal Cat. Vol. II p. 139.) This śāstra occupies chapters from 123 to 149. Then comes Smṛti topics from 151 to 217 chapters. Then commences a treatise on politics from the 218th chapter commencing from the Coronation of kings, to mobilisation of army, archery, procedure in law courts, oath, inheritance etc., down to chapter 257 on the criminal law on using abusive language. Then there are 11 chapters from 258th chapter to 268th on the use of various classes of Vedic mantras. Chapter 270 deals with the śākhās of the Vedas. In this chapter the Agni-purāṇa is said to be as good as the collection of entire Vedic literature. Here the Puranas are said to be 18 in number. They are all said to be as sacred as Viṣṇu himself, but the Agni-purana is said to be Hari in the form of Vidyā.

The chapter on the Mahā-purāṇa in the Agni-purāṇa seems to be based on chapters 92 to 109 of the Nārada-purāṇa. So the date of the Purāṇa Agni-purāṇa is later than Nārada which I have placed in the 8th Century. Necessarily the Agni-purana is later than the establishment of the Śaiva sect whose doctrines are described in the Sarva-darśana-saṃgraha. Agni-purāṇa has some chapters on Pañca-rātra philosophy and rituals. So it is later than the establishment of the Pañca-rātra sect. The chapters on Alankāra speak of Kāvya, Doṣa, Guṇa, Alankāra, Riti and all other topics except Dhvani. So it belongs to the Pre-dhvani stage of the Alankāra śāstra.

The grammar treated of in this Purana has thirteen Śiva-sūtras therefore it is not Pāṇini's grammar. In one place in the chapter on taddhita it says वेत्ति चन्द्रक, he knows Candra Vyākaraṇa, he reads Candra Vyākaraṇa therefore he is a Candraka. So this grammar belongs to the Candra school, which has an eastern origin and was for a long time current in the East though now it is altogether lost in India. Even in the thirteenth century Vopadeva had to recognise Candra as one of the eight great grammarians.

The eight chapters on Prosody in the Agni-purana is a summary of the sūtras of Pīṅgala with a commentary. That commentary is controverted by Halayudha in the second half of the 10th century without naming its author. So Agni-purana would come some considerable time before Halayudha. Had Halayudha's commentary been known to the author of the Agni-purana he would certainly have given the summary of this most popular commentary and not of an obscure predecessor of it.

In lexicography Agni-purana summarises Amara kośa. Many verses are the same and the order also is nearly the same.

In Amara kośa

- (1) Svarga varga
- (2) Patala
- (3) Bhūmi
- (4) Puṣpa
- (5) Sāla
- (6) Vanaśādhi varga
- (7) Sindhavi
- (8) Manuṣya
- (9) Brahmana
- (10) Kṣatriya

In Agni-purana—

- (1) Svarga-varga
- (2) Patala
- (3) Aśvayaj
- (4) Nanirtha
- (5) Bhūmi
- (6) Vanaśādhi-varga
- (7) Manuṣya
- (8) Brahma
- (9) Kṣatra
- (10) Vaiśya

- | | | | |
|----------------------|-------|-------------------|------------|
| (11) Vaisya | varga | (11) Sudra | varga |
| (12) Sudra | " | (12) Samanya-nama | linga- |
| (13) Visesya-linga., | | | gami-varga |
| (14) Samkīrna | " | | |
| (15) Nanārtha | " | | |
| (16) Avyaya | " | | |

From all these facts it appears probable that the Agni-purana was composed after Narada and in the ninth century between 800 A D and 900 A D There are two more considerations which also lead to the same date One is that the work does not speak of Hatha-yoga but of Raja-yoga only They both believe in the eight phases in the development of Yoga but in the subdivision of these eight phases they differ greatly for instance the Raja-yoga knows only of one asana, the Padmasana But Hatha-yoga has innumerable asanas The Hatha-yoga came into existence in the eighth century but the Agni-purana does not say anything about it but sticks to Raja-yoga, that shows that Hatha-yoga was not yet made popular

The Agni-purana has a chapter on Advaita-brahma-vijñāna It is based on the story of Jada bharata and the Raja of Sauvira as given in the Viṣṇu-purana and in the Maha-bharata and also in the interlocution between Nidāgha and Rbhu so often found in the Puranas But it does not mention Sankaracaryya nor explains the theory of Maya, therefore the author must have lived either before Sankaracaryya or before his doctrines received immense popularity

IX BHAVIṢYA-PURĀNA, Nos 3738—3815

The name is Bhaviṣya-purana, sometimes called the Bhaviṣyat-purana In the description of the dynasties of the Kālī age Bhav-

īśya purāṇa is the one quoted by all the Purāṇas which dealt with the subject

The extent of the Bhaviṣya purāṇa is variously given

The Extent

In the Śiva-purāṇa it is 14,500 slokas,
according to Nārada it is 14,000 slokas,

according to Brahma vaivarta and Matsya it is 14,500
But the printed edition from the Venkaṭeśvar press makes
it 50,000, in every colophon it says अष्टाद्विंशतितायाम् । But
this is not borne out by fact There are on an average 25
slokas in each page and 50 in each leaf and there are 556
leaves, therefore, the total of slokas is 27,800 still it is much
larger than that given in Nārada The Ven edition says
that originally the Purāṇa was 12,000 slokas but with
episodes it has come to the extent of 50 000, as the Skanda
has grown to a lakh of slokas

The principal interlocutors are in the Venkaṭeśvara

Interlocutors.

edition Satanika son of Janamejaya
and Sumantu, a disciple of Vyasa

The ṛṣis came to congratulate him and they asked Vyasa
to explain Dharma to them Vyasa asked Sumantu, his
disciple to explain The Suta and the ṛṣis are not mentioned
here as the latest set of interlocutors though Sumantu
often reports the interlocution of others and there are
interlocutions within interlocutions to several degrees

The text of the Bhaviṣya purāṇa is overlaid with
interpolations Babu Nagendranatha

The text

Vasu in his Viśvakoṣa speaks of three

different kinds of Bhaviṣya purāṇa and Bhaviṣyottara as the
fourth Wilson is not satisfied with the text of the
Bhaviṣya purāṇa and says "the work in question is not a
Purāṇa The first portion indeed treats of creation, but
it is little else than a transcript of the first chapter of Manu,

the rest is entirely a manual of religious rites and ceremonies ”

Narada says that the Bhaviṣṣyat-purāṇa-sūpṛīta was divided by Vyasa in five parvas
 Divisions Brahma-parva, Vaiṣṇava-parva, Śaiva-parva, Tvēṣṭra-parva and Prati-sargi-parva In this Purāṇa the equality of all gods is maintained

The Brahma-khaṇḍa in the Venkaṭeśvara edition treats of creation It is a paraphrase
 The Brahma khaṇḍa is as Wilson says of the first chapter of Manu The subsequent three chapters of Manu have been paraphrased in dealing with the duties of castes and stages of life Then comes the wild story of Cyavana and Sarjyati whose daughter was married to Cyavana an emaciated ṛṣi She was tempted by the Asvinikūmāras But she maintained the purity of her character in spite of all persuasions and tricks of these divine physicians Then the lunar mansions are taken up one by one The first mansion is sacred to Brahma So there are some stories to glorify Brahma, the second is sacred to Lakṣmī, the third to Bhavānī, the fourth to Ganeśa, the fifth to the Nagas, the sixth to Kartika and the seventh to the Sun god The section dealing with the seventh mansion of the moon is a very interesting one Kṛṣṇa's son Śamva was exceedingly handsome and he was proud of his beauty His presence at Dvaraka was a danger to the character and purity for women, so he was twice cursed once by Durvasa and the second time by his father Kṛṣṇa and he contracted a virulent type of leprosy and was advised by Narada to proceed to Scythia or Śaka dvīpa, where lived the Magas, the silent worshippers of the Sun god, by whose favour alone he could be restored to his former handsomeness He brought the Magi and settled them in a place

called Mitra on the Candra-bhāgā where he founded a city after his own name. The Magas were divided into four castes and eighteen families migrated to the Sāmva-pura. They were given daughters of the Bhoja family in which Kṛṣṇa belonged, in marriage. The product of these marriages were called Bhojakas and once only called Sevakas. They were very skilful in the worship of the Sun god. Sāmva obtained an image of the Sun god in the Candra-bhāgā. He consecrated it in a temple erected for the purpose and endowed it with much property which should be managed and enjoyed only by the Bhojakas. All this looks like the history of the emigration of the Magi in India, and should not be regarded as absolute fiction of no historical value. The sevakas regarded as descendants of Śāka-dvīpī Brāhmanas are still to be found in large numbers in the State of Bikaner.

This is the sum and substance of the Brahma-khanda or Brahma-parva of the Bhaviṣya-purāṇa. But in the collection of MSS. in the Sanskrit College, Calcutta, there is a MS. called Brahma-khanda of the Bhaviṣya-purāṇa which is merely a very recent gazetteer of Bengal and the surrounding countries. It is so recent that it speaks the last Mahommedan capital of Bengal as Morasidābāda a name given to it by Murshid-Kulī-Khān, the Subadar of Bengal, in the year 1704. That MS. must be spurious. I, however, examined another MS. of the Brahma-khanda at Hātwa which agrees generally with the text of the Veṅkaṭeśvara edition and ends with the ninth lunar mansion.

If any value is to be attached to the statements in the Nārada-purāṇa nearly half of the Veṅkaṭeśvara edition is to be rejected for the Veṅkaṭeśvara edition speaks of Akbar, Salim, Aurangzeb and other Moghul emperors, and of much later history.

Though in the opening of the Venkaṭeśvara edition the Bhaviṣya-purana is divided into five parvas, the printed work is divided very differently. The first is Brahma-parva in 215 chapters ending with the seventh lunar mansion and Sun-worship. After Brahma-parva begins the Madhyama-parva divided into three parts, devoted entirely to rituals, and the lunar mansions are not continued. Then comes the Prati-sarga-parva in four khandas dealing in a confused way with the modern history of India and the last parva is Uttara-parva in 208 chapters devoted entirely to religious ceremonies and religious gifts.

The old Bhaviṣya purana to which all other puranas are indebted for the dynasties of the Kali age seems to be altogether lost.

Venkaṭa says, Śaṅkara spoke the Purana to Viṣṇu,

The tradition Viṣṇu to Narada, Nārada to Śakra,

Śakra to Parasara and Parasara to

Vyasa and Vyasa to Sumantu and Sumantu to Śatanika.

In the present Catalogue No. 3738 is a copy of the

The purana in the
present Catalogue

Bhaviṣya-purana in 6800 slokas com-

plete in five parvas. The first Brahma-

parva ends with the first mansion of

the moon, the second Viṣṇu parva deals with the other mansions of the moon. The last mansion has projected to the third Rudra parva. The fourth deals with the Sun-worship which extends to the end of the fifth, the Prati-sarga-parva. No. 3739 is also a MS of the Bhaviṣya-purana. It has two parts the first ending with the Navami kalpa and the second in four parts, first in 25 chapters, second in 26 chapters, the third is missing and fourth in 11 chapters. In the divisions of parts it agrees with a MS in the Hatwa Maharajah's library but the Hatwa MS in its

colophon describes itself as Śata-sāhasrī-saṃhitā though it has only 21925 ślokas while the Society's MS. has much less. No. 3740 agrees with the pūrva-bhāga of the Hatwa MS. Nos. 3744 and 45 are said to be from the Bhaviṣya-purāṇa, it is entitled Kali-vyavahāra. In the 10th chapter it gives an account of the Kings of the Kali-yuga from Janamejaya to Surfuddin and others. The Amṛta-nagara-māhātmyam No. 3746 deals with the rituals of Vagalā, a terrible form of Tārā and of Amṛta-nagara which means perhaps Benares. No. 3747 to 51 deal with rituals, then come 3552 Bhaviṣyottara-pūrva-bhāga which appears to be very modern not to be placed before the 14th century for it speaks of the conquest of Cola-maṇḍala by Yavanas and of Vijaya-nagara and of the Mahārāṣṭra country in the north-western direction; so it must have been written in extreme southern India. The MSS. from 3753 to 3815 are all affiliated to the Bhaviṣyottara-purāṇa and deal with rituals.

X. BRAHMA-VAIVARTA-PURĀṆA, Nos. 3816-3832.

The name is Brahma-vaivarta-purāṇa but in Southern India there is a Brahma-kaivarta-purāṇa which not being well known in other parts of India, the works composing these two Purāṇas have often been confounded. The Brahma-kaivarta is now, however, well known and can be distinguished from the Brahma-vaivarta.

The extent of the Brahma-vaivarta-purāṇa is 18,000 ślokas, but the Vaidga-vāsi edition of the Purāṇa with 36 ślokas per page has 618 pages and therefore 22248 ślokas in all. Therefore at least 4248 ślokas are later additions. The Venīkaṭeśvara edition with 50 ślokas in a leaf has nearly 25,000. The addi-

tional slokas there are more numerous than in the Vangavasi

This Purana in its present shape begins with Sauti and
 Interlocutors Śaunala as the last set of interlocutors,
 but the real interlocutors are Narada
 and Narayana one of the twin rsis Nara and Narayana
 But they often report interlocutions of other sages from
 time to time

The Purana is divided into four khandas (1) Brahma-
 Divisions I khanda (2) Prakṛti khanda (3) Ganesa-
 I khanda and (4) Kṛṣṇa janma khanda
 The word Brāhma vaivarta means the evolution of Brahma
 the primordial Being Here Brahma is Kṛṣṇa and the
 highest heaven is Goloka

Reading through the Purana it appears that the whole
 The text of the Purāṇa of the Brahma I khanda in 29 chapters
 is a mere introduction It gives the
 account of Narada why he came to Nārāyaṇa He was
 the mental product of Brahmā but he refused to marry
 and help Brahma in the creation and so he was cursed
 He suffered from the curse and then came back to his
 father and agreed to marry on two conditions —one that
 before marriage he should receive from Śiva initiation in
 glories of the mantra of Kṛṣṇa and two that he should visit
 rṣi Nārāyaṇa at his hermitage

The Purana really begins in earnest from the beginning
 of the Prakṛti khanda and ends with the 130th chapter,
 in which is described the marriage of Narada and his
 renunciation of the world under the instruction of Sanat
 Kumara So from the beginning of the Prakṛti I khanda to
 the marriage of Narada and his renunciation is the Brāhma

vaiavarta purana In the first revision the introduction was added to it and in the second revision the interlocution between Śruti and Sanatana is placed both in the beginning and at the end

The *Brahma vaiavarta purana* seems to have been composed in Eastern India. Many deities worshipped in Bengal, Behar and Assam are included in its pantheon. There are two heavens *Go loka* and *Vaikunṭha*. *Go loka* is the same as *Go kula* on the *Yamuna* where *Kṛṣṇa* has two hands and his *Prakṛti* is *Radha*, *Vaikunṭha* is the second heaven where *Narāyaṇa* has four hands and *Lakṣmī* is his *Prakṛti*. The other *Prakṛtis* include *Manasā*, *Mangalacandī*, *Śaṣṭhī* and other deities so popular in Bengal and Eastern India. *Manasā* moreover, is called *Jagad gaurī* in which name she has a shrine at *Narikela danga* in the district of *Hooghly* where on the *Nagapancamī* day snake charmers come from all parts of Bengal to exhibit their catches. They regard this place as the chief seat of the serpent deity as *Kāśī* is that of *Śiva* and *Vṛndavana* that of *Kṛṣṇa*.

The *Purana* in the present shape can not be very old. It enumerates the castes in Bengal. Many mixed castes according to the *Purana* have been produced by the cross breeding of Muhammadans and lower class Hindus such as *Jolis* and *Sarkis*. This certainly is posterior to Muhammadan conquest. Even *Dharma Thakura*, the latest form of Buddhism in Bengal, seems to be introduced as an interlocutor. In dealing with geographical names it is more conversant with *Anga*, *Vanga*, *Kalinga*, *Rāḍha*, *Barendra*, *Magadha* and *Suvanga* (*Sylhet*) than places in other parts of India.

* It is a curious fact that the Narada purana divides this Purana into the same four khandas and gives it the same extent as 18 000 slokas. So this Purana must be as old as the Narada purana, that is, between 800 to 900 A D

In our Catalogue the first, second and fourth khandas are represented in Nos 3816 to 3819

Two MSS of the Brahma vaivarta in this Catalogue are fragmentary Nos 3820 and 3821 begin with the 29th chapter. The second MS is much larger than the first. But both profess to be Ādi brahma Vaivarta in their Colophons and they apparently have nothing to do with Kṛṣṇa and the Prakṛtis. So there seems to have existed a Brahma vaivarta purana very different from the one which we now possess and this Ādi brahma vaivarta purana requires a fuller description

The 29th chapter of the present Brahma vaivarta purana speaks of Narada's going to Mahadeva and the ṛṣi Narayana but the 29th chapter of the Ādi gives the story of Vasistha's attempt to commit suicide when all his sons were killed by Viśva mitra. Several of his attempts however failed. After the failure of his last attempt he heard some one reciting the Vedas at his house. On enquiry he learnt that the boy in the womb of the widow of his eldest son Sakṛti was reciting. Being assured of the continuance of his family he gave up the idea of suicide. His grandson Parasara was born. When he grew up he heard from his grandfather that his father and uncles were eaten up by rakṣasas at the instigation of Viśva mitra so to avenge their death he held a sacrifice for the destruction of

rākṣasaḥ. Many thousands were burnt in the sacrificial fire when Vasiṣṭha tried to appease his anger by preaching to him a Gītā entitled Vasiṣṭha-gītā on the dire effects of anger and merits of mercy. The Gītā is entirely in prose, in Gaudīya style. It forms the 30th chapter. At the end of the longer fragment which does not show that the Purāṇa was finished there, is a statement that the Brahma-vaivarta was by Vyāsa for the glorification of Viṣṇu and (not of Kṛṣṇa and the gopīs).

The number of incarnations in the MS. of the Ādi-
 Incarnations in the brahma-vaivarta-purāṇa is twenty and
 Ādi. they are in the same order as in
 the Bhāgavata. That shows that the

Ādi belongs to the same antiquities as the Bhāgavata. They are (1) Prajā-pati (2) Manu (3) Ādi-śūkara (4) Nara-Nārāyaṇa (5) Kapila (6) Avadhūta (7) Sacrifice (8) Urukrama (9) Pṛthu (10) Matsya (11) Kūrma (12) Blank (13) Dhanvantari (14) Vāmana (15) Jāmadagnya (16) Dāśarathī (17) Vyāsa (18) Kṛṣṇa (19) Buddha (20) Kalki.

The six gurus mentioned in the Ādi are (1) Serpent
 Six Gurus (2) Boy (3) Piṅgalā (4) Kurara (5) Arrow-
 maker (6) Girl. They are the same as
 found in the Sāṃkhya-sūtras called Sāṃkhya-pravacanas in six chapters. Sāṃkhya-pravacana is said to be a very modern work compared to the seventy kārīkās of Īśvara Kṛṣṇa. But Īśvar Kṛṣṇa bases his work on Śaṣṭi-tantra and says his kārīkās contain everything that is to be found in Śaṣṭi-tantra except stories and refutation of other theories. So Śaṣṭi-tantra contained these stories and the story of six gurus is likely to have originated there, in that case, the Ādi-brahma-vaivarta would be very ancient.

There are two traditions about this work, one in the

1st chapter and the other in the last chapter of the last part. Kṛṣṇa to Brahmā, Brahmā to Dharma, his son, Dharma to Nārāyaṇa (ṛṣi) his son, Nārāyaṇa to Vyāsa, Vyāsa to Sauti, Sauti to Śaunaka. The second tradition omits Vyāsa. This is significant. The first chapter of part I is, I believe, the work of those who would make Vyāsa write all the Purāṇas.

The Asiatic Society of Bengal, as I have already said, has no complete manuscript of this Purāṇa. Cat. No. 3816 contains Brahma-khanda only in 30 chapters and it agrees with the Vāṅga-vāsi edition.

Manuscripts of Brahma-vaivarta compared with the printed texts

The next number 3817 contains Prakṛti-khanda in 72 chapters. It contains the same matter as the Vāṅga-vāsi edition but is divided into a larger number of chapters than that edition. The Kṛṣṇa-janma-khanda No. 3819 is complete in 132 chapters, while the Vāṅga-vāsi edition contains 133 chapters.

An examination of the MSS. of the Brahma-vaivarta-purāṇa shows that there was an Ādi-brahma-vaivarta-purāṇa of which only

Summary

two fragments have come to our hand, viz., 3820 and 3821. That there is a Brahma-kaivarta-purāṇa current in Southern India with which the Brahma-vaivarta is often confounded, has been said before. No complete copy of the Brahma-kaivarta has yet come to our hand; but what has come to our hand shows that it had at least three parts called bhāgas. Pūrva-bhāga, Mādhyama or Rāhasya-bhāga and Tṛtīya-bhāga. Many small works are mentioned in Burnell's Tanjore Catalogue as belonging to these parts. Our Nos. 3823 to 3831 all belong to the Tṛtīya-bhāga of a purāṇa. In the Catalogue the Purāṇa

is called *Brahma-vaivarta*; but *Brahma-vaivarta* has no scope for works on Kāśī, while Burnell's account of the *Brahma-kaivarta* contains a work named *Kāśī-kedār-māhātmya*. *Vaivarta* for *kaivarta* is, I believe, an error of the scribe in this instance.

XI. LINGA-PURĀṆA, Nos. 3833-3840.

The name and extent. The name of the 11th *Mahā-purāṇa* is *Linga-purāṇa*. Its extent is 11,000 ślokas.

The last set of interlocutors are *Sūta* and the ṛṣis. *Nārada* was present amongst them. Interlocutors But *Sūta* in many places reports the interlocution of others such as *Śailādi*, *Sanat-kumara* and others.

Divisions It has two parts *Pūrva-bhāga* with 108 chapters and the *Uttara-bhāga* with 55 chapters.

The *Purāṇa* was written with the object of spreading the worship of the Phallic emblem of *Śiva* with the mantra of five syllables, Importance of the purāṇa. *Namaḥ Śivāya*. Besides the eight phases of *Śiva* this *Purāṇa* advocates the worship of other five forms (1) *Īśāna* (2) *Aghora* (3) *Vāma-deva* (4) *Tat-puruṣa* and (5) *Sadyo-jāta*.

The *Purāṇa* is mentioned in *Al-Beruni's Indica*; so it must be older than 1030 A.D. It mentions *Nākulīṣa* as one of the incarnations of *Śiva*. *Nākulīṣa* is also mentioned in an old *Guptākṣara MS.* of the *Kubjikā-mata*, in the collection of the *Asiatic Society of Bengal*. That *MS.* cannot be later than the 9th century. But in *Epigraphia Indica*, Vol. V.

p* 226 are deciphered three inscriptions from Melpardi Balgami and Ablur dated 1019 1020 1037 in which Nākulisa Pandita's career as a Śaiva preacher is given and so both Buhler and Fleet think that this Pundit was the founder of the Nakulisa pasupata sect. Mention of Nakulisa in the Linga purana would therefore bring it down later than the 11th century. But this is not possible as there was a much older Nākulisa the founder of the sect. A founder of a sect would not be called a Pundit. Nakulisa Pandita would mean a scholar well versed in the Nakulisa system of philosophy. The Narada purana in the 9th century gives a table of contents of the Linga purana which agrees generally with the printed edition so the Linga purana must have existed before the Narada purana and after the establishment of the Nakulisa sect.

There is another reason to consider this Purana to have been written after the establishment of the Nakulisa sect. I have placed the Agni purana in the 8th century for amongst other reasons it does not mention the Dhvany theory of Alankara. Agni purana makes an abstract of the Gāyā mahātmya of the Vayu purana so Vayu must be earlier than Agni. Vayu makes a mention of Nakulisa so Nakulisa must be earlier than the composition of the Vayu and he can not be so late as Dr. Fleet says.

The Lingayata sect established by Vasava in the beginning of the 12th century in the Mahratta country made the Linga purana their standard work. So the work must have been composed in the Western part of the Deccan. The biggest shrine of Nakulisa is to be found in Gaekwad's dominions at Karvan about 7 miles towards the west of Daryav. Karvan in Sanskrit is Kayavātarī or Kayarohana.

The Purana extols the worship of the Phallic emblem of Śiva above all other worship even that of the image of Śiva himself. It makes Viṣṇu compose a hymn with a thousand name of Śiva. Śiva is not active, his active principle is Nandi and it is Nandi who defeated Viṣṇu in his Man lion incarnation.

The attitude of the
Purāṇa.

The MSS of Langa
Purāṇa

The MSS of the Langa purana are described in our Cat Nos 3833 to 3836. Our Cat No 3833 is complete in two parts of 105 and 48 chapters. In No 3834 the first part is complete in 105 chapters and the second in 48 chapters, but in the colophon of the 47th chapter it is described as Ādi-mahapurana-sri lingopari-bhaga. Nos 3835 and 3836 are mere fragments. Rama sahasra nama No 3837 is an interlocution between Hara and Parvati. It gives the thousand names of Rama and purports to be a part of the Langa purana, but it is not to be found in the printed editions nor in the MSS described above. No 3838 is the 84th chapter of the Langa-purana part I.

XII VARĀHA-PURĀṆA, Nos 3841-3847

The name of the 12th Maha purana is Varaha purana.

Title name and extent

It was spoken by Varaha, the Boar incarnation of Viṣṇu to the goddess Earth while raising her from the waters into which she was plunged during the dissolution. Its extent is said in the Narada-purana to be 24 000 slokas. But our No 3841 states that its name is Ādi-varaha purana and that it extends to 11,000 slokas. The editor of the Bibliotheca edition, Pundit Hṛṣīkeṣa Śāstri did not know of our MS as it was acquired after his edition was completed. Therefore he counts the slokas, he converts the prose pieces into

ślokas and finds the total come up to 10,500 But he reconciles this figure with 24,000 by saying that the figure was arrived at by counting verses of four-pādas and the other by ślokas of 32 syllables each. But that would not reconcile so much discrepancy viz, of 13,000 ślokas

The fact is that the Northern recensions of the work are much shorter than the Southern
 Reconciliation of the discrepancy The Southern holy sites sacred to Viṣṇu are not mentioned in the Northern recensions If the Northern recensions included descriptions of Southern places of pilgrimage they would come nearly to 24,000 For instance, if they included Venkatadri-mahatmya 2,000 and Venkatagiri-mahatmya 2,200 (Cat Nos 3843 and 3844) and such other works, the volume is sure to be much larger

According to Narada-purana, this Purana is divided into two parts,—Purva-bhaga and Uttara-bhaga Purva-bhaga comprehends the whole of the Bibliotheca Indica
 Divisions according to Narada purāṇa. editon, and the Uttara-bhaga deals with places sacred to Viṣṇu and the religious duties of the Viṣṇuvas in the form of an interlocution between Bhīṣma and Pulastya The Uttara-bhaga has not yet been found, but different works composing that bhaga have been found For instance, our Cat Nos 3843 and 3844.

In one sense our Cat No 3841 is a remarkable MS
 Divisions according to our No 3841 It says that the Ādi varaha-purana has an extent of 11,000 ślokas and it divides it into 3 Samhitas but it does not give the extent of the samhitas But I think, that the Bibl Ind ed with which No 3841 agrees generally though in an abridged form,—can easily be divided into

3 sections (1) from Chap 1 to 112, (2) from 113 to 192, and (3) from 193 to the end. The first samhita is a

Three Samhitas Purana with a description of the creation and its legends, the lunar days

sacred to Visnu, the stories of Raipya, of Durjaya, of Gauramukha and the Rudragita. the second is of the nature of a paddhati for the worship of Visnu. The third is called the Samsara cakra, trying to unravel the mysteries of life and death. In the first, there are two

The 2 interlocutors sets of interlocutors generally (1) Sauti and the rsis, (2) the Boy and the

Earth. In the second, (1) Sauti and the rsis, (2) Sanat-kumara and the rsis and (3) the Boy and the Earth. In the 3rd, the Boy and the Earth play but an obscure and subordinate part—the prominent interlocutors being (1) Roma harsana and Janamejaya and (2) Sanat-kumara and Brahma.

The first Samhita begins rather abruptly with the

The 2 subject matter Earth's questioning about the primordial creation, the second gives the details of the dissolution of the world and the third begins with the old story of Naciketa and the god of the nether world and ends with a description of the holy places, specially in Mathura.

The first ends with a detailed tradition of the Purana

The 2 end The tradition is thus the Samhita arose from the Omniscient, Brahma learnt it by intuition he gave it to his son Pulastya, Pulastya gave it to Bhargava Rama. Rama to Ugra, Ugra to Manu in a previous kalpa. In the present kalpa, Varaha got it from the Omniscient and gave it to the Earth. Kapila got it by his austerities till it came to Vyasa who gave it to

Roma-harsana The second ends with the offering of honey and a propitiatory ceremony, for the whole world and for the individuals The end of the third is not to be obtained in the printed edition which ends abruptly But Nārada-purana says that it ended with the sanctity of Go-karna which is not to be found in the printed edtn The MS ends much earlier.

Our MS has no chapter numbers The printed text has
 Number of chapters 218, the last of which is a post colophon statement But Rangacharya's Mad-ras Cat Vol IV, p 434, gives 223

The last chapter in the printed edition which is based
 The last chapter upon three MSS from Lahore, Jaipur and Calcutta has a chapter at the end which has a table of contents and a statement at the beginning of the chapter in a verse that one Madhava Bhaṭṭa with the aid of Vireśvara wrote the Purana spoken by Varaha, at Benares in Samvat year 1673, that is, 1616 A D This is only a post-colophon statement of the scribe but, strange to say, it has been included in the body of the work in MSS from such distant places

Our Cat No 3842 entitled Mathura-mahātmya con-
 Mathura Mahātmya tains 29 chapters which agree generally with chapters 152 to 182 both inclusive It gives details of topography of holy places in Mathura which are preceeded in the Purana by detailed topographies of Śaukara-kṣetra, Koka mukha, Vadarika, Mandara, Gandakī, Ruru-kṣetra, Hrṣīkesa, Dvaravatī, San-andura and other places sacred to Viṣṇu

Our Nos 3843 and 3844 contain Venkatadri mahatmya and Venkaṭa-giri-mahatmya containing a description of the

holy places in the district of Arcot Both the MSS in their colophon state that the Varāha-purāna had a special khaṇḍa entitled Kāśī-khaṇḍa

The next three numbers in our Cat are not to be found in the printed text

The Varāha-purāna seems to be rather modern as it enumerates the ten incarnations of Viṣṇu in the most recent order in chapter IV.

AIII SKANDA-PURĀṆA, NOS 3848-3988

The thirteenth of the Maha-purānas is called the Skanda-purāna But there is an Upa-purāna which is also called Skanda

The extent of the Mahā purāna is said to be 81,000 ślokaś, the largest among the Maha-purānas In the Vaṅga vasi edition the extent is nearly 91,000 and this is so because it has some subdivisions over and above those given in Narada-purāna In the Veṅkaṭeśvara edition the extent is above a lakh This is because it has some khaṇḍas with commentaries and many chapters in different smaller khaṇḍas over and above those given in the Vaṅga vasi edition

But the Skanda upa purāna is said to have an extent of 100,000 ślokaś The names being the same the Maha-purāna and the Upa purāna are often confounded

The Narada purāna divides the Skanda Maha purāna into seven khāṇḍas 1 Mahesvara, 2 Vaiṣṇava, 3 Brahma, 4 Kāśī, 5 Āvantya, 6 Nagara, 7 Prabhasa

I. Māheśvara has the following Subdivisions:—

- (a) Kedāra-khanda.
- (b) Kumārikā-khanda.
- (c) Arunācala-māhātmya Part I.
- (d) The same. Part II. Not in Nārada.

II. Vaiṣṇava.

- (a) Venkaṭācala-māhātmya.
- (b) Puruṣottama-kṣetra-māhātmya-[Vañ has 57 chapters while Ven has 49.]
- (c) Vadarikāśrama-māhātmya.
- (d) Kārttika-māsa-māhātmya.
- (e) Mārga-śirṣa-māsa-māhātmya.
- (f) Bhāgavata-māhātmya only in Nārada.
- (g) Māgha-māhātmya.
- (h) Vaiśākha-māsa-māhātmya.
- (i) Ayodhyā-māhātmya.

III. Brāhma-khanda.

- (a) Setu-māhātmya.
- (b) Dharmāranya-māhātmya, much inflated in Ven and Vañ.
- (c) Uttara-khanda or Brahmottara-khanda.

IV. Kāśī-khanda. Part I. Part II.

V. Āvantya-khanda.

- (a) Āvantya-kṣetra-māhātmya.
- (b) Caturaśti-liṅga-māhātmya, not in Nārada.
- (c) Revā-khanda. The last four chapters are an addition in Vañ.

VI. Nāgara-khanda chapters 182-260 are additions in Ven and Vañ.

VII. Prabhāsa-khanda.

- (a) Prabhāsa-kṣetra-māhātmya. Much inflated in Ven and Vañ.
 (b) Vastrūpatha-māhātmya. Much inflated in Ven and Vañ.
 (c) Arbuda-khanda.
 (d) Dvārakā-māhātmya.

The upa-purāṇa. The Ānandāśrama edition of Sūta-Samhitā of the Skanda-upa(?)-purāṇa says that the Skanda-upa(?)-purāṇa has an extent of one lākḥ and that it is divided into six Samhitās, namely:—

(1) Sanat-kumāra-samhitā	55,000 ślokaḥ in extent.
(2) Sūta-samhitā	6,000
(3) Saṅkarī-samhitā	30,000
(4) Vaiṣṇavī „	5,000
(5) Brāhmī „	3,000
(6) Saurī „	1,000
	<hr/>
	100,000

It is rather difficult to give the interlocutors of a Purāṇa so vast and divided into so many Khandas and Māhātmyas.

I. Māheśvara-khanda.

- (a) Kedāra-khanda has Sūta and Śaunak as its interlocutors.
 (b) The Kumārikā-khanda has the same as the latest interlocutors, the chief being Nārada and Arjuna who, it is said in the Ādi-parva went on pilgrimage for entering Draupadī's rooms when it was not his turn to remain there.
 (c) The Arumācala-māhātmya Part I. The same

interlocutors as the latest the real interlocutors being Brahma and Sanaka

- (d) The Same, Part II The real interlocutors are Marīcī and Nandikesvara

II Vaisṇava lhanā

- (a) Venīśatā mahatmya The real interlocutors are the Earth and the Boar and again Arjuna and Bharadvāja

- (b) The Puruṣottama mahatmya has nothing to do with Suta and Saunaka It is an interlocation between Jaimini and the rsis but Skanda and Maha deva come in for a share

- (c) Vāṇīkāsrama mahatmya has Suta and Saunaka and Śāṇḍilya and Maha deva as interlocutors

- (d) The Karttika mahatmya has beside Suta and Saunaka Brahma and Narada and Prthu and Narada as the speakers

- (e) The marga śiṣa mahatmya has besides the usual latest interlocutors Brahma and Viṣṇu as its authority

- (f) Bhagavata mahatmya though a short work has two sets of interlocutors 1 Suta and Saunaka 2 Parikṣit and Uddhava

- (g) Magha mahatmya

- (h) Vaisālī mahatmya The same latest interlocutors besides Ambarīṣa and Narada

- (i) Ayodhya mahatmya The authoritative interlocutors are Agastya and Vyasa

III Brahma lhanā

- (a) Setu Mahatmya The only interlocutors are Suta and Saunaka

- (b) Dharmarāya mahatmya has Suta Saunaka,

Vyāsa and Yudhiṣṭhira and Brahmā and Narada.

(c) Uttara-khanda : Sūta and Saunaka.

IV. Kāśī-khanda.

(a) Part I. Vyasa and Sūta; Skanda and Agastya.

(b) Part II. The same, the same.

V. Āvantya-khanda

(a) Āvantya-kṣetra-māhātmya : Vyasa and Sanat-kumāra.

(b) Caturaśīti-līnga-māhātmya : Umā and Maheśvara

(c) Revā-khanda Sūta and Saunaka, Mārkaṇdeya Yudhiṣṭhira, Janamejaya and Vaiśampayana

VI. Nāgara-khanda Sūta and Saunaka.

VII. Prabhasa-khanda.

(a) Prabhāsa-khanda. Sūta and Saunaka, Śiva and Pārvatī

(b) Vastupatha-māhātmya : Īsvara and Pārvatī Bhoja-rajā and Sarasvatī.

(c) Arvuda-khanda Sūta and Saunaka; Pulas-tya and ṛṣis

(d) Dvaraka-māhātmya Sūta and Saunaka, Prahlada and the ṛṣis

In this long list of works and their interlocutors there is very little of Skanda who appears in a very few instance only yet in the last chapter of the last book, Dvaraka-khanda, it is said that the whole Purāṇa was spoken by Skanda

The tradition is given in two places at the end of the
Nagara-khanda and at that of the
Prabhāsa-khanda It runs thus.

From Skanda to Bhṛgu, from Bhṛgu to Aṅgīrah, from him to Cyavana, from him Rēka and so on

Wilson in his preface to the translation of the Viṣṇu-purāṇa says "It is uniformly agreed that the Skanda-purāṇa, in a collective form, has no existence, and the fragments in the form of Samhitas, Khandas and Mahātmyas, which are affirmed in various parts of India to be portions of the Purāṇa present a much more formidable mass of stanzas than even the immense number of which it is said to consist" p lxii In another place p lxxiv he says "In the present state of our acquaintance with the reputed portions of the Skanda-purāṇa my own views of their authenticity are so opposed to those entertained by Col Van Kennedy that instead of admitting all the Samhitas and Khandas to be genuine I doubt if any one of them was ever a part of the Skanda purāṇa

Aufrecht in his *Catalogus Catalogorum* p 739 A says "Skanda purāṇa consists of several Samhitas without connection with each other to which again a great number of Khandas are assigned "

These two great authorities are doubtful about the existence of a work entitled Skanda purāṇa

I have, however, described in page 141 of my *Nepal Catalogue* 1905 a Guptakṣara MS of the Purāṇa in the Darbar Library copied in the 7th Century A D It seems to be the lost Skanda-purāṇa in which no Khandas no Samhitas and no Mahātmyas are mentioned The subjects treated of are all for the glorification of Śiva, especially, his wars with Andhaka and Tripura

It being now certain that there was in very ancient times a Purāṇa entitled Skanda it becomes a question how

the original Purāṇa was lost and how so many Samhitās Khandas and Māhātmyas have been attributed to it. Our difficulties have been heightened by the fact that there are two extensive works both calling themselves Skanda-purāṇa. A table of contents of one of these has been given in the Nārada-purāṇa Chapter 105 and the second Samhitā of the other having an authoritative commentary from the pen of no less a person than Sāyanācāryya. The editor of the Venkatesvara edition declares that the Purāṇa described by Nārada in seven Khandas and 81,000 ślokas is the genuine Mahā-purāṇa, while the other in 6 Samhitās 50 Khandas and 100,000 ślokas is an Upa-purāṇa. That is an easy solution of the difficulty but it does not appeal to reason.

In the Catalogue both the works, namely, the Mahā-purāṇa in seven Khandas and the so-called Upa-purāṇa in six Samhitās have been kept separate, the Samhitās being treated of first.

I. The Sanat-Kumāra-Samhitā is represented in the Catalogue by two works, namely, (1) Śiva-tattva-sudhānidhi (3871) and (2) Śrī-Rāma-stava-rāja (3872-3875) the first being an extract from the Samhitā ending in Chapter XX, the second being hymn to Rāma by Nārada. This is accompanied with a commentary by Hari-ācāryya in the interest of the followers of Rāmānuja (3875).

II. Sūta-Samhitā (3848-3864) is divided into four Khandas (1) Śiva-māhātmya-khanda, (2) Jñāna-yoga, (3) Mukti-Khanda (4) Yajña-Vaibhava-Khanda in two parts. In number 3848, we have a MS. of the Samhitā complete, with Sūta-gītā accompanied with the commentary by Mādhava. The next number is also complete with the commentary. The number 3850 has the first Khanda only with commentary. The next two numbers contain

the text and commentary of the second Khanda only. The third with commentary is represented in 3853, and the fourth Part I in 3854. The Brahma-gītā (3855-3859) and Sūta-gītā (3860) constitute Part II of Khanda IV. They are in 12 and 8 Chapters respectively. The number 3861 though named Sūta-Saṃhitā contains only one, the twelfth Chapter of the first Khanda of the work and treats of castes.

III. Śankarī-Saṃhitā (3864 A to 3865) is known in one Khanda only, the Śiva-rahasya-Khanda, divided into seven Kāndas, namely, (1) Sambhava-Kānda, (2) Āsura-Kānda, (3) Vira-Māhemdra-Kānda, (4) Yuddha-Kānda, (5) Deva-Kānda, (6) Dakṣa-Kānda (7) Upadeśa-Kānda—all described in the above numbers.

IV. Vaiṣṇavī-Saṃhitā is fully represented in this Catalogue by Pranava-Kalpa and its commentary (3867-3869).

V. Brāhmī-Saṃhitā has no representative in this Catalogue.

VI. Saurī-Saṃhitā has a short work in this Catalogue to represent it, namely, Kaivalya-ratnaṃ (3866) treating of the Advaita System

Of the Skanda-purāṇa in six Saṃhitās and fifty Khandas, we get, in the description given above, the names of five Khandas only, namely, four of Sūta and one of Śankarī; of the other forty-five nothing, not even names are known but in the sequel it will be found that in this Catalogue there are the names of several Khandas and Māhātmyas, as belonging to the Skanda-purāṇa, but they could not be attributed to any of the Saṃhitās for want of information.

The Skanda-purana in seven Khandas is described below :—

I. Maheśvara-Khanda has the following works belonging to it —

- (a) Kedara-Khanda complete in 3893 and defective in 3894 up to chapter 30, it agrees with H P R I 79 The rest of the chapters 31 to 35 in the Vanga-vasi edition are additions Śrī-kṣetra-Mahatmya (3895) is said to be a part of Kedara-Khanda As Kedara-Khanda is supposed to be connected with the Kedara-kṣetra in British Garwal, so Śrī-kṣetra is said to be in the Himalayas But the Śrī kṣetra-Mahatmya is not to be found in the Kedara-Khanda so far found Siva-pamarjjaṇa (3896) Śaiva rites for cure of diseases is not found in the Kedara-khanda to which it is attributed
- (b) Kumārīka-khanda (3923) is complete It treats of holy places on the southern sea

The other Khandas of the Mahesvara-khanda are not represented in the Catalogue at all

II (b) Vaiṣṇava-khanda has no complete MS in this Catalogue The description of the holy places in Puri in Orissa occupies Nos 3913 to 3920 under the names of Utkala-khanda and Puruṣottama-Mahatmya In the colophons of the majority of these MSS the Skanda-purana is said to extend to 84,000 ślokaś and in none 81,000 The Vaiṣṇava khanda is not mentioned at all but Utkala or Uttara-khanda I have put it under the Vaiṣṇava khanda because the MS agrees with the texts presented under that head

(f) Bhagavata-Mahatmya (3951) is the story of Vajra

and Parikṣit repopulating Mathura and hearing the recitation of the Bhagavata

(*) Ayodhya Mahatmya (3925) agrees with the printed text generally

We have no MSS of the other Kandas and Mahatmyas of the Khanda II

III Brahma khanda Part I is not represented at all of the Part II Brahmottara khanda or simply Uttara khanda there are four complete MSS 3878 3881 They generally agree with the printed text and end in the 22nd Chapter There is an incomplete MS number (3882) Śiva varma or Śiva kavaca from the 12th Chapter of Part II is an amulet of Śiva (3884 3888) Pradoṣa Mahatmya or Pradoṣa nūnaya (3889) and Prodaṣa vrata prayoga (3890 3891) Śiva rātri vrata (3892) are taken from different chapters of the same Uttara khanda But Guru gita (3935 3937) Rbhu gita (3938) Ramayana mahatmya (3939) and Sapta kotisvara Mahatmya (3940) are not to be found in Part II of this Khanda They seem to belong to the other Skanda purana with 50 Khandas and 100 000 Ślokas

IV The text of the Kasi khanda is to be found in 3897 3898 its commentary by Jaya rama in 3899 and by Ramananda in 3900 3901 The thirty second chapter of the same Khanda is known as Danda paṇi pradurbhava (3902) Nos 1903 3908 are extracts from the exposition of the Kasi khanda Number 3908A is an interesting work by Raghu natha a disciple of Rama dayala a follower of Nanaka on the sanctity of the Ganges Raghu natha wrote a work on Laukika Nyaya i.e. on popular examples His guru Sadananda Sarma wrote a work on the liberation of human souls by death at Benares He at the request of his guru made an abstract of the huge work of his guru and

made Part I of the present work and he has himself compiled Part II

V *Āvantya khanda*, has many subdivisions. The first of these, the *Avanti kṣetra Mahatmya* is not in this Catalogue but the second *Caturāsiti linga Mahatmya* is complete in it (3924). But as I have said before *Narada* does not include it in *Āvantya-khanda*. It is found only in printed texts. The third subdivision is *Reva-khanda*. The last four chapters of this subdivision deal with *Śatya Narayana*. They are to be found in Bengal recensions of the *Reva khanda* but not in others. The *Vaṅga vasi* edition has them but not the *Venkaṭeśvara* edition. The *Reva khanda* in these editions deals with holy places on the *Narmada*. But our *Reva khanda* is quite different from these. It is *Śiva*-work dealing with achievement of *Śiva*, *Kārttikeya* and their followers. The extent of the work, the enormous number of its chapters, the order in which they are arranged and the similarity of the names of many of the chapters stamp it as a recension of the *Guptakṣara-Skanda purāṇa* in the *Nepāl Darbar Library*. It was copied at *Sonar gion* in Eastern Bengal in *Śaka* 1604, 1682 A.D. from a defective MS full of lacunæ.

The *Ambika khanda* (3921-3922) of the *Skanda purāṇa*, too, has been found to contain much material common with the *Guptakṣara MS*. A close comparison of these three MSS is likely to lead to important results about the early breakage of one purāṇa into parts.

VI *Nagara khanda* has no representative in this Catalogue. It is one khanda without any subdivision and deals with holy places at and about *Nagara* in *Guzerat*.

VII *Prabhasa-khanda* (3876) seems to be a larger recension of the printed subdivision of that work under

the same name. Dvārkā-Māhātmya is spoken by Pralhāda to the Sages and deals with holy sites at Dvārkā (3877). A section of four chapters at the end of this MS. is marked as "*sunparne*," i.e., belonging to the Garuda-purāna. Arvuda-Māhātmya is another subdivision of the same khanda dealing with holy places in and about the Abu Mountains in Rāja-putāna.

Here ends the description of the MSS. belonging to that Skanda-purāna and its parts which has 81,000 Ślokas and seven Khandas. From the beginning to the end it deals with holy places in different parts of India from Kedār in the extreme north to Kumārikā in the extreme south and from Dvarkā in the extreme west to Puruṣottama on the eastern sea. The Khandas seem to have been written in the localities described by them. They not only give minute topography of holy areas but often stoop to describe by the side of a famous shrine in a big compound the smaller shrines erected by devotees for their *īsta-devatas*.

The description of the Prabhasa-kṣetra is peculiarly interesting as it deals with the great shrine of Soma-nātha, most probably before its destruction by Mahmud of Ghuzni in 1024. Mahmud Begara again destroyed it in the beginning of the fifteenth century and in some MSS the first and the second restoration may be found to be described.

The following are the Khandas mentioned in the Catalogue which cannot be traced in the Māhā-purāna as described by Nārada and published by the Bombay and the Calcutta presses. They may form parts of the so-called Upa-purāna but at present we have no means of locating them. (1) Ambikā-khanda (3923-3924), (2) Mathura-khanda an extract from which is found in 3926; (3) Nirvana-Khanda an extract from which is Viṣṇu-gītā or Brah-

mendra-Bala-Khilya-Gita (3927), (4) Parasu-Rāma-Khanda extracts from which are to be found in 3928 and 3929 dealing with the origin of Northern, Southern and Eastern Brahmanas, the five Gaudas and five Dravidas as well as the Brahmanas of Konkana and the Śikhās of the Vedas they study, (5) Sahyadri Khanda (3931-3932), (6) Bhu-Khanda (3933), (7) Mala Khanda (3941-3945) dealing with holy places in the Jodhpur territory and Himavat Khanda from which extracts are taken in 3977 and 3978

The same is the position of the following Mahatmyas, namely, (1) Vinayaka-Mahatmya (3947), (2) Simhacala-Mahatmya (3948) treating of holy places in Simhacala in the Ganjam district, (3) Vinayaka-Mahatmya (3949), (4) Ardhodaya-Mahatmya (3950), (5) Phalguna Mahatmya (3952-53), Rudrakṣa Mahatmya (3969)

XIV VĀMANA-PURĀNA NOS 3989-3991

In the Vamana purana it is called the 14th Purana—
Ch 95 Vs 36

The 14th Purana is named after the Vamana, the Dwarf incarnation of Viṣṇu. Narada-purana, in Chap 106th verse 13, says that the 2nd part of this Purana is called the Brhad-vamana, but the 2nd part has yet not been obtained

The extent is given in all the Puranas to be 10,000. But the Purana, as we find it in the Venkatesvara edition does not go beyond 6 000, and the Venkatesvara gives the Purana-bhaga only

Narada divides the work into two parts, Pūrva and Uttara. The Uttara is divided into 4 Smṛhitas, each of 1,000 ślokas

- (1) Maheśvarī Samhita on the worship of Kṛṣṇa
- (2) Bhagavatī Samhitā on the worship of different incarnation of Durga
- (3) Saurī Samhita on the Sun worship
- (4) Ganesvarī Samhita on the worship of Ganeśa

In the printed edition, the interlocutors are Pulastya and Narada, both mind born sons of
 Interlocutions Brahma But, in the Narada purana the tradition is given as Pulastya to Narada, Narada to Vyasa, Vyasa to Loma harṣana and Loma harṣana to the Rṣis at Naimiṣa But the Purana itself is silent about the tradition

A number of poems written in polished kavya style
 The character of the joined very loosely with one another,—
 Purāṇa. seems to be the character of this
 Purana The 1st poem is Hara lalita, or, the sports of Hara, in which, after their marriage, Hara and Parvatī sport on the Mandara Mountain for three seasons, summer, rains and autumn Seasons are described with great poetic skill which reminds us of the verses in Rtu samhāra Then comes Hemānta, and Nārāyaṇa awakes from his sleep of 4 months duration Dakṣa commences his sacrifice after his awakening With the destruction of the sacrifice ends the poem Hara lalita

The 6th chapter is a poem by itself It is the burning of Madana by Śiva But the story is very primitive and very different from that given in Kumāra Sambhava

The fight between Prahlada and Nārāyaṇa is a third poem

The story of Sukesī and the Sun is the fourth poem

The fifth poem, *Mahiṣāsura-Vadha*, ends with the 20th Chapter. It goes over the same ground as the second *carita* of *Devī-māhātmya*.

In this way, there are several poems in this *Purāna*, interspersed with *Paurāṇic* matter, viz., the description of the holy places in *Kurukṣetra*.

Vāmana-purāna may be described as the story of the *Asūra* dynasty of *Hiranya-kaśipu*. *Prahlāda* succeeded him and reigned with great success, but he abdicated in favour of *Andhaka*, the son of his uncle, *Hiranyākṣa*. After *Andhaka's* elevation to the position of a leader in *Śiva's* army, *Bali* was raised to the throne; and it was to restrain *Bali* that *Vāmana* was born. *Prahlāda* enters into the scene of the *Purānas* in the 7th Chapter; and the story continues loosely to the end of the *Purāna*.

The deception practised by the Dwarf incarnation, is given thrice in this *Purāṇa*. (1) In a brief form in chapter I as a legend for the sanctity of the lake in *Kurukṣetra*. (2) The deception, here, is practised not on *Bali*; but on *Dhundhu* in a previous age of *Manu* on the *Jumunā* where *Prahlāda* saw the image of *Tri-Vikrama* during the course of his pilgrimage; and thirdly, it occurs in connection with the main story of the *Purāna*.

The *Vāmana-purāna*, so far as we find it, seems to be very old. (1) The incarnations of *Viṣṇu* were not limited to the number of ten. *Haya-Śirṣa* is prominently mentioned as the third incarnation. No *Avatāra* after *Vāmana* is mentioned. The word '*avatāra*' is rarely used in connection with *Viṣṇu*, but the word "*Prādurbhāva*" in its stead has been used.

(2) There is no sectarian spirit in this work.—Brahmā, Viṣṇu and Śiva are equally respected.

(3) Some of the islands in the Indian Ocean seem to be mentioned viz, Indra-dvīpa, Nāga-dvīpa, Kaṭāha, Suhalā, Varuṇa

(4) The boundary of India as given in Chapter 13, verses 11-12 cannot be later than 2nd century A D The boundaries are Kirātas to the east, Yavanas to the west, Andhras to the south and Turks to the north The geography as given in the Vamana-purāṇa is older than that of Rajaśekhara's Kaṭya-mīmāṃsā (Chapter 17th) and that of Brhat-Saṃhitā of Varaha-mihira It can be placed in the 2nd century A D with great probability

(5) One of the reasons to consider this work old, is that Tulasī is never mentioned to be a sacred leave in the worship of Viṣṇu Tulasī has now come to universal use, and its origin from Vrūdī, the wife of Jalandhara, is given in the Padma-purāṇa

The place of composition seems to be Kuru-kṣetra, the place supposed to be hallowed by the Dwarf incarnation in some remote antiquity, and the holy places in Kuru-kṣetra have been most minutely and carefully registered But curiously enough, the scenes of the great battle are not mentioned

This is one of the fortunate Purāṇas that have escaped the hands of modern revisers Vyāsa is not here, Loma-Harṣana is not here—nor are Sauti and Saunaka

In our catalogue (pp 467) it is said that our MS does not agree with the Vamana-purāṇa as noticed in Oxf, p 45 B (No 102)

and I.O. Catal. No. 3989. The disagreement is only in the opening verses and in descriptions; but in the main story and the order of subject there is not much disagreement.

Karka bhadrā caturthi
vratam (No 3991)

This *vrata* is said to be a part of the Vāmana-purāṇa, but it is not to be found in the Pūrva-bhāga as we

have it.

XV. KŪRMA-PURĀṆA NOS. 3992-3997.

The name The name of the 15th Purāṇa is
Kūrma-Purāṇa.

Its extent is 17,000 ślokas, but according to Matsya
it is 18,000—but the printed edition
Extent has 6,000 only.

Divisions According to Nārada, it is divided into
4 Samhitās.

- | | | |
|--------------|----|--------|
| 1. Brāhmi | .. | 6,000. |
| 2. Bhāgavati | .. | 4,000. |
| 3. Saurī | .. | 2,000. |
| 4. Vaiṣṇavi | .. | 5,000. |

The Brāhmi Samhitā, again, is divided into Pūrva-bhāga and Upari-bhāga; the last bhāga has two famous gitās, Vyāsa-gitā, and Īśvara-gitā.

The interlocutors in the first part are Kūrma and the Rṣis; in the second, Lomahaṣana and the Rṣis. But when Vyāsa came among them, he was offered the pulpit. His speeches extend to 34 chapters the first 11 of which constitute the Īśvara-gitā which is an abstract of the Bhāgavat-gitā. In the first part, too, an interlocation between Loma-haṣana and the Rṣis has been superimposed over the other interlocations.

* The Uparibhāga or Part II is mostly taken up with the two Gītas dealing with spiritual matters and Yoga practice. They occupy 34 chapters. The tirthas take up chaps 35-43. The tirthas seem to be more modern than those in the Vamana Purāṇa. Vamana concentrates his attention to Kuru kṣetra and NW India, but Kāśī, Prayāga, and Narmada absorbed nearly the whole attention of this Purāṇa.

The first part, however, is a Purāṇa with all the five characteristics and more. It has details of creation, dynasties, ages of Manu, but little of individual kings of dynasties.

The Kurma speaks of four kinds of dissolution, (1) the common dissolution, (2) the occasional dissolution, (3) dissolution in primordial matter, and (4) the absolute dissolution.

(1) The common dissolution is what we see every day.

(2) The occasional is at the end of a kalpa when the earth, atmosphere and heaven will be destroyed by water, fire and air. But the higher worlds will remain and the nether worlds too, will be unaffected.

(3) Dissolution in primordial matter is when the earth dissolves into water, water into fire, fire into air, air into ether, ether into egoism, egoism into intelligence, and the whole into primordial matter. This takes place at the end of parardha years.

(4) Absolute dissolution can be attained only by Yoga and by knowledge.

Narada heard this Purana from Narayana. He gave it to Gautama, Gautama to Parasara. *Traditions* Parasara told this to the Rsis at Haridvara. There is another tradition. Brahma spoke this to Sanaka and Sanatkumara, from Sanaka, Devala got it and gave it to Pañca-Sikha. From Sanatkumara Vyasa got it.

The Purana is originally an interlocution between the Kūrma and the Rsis of old in the first part, for so Narada says. But what we see in the *Bibliotheca Indica* edition, *Constitution of the Purāṇa.* the first 12 chapters of Part I and the 45th and 46th chaps. of Part II are put in the mouth of Kūrma. The 29th and 30th chaps. of Part I and the first 34 chaps. of part II are put in the mouth of Vyasa, the rest, in that of Sūta. This means that creation and dissolution are described on the authority of Kūrma, philosophy on the authority of Vyasa, genealogy and the description of holy places on the authority of Sūta.

The holy places described are mainly Benares, Prayaga and the Narmada. In the Kali age *Place of composition* preference is given to Benares. The work seems to have been written there or in some place near to it.

This Purana has in the beginning in the interlocution between Sūta and the Rsis, an enumeration of the 18 Pūrāṇas as the orthodox ones. The place of Kūrma is given as the 15th. I believe that this interlocution between Sūta and the Rsis has been added as an introduction to the interlocution between Kūrma and the Rsis at the latest revision, when the number and order of the Mahā Purāṇas were settled.

The Kūrma-Purāṇa may be placed in the same age as the Vamana Purana, when people were anxious to name the Puranas after the names of the incarnations

This is Īśvara gita-bhaṣya by Viṣṇana-Bhīṣu who at the end of his bhaṣya says that there is no need of commenting on the Bhagavat gita, the Īśvara gita, differs from it in wording only

Devi-Sahasra-nama stotra is to be found in the 12th chap of the Pūrva-bhaga of the Kurma Purana It also seems to be a later Tantric addition at the end of Kūrma's speech given on his high authority

XVI MATSYA PURĀṆA, Nos 3998-4007

The 16th Maha purana is named after the Fish incarnation The Vamana purana in XII 48 says that it is the best of the Puranas

Narada gives the extent as 14 000 slokas Other Puranas generally agree with Narada The printed edition of the Ānanda-śrama agrees also with this statement

There is no mention of the divisions of the Matsya-purana, the printed edition also has no divisions

The Narada says that this Purana was spoken by the Fish to Manu, but actually we find that Suta and the Rsis absorb nearly two-thirds of the talk, invoking the Fish and Manu on rare occasions The interlocutions between the Fish and Manu

occupy only 103 Chaps, and that not in one place These are Chaps 1-4 (creation), 13 (the descendants of the Manes), 53 (table of contents of the 18 Purāṇas) 58 (works of Public utility) 60 (Saubhāgya-Śayana-vrata) 62, 66, 67, 69, 81, 82, 95 (on different vratas) 115 (story of Pururava), 146 (story of Tāraka, 164-178 (stories of Padmodbhava, Taraka, Maya and Andhaka), 195-208 (the Pravara of the descendants of Bhrgu and other Rsis), 209-214 (story of Savitri), 215-241 (Rajadharma), 242 and 243 (sacrifices to the planets) 275-290 (the great gifts of Tulā-puruṣa, Hirṇya-garbha, etc)

Tradition.

This Purana gives no traditions

The Purāṇa seems to have been revised several times

Revisions.

The real Matsya purāṇa consisted of 103 Chapters to which an interlocution between Suta and Śaunaka was added in two instalments The genealogies all belong to Sūta's section of the Purana But they are given in two instalments, the 1st ended in Chap 51. The second instalment begins in Chap 271

The age of the Purāṇa, as given by the late Mr Justice Pargiter in his "Dynasties of the Kali Age" is the last quarter of the 3rd

Age

century A D when the second instalment of the genealogies was added in revision coming to the last quarter of the 3rd century A D The 1st instalment was added in another revision earlier than the 2nd Then the real Matsya-purāṇa, in which the interlocution between Manu and the Fish occur, must be earlier still I would not hesitate to put the original Matsya-purāṇa to the time of the Brahmin Imperial Dominion in India in the early part of the 2nd century B C It may go some centuries earlier

The Matsya purana not content with giving five ordinary characteristics of the Purana, viz ,
 Characterist cs of the Purāṇa Creation, Desolation, Ages of Manu, and the biography of individual kings, adds many more characteristics. Putting the word 'adi' meaning 'et cetera' to the last of the characteristics. These are law of gifts, liturgy of Śraddha, division of society into castes and stages, sacrifices and works of public utility, the consecration of the images of gods, etc. It significantly adds, "यच्च चान्यद् विद्यते सुवि" 10, leaving no aspect of life out. These characteristics have been put in the mouth of Manu in the original part of the Purana. So, from the early 2nd century B C, the Puranas were not restricted to the narrow limits of the five characteristics, and if you do bring the Purāṇas under these restrictions, the names of almost all of them will have to be deleted.

It seems that beautiful poems on a variety of subjects have been put together in this Purana.
 Character The wars between gods and demons have been enumerated as twelve. (1) Narasimha, (2) Vamana, (3) Varaha, (4) At the churning of the ocean, (5) Tarakamaya, (6) Ādivaka, (7) Three cities, (8) Andhaka, (9) Vrtra, (10) Dhatri, (11) Halahala and (12) Kolahala. Attempt has been made, just after the enumeration of Chap XLVII to give some account of these wars, and the descriptions of the destruction of the Three Cities, the slaughter of Taraka and the war called Tarakamaya are magnificent epics, written not in the Pauranika Śloka metre, but in a variety of epic metres in kāvya style and in elevated language and thought. These are all in praise of Śiva, those devoted to Viṣṇu, e.g. Nara Simha, Vamana and Varaha are also short pieces of beautiful kāvya. The slaughter of Andhaka who tried to carry away Parvatī, and

of Ādi vaka who wanted to personate Pūrṇatī, in order to deceive and kill Śiva are two good pieces of poetry

The place of the composition seems to be Nāsik, "close to the Western Ghats on the Godavari"

Place of composition

It is described as "the most charming place in the whole of earth, where there are hills called Govardhna, Māndara and Gandhamādana, where celestial trees and celestial crops were to be found for the benefit of Rama and his own wife brought down by the ṛṣi Bhṛad vāja from heaven. This is the most flowering country and therefore is the most charming"

This place has been given the greatest prominence in the geographical chapter of the Purāṇa. The tribes of Madhya desa are described first, then three verses are given to describe this place. Then come the places of northern India, then those of eastern India, then, those of southern India. Then have been described the places on the Narmada, and lastly, the places on the table land of the Vindhya. The district of Nāsik should have gone either with the southern countries or with those on the Narmada, or with the Aparāntas. But it has been torn away from all these and pointed out as the most charming spot on earth.

It is also a curious fact that in this exhaustive enumeration of countries and tribes of India, the Andhras are omitted altogether. Perhaps, when Sūta spoke all these things, Andhras did not come to prominence at all.

It is the northern countries,—Vahlika, Pallava, Gāndhara, Abhira, Yavana, Sindhu, Sauvira, Madra, Śāla Parada, Kelāya,—which are inhabited by Kṣatriyas, Vaisyas and Śūdras. This must be a very old state of things, when the countries, surrounding India, had caste system of their own.

Of our MSS of this Purāṇa, 3998, and 3999 seem to be complete. The next two are incomplete MSS. No 4002 consists of some chaps on the "Raja dharma" of the Matsya Purāṇa. The next number consists Prayaga Mahatmya complete in ten chaps (103-112). No 4004 also is an extract from the Matsya Purāṇa, on domestic architecture and *casta*, (chaps 252-270). The next three numbers (4005-4007) are not to be found in the Matsya purāṇa, these seem to have been affiliated to it at some period of time. Indeed, Śiva-gita, No 4005 declares itself to be a part of the uttara bhāga of Matsya of which Narada knows nothing.

XVII GARUDA-PURĀṆA, Nos 4008-4017

The name of the 17th Maha Purāṇa is the Garuda Purāṇa. Garuda obtained a boon from Viṣṇu that he should be known as a "Purāṇa Saṁhita Karta", and so the Purāṇa is named after him although except in Part II he never appears as an interlocutor (Chap II, vs 49).

The extent is 19,000 ślokaś given in Narada and other Purāṇas but according to Matsya it is 18,000. But the Calcutta edition (1890) does not contain more than 8,000. A verse in the beginning of this edition declares that it contains only 8,800 verses (ch I, vs 35).

It is divided into two parts —the Purva Khanda and the Uttara Khanda. The Uttara Khanda is put in the mouth of Garuda and it refers to the ceremonies after death.

Suta comes to the Rsis at the Naimiṣarāyaṇa, they asked him some questions which, he said could only be solved by hearing

the Garuda Purāṇa, spoken by Garudā to Kasyapa Suta heard it from Vyasa, at the Vadarika forest along with other Rsis Vyasa told him that he heard it from Brāhma Brāhmā and Rudra heard it from Viṣṇu

The last set of interlocutors are of course, the Rsis and Suta in the Naimiṣa, but the most authoritative interlocutors are Brāhma and Rudra on one side and Hari on the other Rudra and Brāhma rarely interrupt, Hari goes on with his lecture But sometimes, Hari is lost sight of and Suta himself delivers lectures, (as in 13 chapters from chap 18th—30th) Sometimes Hari leaves it to Brāhma The art of medicine is left to Dhanvantari, the ancient traditional founder of the art But one chapter at the end has been spoken by Suta, perhaps, to incorporate later experience into the Śāstra The veterinary art is also given to Dhanvantari The Nitisara is left to Suta This Purāṇa has more of speeches than of interlocutions

The work was not meant to be a Purāṇa, it meant to be an encyclopaedia of all arts in which ancient India took interest The abstracts are terse, succinct, clear and, I should say, charming The Ramayana is told in one chapter Agni Purāṇa took 7 chaps for the subject The Hari vaṃsa and the Mahabharata are told each in one chapter The whole of the Kalapa Vyākaraṇa with Katyāyana's additional chapter on Krt is given in two chaps The author, or the compiler had an admirable power of making abridgements Our only regret is that our scholarship is not ripe enough to identify the works from which abridgements are made

The Niti sara in 8 chaps is the abstract of some larger

work of a comprehensive nature, but it is not Bṛhaspati Sūtras, nor Kauṭilya nor Kaṇvaśāstra, we simply do not know of what book is this abstract made. The art of healing horses and elephants is given in one chapter. It can not be the abstract of Śāli hotra or Pāṇi-kāya, which are huge compilations, but this must have been an abstract of some smaller treatise, e.g. Asva-cikitsā of Nakula.

The advent of Sūta and the R̥sis has made an encyclopedia a Purāṇa and given it some Purāṇa characteristics. But the attempt has not been successful, because one can easily see that the Purāṇa is an after thought.

The Katantra grammar was written by Śarva-varma for the benefit of an Andhra king in the South in the first century A.D. It is the briefest school book of the Andhra school of grammar. Kṛts or verbal derivations were altogether omitted in the work and they were added to the book by a Katyayana about 100 years later or so. Garuḍa makes an abstract of both in two chapters, say, after another century. So we can easily place the abstract of Garuḍa two centuries after the original treatises were composed. There is another interesting fact, in this connection. The study of Pāṇini was discontinued during the early part of the Christian era. So, in the grammar tradition of Garuḍa, Pāṇini is not mentioned. But, Kumāra or Karttika, the son of Śiva,—the tail of whose conveyance, the peacock, is said to have inspired Śarva-varma to write his book.

In the Garuḍa purāṇa, no mention is made of the Alankāra Śāstra, for though there were no lack of books on rhetoric, it did not grow into a popular and general study till the 6th century A.D. That is a negative evidence that the Garuḍa was composed before the 5th or 6th century.

A D When the Guptas rose to power, Garuda seemed to have been a popular deity, and so, early in their empire they adopted Garuda as an insignia

The number and order of the incarnations of Viṣṇu agree with slight modification with those in the Bhagavata, and completely disagree with those of modern times for the last twelve hundred years This corroborates my assumption that the work was composed when the Guptas were in power.

The boundaries of India as given in this Purana show that the Yavanas were on the West and the Andhras on the South This may be true in the 3rd century A D, but not later

In our catalogue there are five MSS of this Purana Part I from 4008-4012, more or less complete
 Our Catalogue No Two MSS 4013 and 4014 of Part II are works on Preta-kalpa Yoga sara (4015) contains four chaps on a treatise of medicine in the Garuda put in the mouth of Dhanvantari Karunya-stotra, (4016) is a hymn to Viṣṇu, it is put in here on the mistaken but generally accepted supposition that Viṣṇu dharmottara is a part of the Garuda-purana Nara stri lakṣanam (4017) is the 63rd chap of the Garuda purana

XVIII BRAHMĀNDA PURĀNA, Nos 4018—4071

The name of the 18th Mahā-purana is the Brahmanda-purana It is also called the Vayaviya, because, Vayu is its chief interlocutor
 The name
 The extent is said to be 12,000 in the Narada, in other Puranas the extent varies
 The extent from 12 000—12,200
 Divisions. The Purana is divided into 4 parts

- (1) Prakriyā.
- (2) Anu-śaṅga.
- (3) Upod-ghāta.
- (4) Upa-samhāra.

The Nārada says, it has another division in which the first two parts form the Ādya-bhāga, the third, the Madhya-bhāga and the fourth, the Uttara-bhāga. Our catalogue has a supplementary portion called the Brahmāndōttara which contains the Adhyātma Rāmāyana (No. 4,022).

The Vāyu Purāṇa, as edited by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica, is nearly the same as the Brahmānda-purāṇa published by the Venkateśvara Press. In Rājendra-lāla's edition, there are 9 chapters added after the 10th in Part I, and 37 chaps. subtracted in the Upôdghāta part. The 9 chaps. relate to Paśupata yoga; and the 37 chaps. the story of Aurva and Sagara. It also adds a chap. on Indian archipelago which is wanting in the Bombay edition of the Brahmānda-purāṇa.

The latest interlocutors are Sūta and the ṛṣis at Kurukṣetra on the Drṣad-vatī, when Adhishana-kṛṣṇa was reigning, and the earliest ones are Vāyu and the Naimiṣa ṛṣis in very ancient times, when Purū-rava was reigning on earth. In the Bibliotheca Edition of the Vāyu-purāṇa, Vāyu's contributions extend from the middle of chaps. 10 to 24, chap. 32 (yuga-dharma) and chap. 54 (Nīla-kanṭha-stava) only in Vol. I, and only one chapter viz., the 39th, in Vol. II. Of these again the Bombay edition of the Brahmānda omits chaps. 11—27; so the contribution of Vāyu is only 4 chapters in the Brahmānda-purāṇa.

If there is any Purana which conforms to the 5 characteristics of a Purana, it is the Brahmanda-purana. Details of creation, dynasties, ages of Manu, biography of individual kings are all to be found here. In the Bombay Edition, Lalitopakhyana is given as an appendix to this work.

The Purana seems to have undergone revisions in which the old Vayu purana has been revised out of existence. But the tradition still remains that Vayu spoke a Purana. In the early years of the 7th century A D, a Purana spoken by Vayu and dealing with ancient history and geography of India used to be recited at the house of Vana Bhatta on the Son every evening. Harsha's relations were surprised to find that in ancient India kingdoms were so small, and so they requested Vana to write a history of his patron Harsha whose territories extended from the Bay of Bengal to the North-West Frontier Provinces in the Punjab.

In the island of Bali, Brahmanda-purana is said to have been translated into the "Kavi" language in the 5th century A D.

The language of the work is perfectly business-like and very opposite to poetic. It is just the language which would suit sober history.

Mr Pargiter thinks that the Brahmanda borrowed the Bhavishya's accounts of the Kali Age as revised in the years 325-330 A D. It is really bold to be so precise about Indian chronology. Many would be thankful if they can form a chronology approximate within one hundred years. Mr

Pargiter may be correct in his accurate estimate, but the correctness will only relate to chapters concerning the dynasties of the Kali Age. It will not affect the chronology of the Brahmanḍa purāṇa itself. Because, the chapters on the Kali Age are found in that portion of the Purāṇa in which the ṛṣis and Sūta appear as interlocutors, i.e., the latest revision of the Purāṇa. The composition of the Purāṇa, spoken by Vayu, would go much earlier.

In our catalogue there are 4 MSS. of the Brahmanḍa-purāṇa, 4018—4021. In the colophons of some of these the Purāṇa is described as “loka-jñāna” or knowledge of the world. It is sometimes called the Ādi Mahā purāṇa. The Brahmanḍa-purāṇottara khanda, 4022, is the same as L 854. It is the Lalitopakhyaṇa, printed as the supplement to Brahmanḍa by the Venkateśvara Press. From 4023—4031 are copies of the Adhyatma Rāmāyana which are regarded as part of the Brahmanḍa and therefore not given by me in the Rāmāyana section of this catalogue. The Rāmāyana is in the form of a poem, but the Adhyatma Rāmāyana has 3 sets of interlocutors, Śiva to Pārvatī, Brahmā to Nārada, and Vyāsa to Sūta. It is divided into 7 kandas or books. Then come commentaries —

No 4032 — Commentary entitled Adhyatma rāmāyana setu by Rāma Varma, son of Himmatī Varma, a powerful king.

No 4033 — The Vala kanda of the same commentary.

No 4034 — Kṛṣṇāndhya-kanda only of the text with the commentary entitled ‘ Dhvāni prakāśikā ’ by Viśva nātha Śiṃha ju who is called Śrī maharājadhīraja, Śrī maharaja, Śrī rājā-bahadura, etc.

No. 4035.—*Vāla-bodhinī* by Gopāla Cakravartī, son of Jñānātmaja in the family of Durgā-dāsa from the Banerjis of Gaya-ghaṭa.

Nos. 4036–4041—are MSS. of the *Rāma-gītā* from the *Adhyātma Rāmāyaṇa*.

No. 4042.—Contains text and an anonymous commentary entitled *Subodhinī*.

Nos. 4043–4045.—*Commentaries to the Rāma-gītā* by Rāma Varmā son of Himmati Varmā.

No. 4047—is a commentary entitled *Dīpikā* to the same subject.

No. 4048—the text with commentary entitled *Prabhā* by Rāma-nārāyaṇa.

Nos. 4049–4051—are three anonymous commentaries with the text.

Nos. 4052–4055.—*Rāma-hṛdaya-stotra*—being the 1st chapter of the *Adhyātma Rāmāyaṇa*.

No. 4056—is a *kathā* on the *Uttara-kāṇḍa* of the *Adhyātma Rāmāyaṇa*.

Besides *Uttara-kāṇḍa*, *Brahmāṇḍa-purāṇa* seems to have had a *Kṣetra-kāṇḍa* of which *Mallārika-kṣetra-māhātmya* forms a part. No. 4057 is a commentary on this *māhātmya* by *Bhīma-kalamba-kara*. The word *Mallāri* he explains as *Maṇi-ripu* (4058).

There are works entitled *Puruṣōttama-māhātmya* in many of the *Purāṇas*; one is in the *Brahma-purāṇa*; one is in the *Vaiṣṇava-khanda* of the *Skanda-purāṇa*; one is in the *Sūta-saṁhitā* and here is one in the *Brahmāṇḍa-purāṇa* (4059).

No 1060—is the Vakresvara tirtha mahatmya Vakresvara is in the district of Bidbhūm where there are several hot springs

The next number, 1061 is Kṣetra śannyasa i.e., renunciation of the world and living in a particular holy area. This holy area is generally that of Kāśī. This is given here by mistake, it has nothing to do with the Brahmandā purāṇa. It forms part of the Brahma vaivarta purāṇa which is divided into bhāgas or parts and this work belongs to the third part. In the colophon it is stated to be a part of the Brahma vaivarta, but that is a mistake, for Brahma vaivarta is never divided into parts. Brahma vaivarta and Brahma kaivarta are often confounded.

Lalitā sahasra nama stotram (4062) and Tripurā sundarī hṛdayam (1063) are extracts from the Lalitā palhāyana the supplement to the Brahmandā purāṇa.

Devī āvācam (1064) Hanumat kāvācam (4065), Dattatreya śahasra nama stotram (4067) Siddhā śarasvatī stotram (4069) Mokṣakāśī mahatmyam (4069) Śaṭ-tūlānadaś mahatmyam (4070) Amardakī mahatmyam (1070) and Vyatipata vrata katha (4071)—are all said to be parts of and extracts from the Brahmandā purāṇa.

The Adhyātma Rāmāyaṇa in all the colophons is said to be a part of the Bhāgavata purāṇa. But the Venkaṭeśvara Edition in the Pratisarga Parva chap. XIX vs 32 says that Rāmananda wrote the Adhyātma Rāmāyaṇa under order of Kṛṣṇa caitanya whose name was Yaguamāśa shortly after Śrī dhara wrote his commentary on the Bhāgavata 500 years ago.

UPA-PURĀṆAS, Nos 4072—4098

I — Ādi-puranam, Nos 4072—4075

The name of the first Upa purana is Ādi purana. The
 The name Brahma-purana is also called the Ādi
 purana, but that is the Ādi Mahā
 purana, and this, the Ādi Upa purana

The I O MS has 52 chapters. Our No 4073 has 51
 Extent chapters, the No 4072 is shorter than
 No 4073 by 400 slokas. L 553 has
 25 chapters only, but yet it declares itself to be complete.
 But I suspect that it is only half the Purana, for, the 25th
 chapter of I O Catal and the same chapter of L, both
 treat of Yamalarjuna.

The Kurma-purana says that the chief interlocutor is
 Sanat kumara, but here we find
 Interlocutors. Narada and Śaunaka of the Naimiṣa
 forest as interlocutors. In L 553 the interlocutors in the
 25th chapter are Narada and Kṛṣṇa.

Wilson says, "The Ādi purana now met with cannot
 boast more than two or three centuries
 Date of antiquity if it bear even so remote
 a date." Rājendra lāla says, "Prof Wilson's guess about
 the date is not reliable, as the work was quoted as an
 authority by Vaiṣṇava writers three and a half centuries
 ago, and it was then of sufficient age to pass for an
 authority."

Wilson's remarks tend to show that it is the work of
 the followers of Caitanya who worship the infant Kṛṣṇa.
 But it has been mentioned in the Kurma as the 1st of the
 Upa puranas.

Viṣṇu-nāma-māhātmyam (4074) and Varṣnavāmṛtam (4075) both are taken from the Ādi-purāṇa, but the interlocutors here are Kṛṣṇa and Arjuna

II.—*Nṛ-simhōpa-purāṇa*, Nos 4076—4081.

The name of the 2nd Upa-purāṇa is the Nṛ-simha-purāṇa. It is also called the Nara-simha-purāṇa

The name

Rāja Rājendra-lāla says that in extent it is one of the smallest comprising only 3136 ślokaḥ, it is also of rare occurrence. We have

Extent

however 7 copies of the manuscript of the Nṛ-simha, and the extent in ślokaḥ given as 3,600 and in adhyāyas 64 (4076—4081)

The interlocutors are Sāta on one side and Bharadvāja and other ṛṣis assembled at Prayāga on the other.

Interlocutors.

The age of the work seems to be pretty old as Madhva-vācya in the early 14th century quoted from this book. This has also

Age

been mentioned in several Purāṇas and Upa-purāṇas, including the Kūrma and the Matsya

From the description of the Purāṇa, as given in L 1020, it appears that this Purāṇa was recited at Prayāga some time after the Varaha-purāṇa was recited at Naimiṣa. It has all the five characteristics of a Maha-purāṇa, but strangely enough, it is not counted among them

III —(No MS in the Library)

In some lists of Upa-purāṇas, the third place is given to Skandya, in others, to Nanda, in others again, to Vajayīya. So, the name

Name

cannot be ascertained. The editor of the Venkaṭa edition says that the Ślānda with 100,000 ślokaś is the third Upapurāṇa. But, the reasons of my differing from him have been given under the 13th Maha-purāṇa.

IV —Śiva dharma, Nos. 4082—4085

The name of the fourth Upapurāṇa is Śiva dharma.

The name. It is sometimes called Śiva-dharma-sāstra. But, it appears with other

Śaiva works under different names. Our Catal. No. 4085 which contains six works, has an extent of 8200 ślokaś.

Extent. It is written in the Newarī character of the 12th century A.D.

It is divided into 6 different works. I Śiva dharma,

Divisions. II Śiva dharmottara, III Śiva dharmasamgraha, IV Uma mahēśvara samvada,

V Śivopaniṣat and VI Uttarottara tantram.

The interlocutors in (I) Śiva dharma in 12 chapters are

Interlocutors. Nandī cēvara and Śaṇat kumara, and they report an interlocution between

Śiva on one hand and Parvatī and Karttīlā on the other. It discards Vedic rituals as troublesome and expensive and at the same time of doubtful efficacy, and prefers the worship of Śiva which is easy and fully efficacious. That worship consists of the worship of the phallic emblem, raising temples for Śiva, offering him tridents and other objects, gifts in the name of Śiva, fasting on days sacred to Śiva and worshipping the eight phases of Śiva.

In (II) Śiva dharmottara in 12 chapters the interlocutors are Agastī and Ślānda. The subjects treated of are the doctrines of the Śivas, dissemination of the knowledge of Śiva, the effects of good and bad work,—one leading to

heaven, another to hell, and the signs by which virtuous men and sinners can be distinguished after transmigration

The interlocutors in (III) *Śiva dharma saṃgraha* in 12 chapters, are Śiva and Kṛttikā. It treats of the creation of men, their troubles on earth, their entanglement in the *Samsāra*, the consequences of their good and bad deeds and their only salvation is by their devotion to Śiva. It speaks of Śvayambhūva Manu and the seven heavens

In IV, *Uma mahāśvara Saṃvada* in 22 chapters the interlocution is between Uma and Śiva. It deals with the duties of the four castes, the consequences of transgressing the five vows of the Buddhists, the good works leading to longevity, meditation, the holy places, the customs of house holders, the characteristics of the Kali Age, those at the end of a Yuga, consequences of Karma of a previous birth, the use of propitiatory rites, mantras, and drugs. The 21st chapter deals with *Śabda*, *Varna*, *Akṣara* and *Svara*.

The interlocutors in V, the *Śivopaniṣat* in 7 chapters, are Mahā-lalā and Kṛṣṇatreya. Mahā-lalā simply reports what Rudra told Devī and his gaṇas in 100 00 000 verses. It gives in a few words the doctrines of the Pāśu-pata Darsana in which there are three categories: *Pāśu*, *Pāśa* and *Pāśu pati*. All sentient beings are *paśus* the 21 tattvas of Sāṃkhya are *pāśas*. The 25th tattva is ignorance which is the root of all *paśas*. When there is ignorance the *paśus* are bound by the *paśas* and when there is none, they are liberated. According to the Śaivās the 26th tattva is *puruṣa* and the 27th is Śiva or *Pāśu pati* beyond the *paśus* and the *paśas*. It deals with the dedication of the phallic emblem of Śiva of the temples of

Śiva, of propitiatory homas, of the ash-bath and of the consequences of offering fruits to Śiva

In VI, the Uttarottara-tantra in 10 chapters, the interlocutors are Śiva and the Devī. It deals with the after effects of Karma, viz, birth in wealthy families, in royal families, in poor families, as blind man, hunch backed, deaf, dumb and dwarf. It deals with the sufferings in the region of Yama. The Śaivas should not insult Viṣṇu, nor Vaiṣṇavas, Śiva

This MS consists of 9 different works, the first six of which are the same as before. The Catal No 4084 7th is Viṣṇu-sara samgraha which will be dealt with later, the 8th is Lalita vistara in 23 chapters. This work was copied in the Newari year 156, i e, 1036 A D. It treats of the four castes, of various sins, of Yoga, of holy places, of the Kali Age, of various Ages, of the ends of Ages, of the Śaiva revelation, of deceiving Kala, of Citra gupta, of the ocean of hell, of the funeral cakes, of dreams, etc. The 9th work, also called Lalita-vistara, seems to be a continuation of the 8th. The 8th ends in chap 23 while the 9th begins in 24 and ends in 32. These chapters deal with the three gunas, with the mention of Pitrs in propitiatory meditations, with the rule of tying beasts, with the doctrines of Sāṃkhya and Upa samkhya, with Vaiṣṇava Yoga, etc

This contains only the 6th chapter of the Śiva dharma, as given in No I of 4085. Catal No 4082 The MS is in Bengali character written in 1641 A D

This work contains 24 chapters and is said to be a supplement of the Mahā bhārata, spoken by Vaisampāyana to Janamejaya and reporting an interlocution. Viṣṇu sara samgraha No 4083

between Anargha-yajña and Vigata-raga who seems to be Viṣṇu in disguise. The main question is the Brahma-vidya without form and without colour like a syllable (akṣara) devoid of vowels and consonants. The reply is that it is something transcendental. The reply is couched in the same form as the mangalacarana of the Madhyama Kārikas of Nāgārjuna consisting of 8 no's. Here it is not of 8 no's but of 4 no's and 4 yea's.

The next question is, when after death the body is burnt down what do the emissaries of Yama take away to his region?

The answer is good work and bad work are two ropes, by these ropes the man is dragged to heaven or hell. They are called Kala-pasa. The 1st chapter deals of Brahmāṇḍa or Mundane Egg, the 2nd, of the Śivaite Egg, the 3rd, of non-violence, the 18th chapter, of the development of Karma, the 20th, of the 25 tattvas. This is the same as Catal No 4084, VII.

V — *Durvasah-upa purana*

(No manuscript in the Library) This has the 5th place in every list of Upa puranas, viz, in Śiva-purana, in Devī Bhāgavata, in Garuda-purana and in Kaivalya ratna (Catal No 3866)

VI — *Naradopa purana*

Often called the Brhan nārāḍīya purana. This is to be distinguished from the Narada-purana, the 6th Maha-purana.

The name

This Upa-purana was printed in the Bibliotheca Indica by the late Pundit Hṛṣīkeśa Śāstrī. Our Catal Nos 3684-3697 belong mostly to this Upa purana.

The extent of this Purāṇa appears to be 3,500 slohas
 in the printed edition See also L
 Extent 1021

VII — *Kapilôpa-purāṇa*

(No MS in the Library) We have as yet not been able to find any mention of any MS of this work anywhere

VIII — *Vamanôpa purana*

(No MS as yet found)

IX — *Usana upa purana*

Nos 4086 and 4087

No MS of the Usana-upa purana has yet been found Two copies of Vindhya mahatmya from this Upa-purana are to be found in the present catalogue with the commentary of Vaidya-natha The Vindhya-mahatmya deals with the sacred places in the Vindhya's, and specially, with Vindhya vasini, the goddess, a few miles away from Mirzapore, E I Railway

X — *Brahmandôpa-purana*

This is to be distinguished from the Brahmanda maha-purana spoken by Vayu Narada, the great authority on the Maha puranas, does not speak of any Uttara khanda of the Brahmanda maha-purana I, therefore, think that all the Nos from 4022-4041, i.e., commencing from the Brahmandottara khanda, should be considered as belonging to the Upa-purana, the Adhyatma Ramayana being a part of the Upa-purana It has already been stated that the Bhavishya purana, as we find it now, attributes the Adhyatma Ramayana to Ramananda in the 14th century A D

XI — *Varuṇōpa-purana*

Nothing is known about this work

XII — *Kālikōpa-purana*, Nos 1088–1090

The name The name of the 12th Upa purana
is Kālika.

Extent. In extent it contains 5,000 slokas

The interlocutors are Markanda and the ṛsis Mr
Eggeling says that it consists of 91
Interlocutors chapters It is a local Purana and of
the nature of a tantra It gives directions for the worship
of the different forms of the Devi (1) Bhadrā-kali, (2)
Kamakliya, (3) Tripura, (4) Kubyika, and others

XIII — *Maheśvarōpa purāna*

Its name has been mentioned in the Garuda, Devi-
Bhagavata and Kaivalya ratna, but no MS of this work
has yet been found out

XIV — *Samvōpa purana*, Nos 1091–1094

The name. The name of the 14th Upa purana
is Śamva

Extent and The Purana is divided into two
Divisions. parts, viz, Śamva, and Janottara,
and it has nearly 3 000 slokas

The chief interlocutors are Suta and the ṛsis reporting
Interlocutors. another interlocation between Narada
and Śamva, a son of Kṛṣṇa The
story of Śamva's contracting leprosy by a curse of Kṛṣṇa
and Narada, and his bringing the Seythian Brahmans for
the worship of the Sun god is given in full in this Purana

He placed these Brahm̐ns at a place called Mitra vana on the Candra bhaga. He erected a temple and made large endowments for its upkeep. An image of the Sun god came floating in the Candra bhaga and he consecrated it in the temple. The history of the colonization of the Scythian Brahm̐ns in India is given only in the *Sam̐va* and the *Bhaviṣya puranas*.

History of the colonization of the Scythian Brahm̐ns in India

XV — Saurōpa purana, Nos 4095–4096

The name The name of the 15th Upa purana is Saura, it is named after Surya, the Sun god

Extent In extent it is about 3,400 slokas

The latest interlocutors are Suta and the rṣis, reporting what Vyasa said to the former
Interlocutors. The real interlocutors are the Sun god and his son Manu. The Sun god speaks of the sanctity and greatness of Śiva

XVI — Parāsaropa purāna, Nos 4097 and 4098

The name The 16th Upa purana is named after Parasara

Extent The extent of this Purana is 1,000 slokas in 18 chapters

The interlocutors are Parasara and Suta. In Chap. I, there is a list of 18 Upa puranas which
Interlocutors tallies with that given in the *Gāruda*, except that it gives the 3rd place to Nanda, the 8th to Manava and the 13 to Vasistha laingā

XVII.—*Māricôpa-purāna.*

(No Manuscript in the Library.) Except the mention of this Upa-purāna in the Garuda and other Purānas, we know nothing definitely about it.

XVIII.—*Bhārgavôpa-purāna.*

(No Manuscript in the Library.) It has been mentioned in the Garuda-purāna and in the Parāśarôpa-purāna. Burnell saw a copy of this Purāna in the Tanjore Palace Library. He said, the extent of it was 2,500 ślokas. It has an Uttara-khanda in 42 chapters. From Śeṣa-giri Śāstri's report from 1896-97, No. I, p. 151, we learn, the first set of interlocutors was Nara and Nārāyana at Vadarikāśrama and the second set was Lakṣmī and Govinda in Vaikuntha. Govinda asked Lakṣmī and all his favourites to go to earth and there preach Nyasa-yoga in Sanskrit as well as in the Dravidian languages. Burnell says, the work is posterior to Rāmānuja and is Vaiṣṇava in character.

MISCELLANEOUS PURĀNAS, Nos. 4099—4145

Viṣṇu-dharma, Nos. 4099—4104.

The name of the Purāna is Viṣṇu-dharma. Rājā

The name Rajendra-lala and Mr Eggeling both think that Viṣṇu-dharma and Viṣṇu-

dharmottara are one and the same work. But, I have shown, while dealing with the Mahā-bharata, that the Viṣṇu-dharma was a part and parcel of that great epic, but was for some reason or other discarded from it and so became an independent Purāna; and, as such, it had a supplement called the Viṣṇu-dharmottara.

In this Catalogue, the extent of the Viṣṇu-dharma is

Extent 4600 and that of Viṣṇu-dharmottara
16000 ślokas. (See H. P. R. II, No.

190.) In a paper in the *Indian Antiquary*, Vol. XIX, pp. 382, Buhler says that Al-Beruni in 1030 A.D. or before used both these works.

In the present Catalogue, there are two copies of the
 Our catalogue Viṣṇu-dharma, (4099 and 4100), one
 in Newari character dated 1047 A.D.,
 and the other in Bengali character of the 16th century;
 and there are two extracts from the Viṣṇu-dharmottara,
 the second being repeated thrice.

Vāsiṣṭhopa-purāna, Nos. 4105 and 4106.

The work claims the 13th place in the list of the
Upa-purāṇas according to the Parāṣa-
The name ropa-purāṇa. It is called Vāsiṣṭha or
Vāsiṣṭha-laiṅga Upa-purāṇa.

Extent. The work is 900 ślokas in extent.

The interlocutors are Vasiṣṭha on the one hand and a phallic emblem in the form of light personating Śiva and Durgā on the other. It is a Śaiva Purāṇa extolling rudrākṣa and ashes. It regards Śiva as the Supreme God and considers Māyā or illusion as the cause of creation.

Deī-purāṇa, No. 4107.

The extent of the Purāṇa is 7,500 ślokaś. Rājā Rājen-
dra-lāla says that this claims the 5th
place among the Mahā-purāṇas, but
this claim is disallowed by the Vaiṣṇavas.

The Purāṇa is said to have proceeded from Brahmā. It contains the stories of the demons Ghora and his son Kāla. They con-

quered the three worlds and drove away the gods. Devī came down to the Vindhya mountains and Ghora wanted to marry her. There were other demons too, viz., Hutagni and Surala. Devī destroyed them all. The liturgy of the Durgā pūja is given in two works, Devī-purāṇa and Nandī keśvara purāṇa, but no copy of the latter purāṇa has yet reached our hands.

The story of Bala and Dundubhi, the description of Haṭakeśvara and the praise of Kalagni rudra are also given in this work.

Devī-Bhagavata, Nos 4108—4111

Devī-Bhagavata (4108—4111), claims the 5th place among the Maha-purāṇas.

The extent of the Purāṇa is 18 000 and it is also divided into 12 skandhas. The Śaktas consider this to be the real Bhagavata purāṇa, but the Vaiṣṇavas do not accept this view. In the 17th and 18th centuries the controversy about its genuineness, was very acute and produced rich polemical literature, of which Durjana-mukha capetika (a slap on the face of wicked men) by Kāśī nātha Bhada is our No. 4111.

Maha Bhagavata, Nos 4112—4118

Maha Bhagavata (4112—4118), is an interlocution between Śuka and the ṛṣis reporting the interlocution between Śiva and Nārada. The 1st khanda only is available in 81 chapters. It contains the

Bhagavatī gita, being an interlocution between Parvatī and Himalaya. It describes the story of Taraka and the birth

Devī kṛts the
lemons.

Extent and Division

Durjana mukha
capetika

The name
Interlocutors
Bhagavat gītā

of Kartika. It treats of the thousand names of Śiva and preaches the sanctity of Gaya, the Gaṅga, Tulasī and Rudrakṣa

Jaimini-Bhāgavata, No 4119

Jaimini-Bhagavata (4119) has an extent of 3,100 ślokas in 69 chapters. It is a Vaiṣṇava work giving the account of Kṛṣṇa. It has
 The name
 Extent
 Interlocutors
 Vyasa and Arjuna as interlocutors

Adhyatma-Bhagavata, No 4120

Adhyatma-Bhagavata (4120) It has an extent of 600 ślokas only, counting 32 syllables for a sloka. The work is written in prose. It gives a spiritual meaning to the anecdotes of Kṛṣṇa's life and his amorous sports with the milk maids

Dharma purana, Nos 4121 and 4122

The extent of the Purana is given as 2,500 ślokas, in one MS and 2,200 in the other and both profess to be complete. The interlocutors in both are Narada and Brahma, this interlocution being again reported by Suta to the rṣis, and the work generally treats of dharma or good conduct. It has a pañcākhyāna or five stories illustrating the duties towards parents, towards husband, towards all creatures, towards friends and, above all, towards Viṣṇu. Similar stories are found in the Bhauma khanda of the Pādma purāṇa
 Extent
 Interlocutors
 Pañcākhyāna

Brhad dharma purana, Nos 4123—4129

It has an extent of nearly 6,000 ślokas. It is divided into 3 parts and 74 chapters, but the number of chapters varies in different manuscripts
 Extent and
 Divisions

This Purana is an interlocution between Vyasa and Javali.

Interlocutors

Gangī-stava (4128) and Rāmāyanotpatti (4129) are mere groups of chapters from the Gangā-stava Brhad-dharma-purana This Purana has been printed in the Bibliotheca Indica Series

Nilā-mata-purāna, Nos 4130 and 4131

Nilā-mata-purana (4130 and 4131) has an extent of

Nilā mata purāna

Extent

Sacred places of

Kāśmīra

2,000 slokas edited by Babu Rama-lala Kañjilala, M A, Professor of Sanskrit, Maharaja's College, Sri-nagara, Kasmira It generally treats of holy places

and of places of historical importance in Kasmira

Parananda-purana, Nos 4132 and 4133

This Purana has an extent of nearly 4,000 slokas

Parānanda purāna

Extent

Interlocution

It is an interlocution between Śruti and Uruka It is a Śaiva work Śiva existed even before creation It gives many incidents of the life of Aśvat-

thamā It also gives the account of how Śilada's son became Nandikeśvara, the chief of the ganas of Śiva At the end it expounds the śaiva system of philosophy, and describes the slaughter of the three demons named Andhaka, Jambha and Kujambha

Svarnadri-mahodaya, No 4134

Svarnadri-mahodaya (4634), is the name of a supplementary chapter of the Ekamra candrika (Catal III, No 2425 A) Ekamra candrika in two recensions has been described in L 1560 and L 2437 In

Svarnadri mahodaya

and

Ekāmra candrikā

the latter, the colophon says,—“ iti śrī-matī Ekamra candrikāyam catuh-prakāśa samaptau Svarnadri mahodayo-

nāmā pāñcā-dāśakā adhyāyāḥ. From this it is apparent that the *Ekāmra-čandrikā* has 4 prakāśas, the last of which contains 15 chapters; the last chapter being *Svarnādri-mahodaya*. This name by mistake has been attributed to the whole of *Ēkāmra-candrikā* in L. 2,437. In L. 1,560, however, the prakāśas are all distinctly shown, but there is no mention of *Svarnādri-mahodaya*. Under the circumstances, the name *Svarnādri-mahodaya* must be taken as a misreading of *Ekāmra-čandrikā* which, it seems, has two recensions. *Ekāmra-čandrikā* is simply a guide-book to the temple at Bhuvaneśvara.

This work has three sets of interlocutors, (1) the latest are Vyāsa and the ṛṣis (2) Sanat-kumāra and Asita and others, and (3) Brahmā and Dēvī.

Ekāmra-purāna, Nos. 4135 and 4136.

Its extent is 6,000 ślokas. Like the *Viṣṇu-purāna*, it is divided into amśas; there are five amśas and seventy chapters in this work. But, Dr. Rājendralāla Mitra, having acquired two parts in different sizes, numbered them separately as 775 and 776.

The interlocutors are Gaurī and Śamkara, and later, perhaps, Sūta and the ṛṣis. It describes all the local holy places and pools at Bhuvaneśvara.

Our catalogue has no MS. of the *Ganeśa-purāna* which is to be found in the Bishop's College Library, Calcutta. But, there are two extracts from it, (1) *Ganeśa-gītā* (4137), and *Ganeśa-sahasra-nāma-stotra* (4139) and their commentaries (4138, and 4140).

Vikhyāda-purāna, Nos 4141—4143

The Vikhyāda-purāna in this catalogue seems to be a fragment, it has 1,100 ślokas, the interlocutors are Kartika and Mahādeva, and the subject treated of is the journey of a Śaiva devotee from the earth to the region of Śiva. Proceed-

ing from India towards the north, he meets the Himalaya, the golden emblem and its temple. Passing through rivers, hermitages and cities, he comes to a mountain named Aprasada. Then he goes to the river Canda-vega, and the temples of Kedara, Nandikesvara and Hema-stambha. Passing through all these he reaches the Mandakini at the foot of Kailasa. From this point the road branches off in three directions;—Brahmā's region, Viṣṇu's region and Śiva's region which means Kailasa.

Kedāra-kalpa, No 4142

Kedara kalpa (4142), with the same interlocutors, is said to be an extract from the Vikhyāda-purāna. The same journey to Kailasa is given in greater detail. Both

these works partake the nature of Tantras, both are divided into paṭalas. But the Kedara-kalpa (4143) seems to be a Tantrika expansion of the previous number. Its character has been fully set forth in the catalogue.

Kedāra kalpa (4143)

Bṛhat-Parasara, No 4144

Bṛhat-Parasara (4144), is really an expanded form of the Parasara samhita, a work on Smṛti of great authority. But, it is put in the form of interlocutions. Suvrata

Bṛhat parasara.
Interlocutors

is the real speaker here. He comes in as Bhṛgu comes in Manu samhita.

Kālāgni, No 4145

Kālāgni (4145) is said to be an extract from the *Nāndi-*

Kālāgni an extract
from *Nāndi Kēśava*
purāṇa.

keśava purāṇa It treats of the wor-
ship of *Kālāgni rudra* and the putting
of the three horizontal marks on the
forehead

SAMHITĀS NOT AFFILIATED TO ANY PURĀṆA,
Nos 4146-4162

Śiva-saṃhitā Nos 4146-4147

Śiva saṃhitā (4146-4147) has an extent of 2500 slokas

Śiva Saṃh itā

Extent

Interlocutors.

Ṣat-cakra

and is an interlocution between *Śiva*
and *Nandi* The subject of the work
is the creation of the world according to
the *Saṃkhya* system, the description
of the 6 discs of *Tantra* is then given,
they are *Mūlādhara*, *Svādhiṣṭhāna*,

Maṇi-pura, *Anahata*, *Viśuddhi*, *Ājñā* and *Srhasara*,
arranged in order from the anus to the skull Then come
Yoni siddhi, *Kama siddhi* and *Jñāna siddhi* The first is
mysterious and obscene It says that the *Sūdra* is entitled
to *Bala gopāla* and *Bhairava* mantras

Garga saṃhitā, Nos 4148-4151

This work is to be differentiated from a work of
astronomy of the same name The

Garga Saṃh itā

Interlocutors

Divisions

Extent.

Geography of India
of the 10th Century

interlocutors are *Garga* and *Śaunaka*
reporting what *Vahulaśva*, the king of
Mithila heard from *Narada*, reporting
also several sub interlocutions In the
present Catalogue it has 8 *khandas*,
but in *H P R II*, 50, there is one more
khaṇḍa named the *Dvāraka khaṇḍa*
and the extent there is 5000 slokas
The conquest of the nine *varas* of

Jambu-dvīpa by Pradyumna gives a geographical description of India which is true only in the 10th century A.D. (see H.P.R. II, 50). The Garga-saṃhitā is a Vaiṣṇava work. Our collection has only three khaṇḍas independent of the Saṃhitā; (1) Dvāraka-khaṇḍa (4149), (2) Vṛndāvana-khaṇḍa (4150) and (3) Gīri-rāja-khaṇḍa (4151).

Brahma-saṃhitā Nos 4152—4154

	This is one of the two Vaiṣṇava works brought by Caitanya from Southern India. It
<i>Brahma saṃhitā</i>	proves the divinity of Kṛṣṇa by the
A Vaiṣṇava work	same process as in the 10th skandha
Mūla sūtra and its	of the Bhagavata. The 5th Chapter,
commentary by R ^{upa} .	called the Mūla sūtra, is the most im-
Divis one	portant and it has a commentary by
No interlocutors	Rupa, the immediate follower of
	Caitanya. The work is said to contain
	100 adhyāyas. The work is not in the
	form of an interlocution which led
	Eggeling to put it in the section of philosophy.

Vaśiṣṭha-saṃhitā, No 4155

	Our MS contains the Yoga-khaṇḍa only and treats of the
<i>Vaśiṣṭha saṃhitā</i>	8 phases of Yoga. It is an interlocution
	between Śakti and his father Vaśiṣṭha,
Interlocutors	reporting what Vaśiṣṭha previously
	heard from Brahma.

Vāma-deva-saṃhitā, No 4156.

	Vāma-deva-saṃhitā (4156), is an interlocution between
<i>Vāma-deva Saṃhitā</i>	Vāma-deva and Śukra. The work is a
Interlocutors.	huge one divided in 104 chapters,
Divis one.	though it appears to be the second
	bhāga of the work. In the uttaramsa,
	the Rudrādhyāya is treated of anuvāka by anuvāka. It

deals with *Sāṃkhya-jñāna* and *Veda-vedānta-tattva*. It speaks of the *Saiva* and *Sāktā* mantras,—specially, the five-syllable and six-syllable mantras.

Kapila-saṃhitā, No. 4157—4158.

Kapila-saṃhitā	between Satya-jit and Kapila reporting another between Bharadvāja and the ṛṣis assembled at Pūṣkara. It has an extent of 1200 ślokas. It deals of the holy places in Orissa, Purī, Bhuvāneśvara and Virajā-kṣetra and is a Vaiṣṇava work. Dr. Rājendra-lāla places this between 1100–1200 A.D.
Interlocutors	
Date	

Saubhari-saṃhitā, No. 4159.

Saubhari saṃhitā.	The extent is 2100 ślokas and the work is an interlocution between Saubhari and Yudhiṣṭhira, complete in 18 chapters. It gives some legends which are already well-known from other Purāṇas, e.g., the story of Śiva Śarmā and the emancipation of a Vaiśya through the merits of Indra-prastha. It also speaks of such holy places as Vadarikāśrama, Hari-dvāra, Madhu-vana and Prayāga.
Extent.	
Interlocutors	
Division.	
Description of holy places	

Bharadvāja-saṃhitā, No. 4160.

Bharadvāja saṃhitā	Bharadvāja-saṃhitā is represented in this Catalogue by a small work of six chapters entitled <i>Dhanur-māsa mātmya</i> (4160). Bharadvāja-saṃhitā is said to be a “Pāñca-rātra” work and is an interlocution between Brahminā and Hamsa, reported by Sūta to Śaunaka. Dhanur-
A Vaiṣṇava work	
Interlocutors.	
Dhanur-māsa mātmya	

māsa-mahātmya means the merits of the month of Pausa, December-January; but the work says that it is the month of Agta-hāyana

Agastya-saṃhita, No 4161

Agastya-saṃhita (4161) is represented in this Catalogue

Agastya saṃh itā

Jānaki stava rāja.

Interlocutors

by a short work named Janaki-stava-raja which is its 26th chapter The chapter is an interlocution between Śiva and Sītā who gave Śiva a boon

being pleased by a stava uttered by him

Paraśara saṃhitā, No 4162

Paraśara-saṃhitā is represented in this Catalogue by a

Paraśara saṃh itā

Hanuman mātmya
varṇana or Vānara gītā

Interlocutors

short treatise called Hanuman mahātmya-varṇana or the Vānara gītā (4162) being the 25th chapter of the Saṃhitā The interlocutors are Paraśara and Maitreya

WORKS OF THE NATURE OF PURĀṆAS, NOS 4163-4180

Dharmarāyaṇa, Nos 4163 and 4164

The works described in this section are of a non-descript

Dharmārāyaṇa (4163)

character of the nature of Puranas, i e , written in the form of interlocutions,

e g , Raja Rajendra-lāla Mitra in describing the MS of Dharmarāyaṇa Cātāl No 4163 registers it as Skanda-purana-pātala-khanda (Notices vol II, No 707) But finding that there exists no Pātala-khanda in the Skanda purana he declares it to be "spurious, or an episode of one of the Upa puranas, the contents of which are not on record" But it seems that the description of Dharmarāyaṇa has now been embodied in the Skanda-purana and in the Bhavīṣya-purana in the Venkaṭeśvara edition L 707 agrees with L 2289

Dharmāranya (4164) is still more mysterious. It does not agree with No 4163 That begins with an invocation of Rama and this, with that of Maha-deva. That begins as an interlocation between Suta and the rsis and this, as that between Mahā deva and Skandā That has 32 chapters, while this has $(23+15)=38$ chapters, and more

There is another MS of Dharmaranya described in Nep Cat vol II, pp 227 which is a much larger one running through 19,000 Ślokas, but it is difficult to say whether it is a Smṛti work or a Purāṇa

Pandava-gītā, Nos 4165—4167.

Pandava-gītā (4165—4167) also called Prapanna gītā
It is not known to what Purāṇa it is affiliated

Pāṇḍava gītā

Datta-gītā, No 4168

Dattā-gītā (4168) is attributed to Dattātreyā, the son of Atri and the first of the avadhūtas or yogins The work is sometimes called Ava-dhūta-gītā It is not known to what Purāṇa this is affiliated

Datta gītā

or

Avadhūta-gītā

Somotpattī, Nos 4169—4170

Somotpattī (4169 and 4170) is in the form of a Purāṇa but not known what Purāṇa it is affiliated to

Somotpattī

The fast on the 11th day of the moon is described in Cūṭa No 4175—4178 All the 24 Ekādasis of the 12 months of the year with two of the intercalary months are enumerated here in an interlocation between Śrī-kṛṣṇa and Yudhiṣṭhira

is another *Samhitā* called the *Jayākhyā-samhitā*, which does not seem to be a work of the *Pāñca-rātra* class, as the author, *Caṇḍra-datta*, was a human being.

The *Mahā-kāla-samhitā*, though called a *Samhitā* (4199 A.) is really a *Tāntrika* work. It is an interlocution between *Devyī* and *Śiva*. It commences after the destruction of the three cities and deals with *Trailokya-vijaya-mantra*, i.e., knowledge to gain victory over the three worlds. It treats of terrible and cruel mantras and fierce weapons of war.

The spurious character of the *Nārada-pāñca-rātra* as published under the A.S. Bengal has been clearly established by Mr. Schroeder in his introduction to the *Ahirvyudhna-samhitā*. But in this Catalogue we have another *Nārada-pāñca-rātra* (4201) which appears to be genuine.

Haya-śirsa-pāñca-rātra (4200) is an interlocution between *Bhṛgu* and *Mārkaṇḍeya* and is a genuine *Pāñca-rātra* work found in the list of Mr. Schroeder.

Bṛhan-nārada-pāñca-rātra (4202) is a misnomer. It should be *Padma-tantra*, one of the six parts of the *Nārada-pāñca-rātra*.

The *Kalpas* are mere liturgies; and we have *Nṛ-simha* (4203), *Annadā* (4204), *Nāma-traya* (4205 I) and *Tryamvāka* (4205 III) *Kalpas* in the present Catalogue.

WORKS ON PURĀṆAS, Nos 4206—4212

Todalānanda, No 4206

Todara malla, the Finance Minister of Akbar, planned an Encyclopedia of Sanskrit literature. He called an assembly of Pundits and asked them to prepare such an Ency-

Todara malla's
Encyclopedia

clopedia under his patronage. The books of this Encyclopedia end with the word "Śaukhya". The first part which gives the plan and contents of the Encyclopedia, and also describes the creation, is found in our No 4206. The works of this Encyclopedia are —

Books of the Ency-
clopedia a.

(1) Creation and the incarnations (B)

- (2) Calculation of time (B)
- (3) Calendar (B)
- (4) Countries
- (5) Sacraments (B m)
- (6) Rules of conduct (B)
- (7) Purification (B)
- (8) Śradhs
- (9) Annual festivals (B)
- (10) Rules of Vratas (B)
- (11) Consecration of temples (B)
- (12) Worship of deities (B)
- (13) Gifts (B)
- (14) Propitiation of Planets and others (B m)
- (15) Rules of conduct in holy places (B m)
- (16) Causes of quarrels
- (17) Law suits (B)
- (18) Politics
- (19) Atonement (B)
- (20) Consequences of works in previous births (B)
- (21) Medical Science (B m)

(22) Tantras, Omens and Astrology. (B. only one leaf.)

[List given in the MS. compared with the books preserved in the State Library, Bikāner. B.=Bikāner. B.m.=missing from the B. S. Library.]

The Bikaner list is taken from my notes dated 1911 A.D.

Genealogy of
Toḍara malla.

Toḍara-malla belonged to the Tān-
dana family of the Rajputs.

Taṇḍana Family.

1. Kāla.
- |
2. Āntali.
- |
3. Dāmā.
- |
4. Dvārakā-dāsa.
- |
5. Dviṣa-malla.
- |
6. Bhagavatī-dāsa.
- |
7. Todara-malla.

Purāna samhitā
or
Siddhānta sāra
Purāna samuccaya.

Purāna-samhitā or *Siddhānta-sāra* (4207), a fragment, treats of the childhood of Kṛṣṇa. *Purāna-samuccaya* (4208), has two chapters only dealing with fasts, Ekādaśis and Janmāṣṭamī.

Purāna-sāra (4209) by a Rājā of Nadia of the 17th century extends to over 14,000 ślokas.

Purāna sara It is an important summary of Hindu religious and secular literature. It commences from the first creation, speaks of the measures of time, creation of the Universe and

Contents

of gods, the 14 Manus, their genealogies and their ages. The earth and in it India, is specially described. The courts of gods like Indra, Yama, Kuvera, etc., are described. The duties of castes in different stages of life, the worship of Viṣṇu and Śiva and Devī and places holy to them, the phallic emblems of Śiva and Śaṅga-grāma stones are given in full.

The following holy places are given—The Gaṅga, Kāśī, Puri, Prayāga, Gaya, Kāṇa-khala, Mathura, Vārāṇasī, Narmada, Dvārakā, Ayodhyā, Kuru-kṣetra, Puṣkara, Naimiṣa forest, Gaṅga sāgara and Gaṅga dvāra.

Tests are given for examining various precious stones. The names of all the Purāṇas and minor Purāṇas are given. The importance of the lotus flower in Hindu worship is a new feature in this book. Augury and divination from the crowing and cawing of birds and from the throbbing of different limbs are also given.

Kuru-kṣetra-mahātmya (4210) is attributed to Śaṅkarācārya, but he can not be the great Śaṅkarācārya who has always been called as “*Parāma haṃsa Parivrajācārya*.” It is something like a guide to pilgrims at Kuru-kṣetra, giving the names of modern villages and directing the pilgrims to the ancient holy places from these places. The work is divided into 25 Prabhavaś.

Rāma-gaṅga-māhatmya (4211) by Yādū-patī. The Rāma-gaṅga is the westernmost tributary of the Ganges from the left. It was written in 1785 A D.

The Preface to the Purana volume of the Catalogue of Sanskrit Manuscripts of the Asiatic Society of Bengal has expanded to great length. This seems, however, justified by the great body of literature described. The Asiatic Society of Bengal has afforded me every facility to draw up this Preface so fully, for which I am very grateful.

I am especially indebted to the General Secretary, Mr Johan van Manen who has been of considerable help in giving proper shape to the material. His extensive acquaintance with European systems of cataloguing has been most useful to me and I thank him heartily for all what I owe him for his cordial co operation whilst associated with me in my work on the present volume as well as the previous volumes of this series.

My present Assistant, Pandit Aghore Nath Kavayatiṛtha, has spared no pains in contributing his share towards making the work accurate in detail and reliable for reference.

The prime materials for the Catalogue were drawn up long ago by Pandit Nanigopal Banerji who has left this service and is now flourishing in the Dacca University. I acknowledge his valuable labours.

I greatly regret the loss of my other Assistant, the late lamented Pandit Ashutosh Tarkatīṛtha, whose devotion to the work was admirable. He worked with me for thirty years and had every detail of the work at his fingers' ends. His sudden death greatly hampered my progress but Pandit Aghore Nath is doing his best to re-establish smooth continuation.

My cordial acknowledgments are also due to Dr W A K Christie and Dr U N Brahmachari, last and

present years' Presidents of the Asiatic Society of Bengal. Both have greatly encouraged me in my work.

HARAPRASHAD SHĀSTRĪ.

26, PATALDANGA STREET,
Calcutta, the 6th October, 1928.

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DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS.

ASIATIC SOCIETY OF BENGAL, GOVERNMENT COLLECTION

VOLUME V. THE PURĀNAS

I RĀMĀYANA

3133.

5613 रामायणम् *The Ramayana of Vālmiki*
(बालकाण्डः) ।

Substance, palm leaf 14½ x 1½ inches Folia, 109 Lines, 4 5 on a
page Character, Uḍiyā about one hundred fifty years old Appearance
old and worm eaten Complete

Colophon —

इत्यार्षे श्रीरामायणे श्रीमद्बालकाण्डे सप्तसप्ततितम सर्ग ।

समाप्तोऽयं बालकाण्डः ।

3134

5614 *The Same* (अयोध्याकाण्डः) ।

Substance, palm leaf 15½ x 1½ inches Folia, 143 Lines, 4 5 on a
page Character, Uḍiyā of the eighteenth century Appearance, worm-
eaten Complete

Last Colophon —

+ + + + + अयोध्याकाण्डे समाप्तः ।

3135.

5616 *The Same.* (*आरण्यकाण्डः*) ।

Substance, palm-leaf $16\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 50. Lines, 5, 7 on a page. Character, Udiyā of the nineteenth century Appearance, fresh. Incomplete at the end

Last Colophon in the incomplete manuscript:—

59B, इत्यारण्यके काण्डे सौतोदयसम्वादः ।

3136.

5615. *The Same.* (*किष्किन्ध्याकाण्डः*) ।

Substance, palm leaf 18×1 inches Folia, 82 Lines, 4, 5 on a page Character, Udiyā of the eighteenth century Appearance, worm-eaten. Complete

Last Colophon:—

इत्यार्षे श्रीरामायणे किष्किन्ध्याकाण्डे सम्पातिषष्ठोदयः ।
किष्किन्ध्याकाण्डः समाप्तः । श्रीरामाय नमः ।

3137.

5617. *The Same.* (*सुन्दराकाण्डः*) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 163 Lines, 4 on a page Character, Udiyā of the early nineteenth century Appearance, good. Complete

Last Colophon:—

इत्यार्षे रामायणे सुन्दराकाण्डः समाप्तः । श्रीरामः प्रणमः,
etc

3138.

5618. *The Same* (*लङ्काकाण्डः*) ।

Substance, palm leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 194 Lines, 5 on a page. Character, Udiyā of the early nineteenth century Appearance, old and worm eaten Complete

Last Colophon:—

इत्यर्थे श्रीमदामायणे लङ्गाकाण्डे वाच्योक्तौ च राममाहात्म्यानु
कीर्त्तने लङ्गाकाण्डे समाप्त ।

Post Colophon.—

करुणतमपराधं क्षन्तुमर्हन्ति सन्त ।

लङ्गाकाण्डपुस्तकोऽयं सामन्तगोविन्दमहापात्रस्य ।

3139.

5620 *The Same*

Substance, palm leaf 16×1½ inches Folia 222 Lines, 4, 5 on a
page Character, Udiya about two hundred years old Appearance, good
Complete

Last Colophon:—

इत्यर्थे श्रीरामायणे लङ्गाकाण्डे समाप्तम् ।

3140.

5619 *The Same* (उत्तराकाण्डः only) ।

Substance, palm leaf 15½×1½ inches Folia, 168 Lines, 4, 5 on a
page Character, Udiya about one hundred fifty years old Appearance,
good Complete

Last Colophon —

इत्यर्थे श्रीरामायणे उत्तराकाण्डे सुग्रीधरोद्भवो नाम ।

समाप्तोऽयं ग्रन्थः ।

Post Colophon —

नमोऽस्तु रामाय सलङ्काय, etc , etc

रामाय रामभद्राय, etc , etc

अथ (?) पुस्तकं हस्तिबन्धुना लिखितम् ।

3141.

395 *The Same* (*आदिकाण्डम्*) ।

Substance country made paper 19×4½ inches Fol a 139 Lines
7 on a page Extent n Slokas 2590 Character Bengal Date saka
1754 Appearance fresh Complete

Post Colophon Statement —

शकाब्दा १७५४ ।

The three MSS of the Ramayana are in the same hand They complete the work At the obverse side of the first leaf of this number the extents of the different Kandas are given thus —

आ० २८५० ।

अयो० ४१७० ।

आर० ४१५० ।

कि० २६२५ ।

सु० २२२५ ।

ल० ४५०० ।

उ० ४४६० ।

२४२०० ।

3142

393 *The Same*(*सुन्दर-लङ्का-उत्तरकाण्डाः*) ।

Substance country made paper 10×6½ inches Fol a 343 (Sundara
Kāṇḍa coming to an end in 83 leaves Iāṅkā Kāṇḍa in 17 leaves and
Uttara in 83 leaves) Lines 10 to 16 on a page Extent n Slokas 1*000
Character Bengal Appearance tolerable

3143.

. 394 *The Same*

(অযোধ্যা-কিকিন্ধ্যাকাণ্ডঃ) ।

Substance, country made paper 19×6½ inches Folia, 378 (Ayodhyā coming to an end in leaf 191, Aranya in 101 and Kiskindhyā in 80) Lines, 11 on a page Extent in ślokaś 11,000 Character, Bengali Date, Śaka 1755 Appearance, fresh

Post Colophon Statement :—

শকম্ ১৭৫৫ ।

After the date there are several verses on Phalaśrutī, at the end of which the Rāmāyana is described as Satasāhasrī Samhitā.

3144.

4518. *The Same*

(আদি, অযোধ্যা, অরণ্য, কিকিন্ধ্যা) ।

Substance, country made yellow paper 16×4½ inches Folia, Ādi Kāṇḍa is complete in 87 leaves Ayodhā in 138 leaves, Aranya in 112 leaves, Kiskindhyā in 81 leaves Character, Bengali of the early nineteenth century Appearance, soiled

Post Colophon Statement to the Kiskindhyā Kāṇḍa —

অদুর্গাদাসশর্ম্মণো লিপিরিয় ছাত্ররচ ।

3145.

4499 *The Same*

(আদিকাণ্ডঃ, and অযোধ্যাকাণ্ডঃ) ।

Substance, country made paper 19×3½ inches. Lines, 6 on a page Ādi Kāṇḍa is complete in 93 leaves and Ayodhyā in 145. Each separately paged Character Bengali of the early nineteenth century Appearance, old and discoloured

3146.

4453 *The Same.*

(आदि-अयोध्या-अरण्य-किष्किन्ध्याकाण्डः) ।

Substance, country made yellow paper 16×5½ inches Ādi Kāṇḍa is complete in 97 leaves, Ayodhyā in 126, Aranya in 86 leaves and one page and Kiṣkindhyā in 77 leaves

Post Colophon Statement to the Ayodhya Kanda :—

समाप्तश्चेदमयोध्याकाण्डम् ।

दद्यात् काण्डक्रमेण काण्डेषु सप्तसु अद्भयान्विता ।

श्रीषोढाम्बरदेवशर्मण पुस्तकमिदं खाद्यरश्च ।

3147.

4430 *The Same.*

(आदि, अयोध्या, अरण्य, किष्किन्ध्या)

Substance, country made paper 18½×5½ inches Ādi is complete in 85 leaves, Ayodhyā in 149, Aranya in 102, Kiṣkindhyā in 84 Lines 8 on a page Character, Bengali of the eighteenth century Appearance, old and worn out

3148.

10825 *The Same*

Substance, country made yellow paper

The first three Kāṇḍas Ādi, Ayodhya and Aranya

I Ādi

Folia, 82 15×5 inches Lines, 11 on a page Character, Bengali of the nineteenth century Appearance fresh Complete

Colophon :—

इत्यार्षे श्रीरामायणे चतुर्विंशतिभाष्यस्य संहितायां वाल्मीकि
प्रोक्ताया आदिकाण्डे बालचरिते रामाभिषेकव्यवसाये आदि-
काण्ड समाप्त ।

II. Ayodhyā

Folia, 131 Lines, 10 on a page Character, Bengali of the eighteenth century Appearance, fresh Complete

Colophon :—

इत्यार्षे नन्दियामनिवास । इत्ययोध्याकाण्ड समाप्तम् ।

Post Colophon :—

लिखितं श्रीद्वीपगिरामगोस्वामी । अम्यानन्तरमारण्यकाण्ड ।

III. अरण्यकाण्ड ।

Folia, 41 Lines, 10 on a page Character, Bengali of the nineteenth century Appearance fresh Incomplete Up to the 34th Sloka of the 35th Adhāya

3149.

4828 *The Same* (अरण्य) ।

Substance, palm leaf 15×2 inches Folia, 1 to 144 of which the following leaves are missing —5, 6, 9 11, 17, 22, 24 28, 35, 39 43 44, 56, 61, 83, 84, 99, 104, 105, 106 111, 117, 121, 125 to 127, 133 143 After the 144th leaf there is one marked 101 Character, Newari of the seventeenth century Appearance, old and worn out

The last colophon, we have in the defective manuscript is in 144A

अरण्यके सीतावाक्यम् ।

3150.

4827 *The Same.*

Substance, palm leaf 12½×2½ inches Folia, 124 to 173 of which the following leaves are missing —125 to 130, 133, 160 and 169 Lines, 5 on a page Character, Bengali Date, L S 248≈1368 A D Appearance old and discoloured

135B, अरण्यके रावणप्रत्यादेशो नाम , 173B, इत्यार्षे रामायणे वाङ्मौकिरचिते अरण्यक समाप्तम् ।

श्रीवने पूर्वदेशे—

वर्षे लक्ष्मणसम्मते सुजिनके चैत्यां कवेर्वागरे

श्रीमद्वीरनरेश्वराश्रमपदे श्रीब्रह्मबालेश्वरा ।

श्रीविश्वेश्वरकेन सज्जनमुदे श्रीविश्वनाथेन च

श्रीरामायण सम्भव वि + + + + व्याख्यकम् ।

परमभट्टारकेत्यादि राजावलीपूर्वक गतलक्ष्मणसेनदेवीय वर्ष २४८ चत्र
सदि १५ श्रीब्रह्मबाल ब्रह्मपुरे उपाध्याय श्री + + + + + ध्याय श्रीविश्व
नाथाभ्यां लिखितमिदमारण्यक पाशुन + + +

3151

4395 *The Same*

(अरण्य, सुन्दर, किष्किन्ध्या) ।

Substance country made paper 18½ x 4½ inches Fols 237 Lines
10 on a page Character, Bengali of the early eighteenth century
Appearance old and worn out

The Aranya Kanda ends in leaf 75, Kiskindhya in 141
and Sundara in 237

The Colophon to the Aranya Kanda —

इत्यार्षे रामायणे अरण्यकाण्डे प्रम्पावर्णने रामपरिदेवनम् ।

अरण्यकाण्ड समाप्तम् ।

Post Colophon Statement —

एवमेतद् यथावत्समनुतिष्ठन समाहित ।

समस्यातिश्च कौर्त्तिश्च धर्म्माथै च समनुते ।

शक १६५२ श्रीरामदशमर्मेण स्वाक्षर पुस्तकमिदम् ।

Post Colophon Statement to the Kiskindhya Kanda —

प्रकाब्दा १६५३ श्रीरामरामदेवस्वाक्षर पुस्तकमिदम् ।

पाप श्रीराम श्रीराम etc , etc

3152.

2189. *The Same.*

(सुन्दरकाण्डः) ।

Substance, country made paper $9\frac{1}{2} \times 4$ inches 1 oia, 176 Lines, 9 on a page. Character, Nāgarī Date, Samvat 1893 Appearance, fresh Complete

Colophon.—

इति श्रीसुन्दरकाण्ड समाप्त ।

लिखितं महादेव टीकाया राममन्दिरमध्ये पद्ममुखीहनुमान्
पोक्रे ॥ श्राक १७ सवत् फागुन कृष्ण १० गुप्तवानरे । शु०

3153.

4422 *The Same*

(सुन्दरकाण्डः, लङ्काकाण्डः, उत्तरकाण्डः) ।

Substance, country made yellow paper $16\frac{1}{2} \times 5\frac{1}{2}$ inches 1 oia, 98+106+113 Lines, 10 on a page Character, Bengali Date, Saka 1750 Appearance, fresh

Last Colophon.—

इत्यर्थे रामायणे महर्षिवाल्मीकिये आदिकावे चतुर्विंशति-
साहस्रौये उत्तरकाण्ड समाप्तम् ।

Post Colophon —

शुभमस्तु श्रकान्दा १७५० । ६ श्रीपीताम्बरदेवशर्माण पुस्तक-
मिद आक्षरश्च ॥

3154.

4399. *The Same*

(सुन्दरकाण्डः and लङ्काकाण्डः) ।

Substance, country made yellow paper $16 \times 4\frac{1}{2}$ inches 1 oia, 316 Sundarā Kānda is complete in 125 leaves and Lankā Kānda in 191 leaves Lines 7 on a page Character, Bengali Date, Saka 1761 Appearance fresh

Post Colophon Statement to the Lāṅka Kanda :—

शुभमस्तु शकाब्दा १७६१ । लिखित श्रीदुर्गादामशर्मणा ।

रामाय रामचन्द्राय रामभद्राय वेधमे ।

गुह्याधाय नाथाय सीतायाः पतये नमः ॥

3155.

4826. *The Same.*

(लङ्काकाण्डः) ।

Substance, palm leaf 12×2 inches Folia, 58 to 150 of which the following leaves are missing —56 to 70, 72, 77, 75, 76, 78, 80, 87, 91, 97, 100, 102, 103, 106, 112, 113, 122, 123, 124, 127, 131, 142, 143 145, 147 Lines, 5 on a page Character, Bengali of the eighteenth century Appearance, old and discoloured

108B, इति श्रीरामायणे लङ्काकाण्डे रावणभङ्गोनाम सर्गः ।

3156.

3648 *The Same.*

Substance, country made paper 13½×4 inches Folia, 235 Lines, 8, 9 on a page Character, Bengali Date Saka, 1675 Appearance, discoloured Complete

Colophon .—

इत्यार्षे रामायणे वाल्मीकीये आदिकाण्ये चतुर्विंशतिमाहस्य
संहितायां पुद्गलाकाण्डे लङ्काकाण्डे ब्राह्मदयिककाण्ड समाप्तम् ।

Post Colophon :—

वाल्मजस्ययुचन्द्र सम्प्रगम्य(?) शाकके
कन्याराशि-क्षणपक्ष-चन्द्रवार-सम्भवे ।
राघवस्य पादपद्म सम्प्रगम्य चेतसा
लङ्काकाण्डे समाप्तिरथ रामशर्मणा ॥

(Below the word राम there is the word Candia)

१६७४ श्रीरामक्षणादेवशर्मणा पुस्तकमिदम् । लिखित
श्रीरक्षाकरदेवशर्मणा ।

3157.

4181 The Same.

(लक्ष्मीकाण्डः and उत्तराकाण्डः) ।

Substance, country made paper 21 x 5½ inches. Folio. Lakṣmī Kāṇḍa is complete in 125 leaves and Uttara Kāṇḍa in 97 leaves. Lines 11 on a page. Character Bengali. Appearance discoloured.

Post Colophon Statement to the Uttara Kāṇḍa:—

शके रमेन्दुपुनरिन्दुनवान्वितेऽमौ(?)

रामायणोत्तरमिदं प्रलिखेत् काण्डम् ।

विप्रो हर्षिर्हर्षिदास्यदशप्रचेता.

प्राप्तुं हरेच्छात्मभक्तिमता प्रसादम् ।

दशमे नमः ।

साकिम काउगाह ।

The date may be interpreted as Saka 1619, with some difficulty.

On the reverse of the last leaf the following appears with a new Post Colophon Statement

प्रत्यवाच शुभ वाक्य दुःखार्ति राजसम्मतः ।

न सत्तापक्षया कार्यं कार्त्तिकेय महाद्युते ।

फलमूलाश्रयो भूत्वा समाद्यमपटे वन

मन्त्रसरोधितस्याह कथयिष्ये शुभ तव ।

पुनः समेष्ट्यसि भवान् सर्वमृगतत्रनेन न ।

तस्य तद्वचन श्रुत्वा बुधस्याग्निरध्मिना ।

वामाय निदधे बुद्धिं यथोक्तं ब्रह्मवादिना ।

मास न स्त्री तदा भूत्वा रमयामास त यष्ट ।

मासश्च पुरुषो भूत्वा धर्मेबुद्धिं प्रकाशयत् न ।

ततः न नवमे मासि यथात् सोमसुताय नमः ।

नवयामास मन्त्रोक्तो पुनरवसमात्मज

जातमात्रश्च तं वाचं प्रितुर्हन्ति न्यवेष्टयत् ।

बुधस्य समवलाभ इलापुत्र महाबल ।

बुधोऽपि परधीभूत समाश्रास्य नगाधिप ॥

कथाभीष्मयामास धर्मयुक्ताभिगात्रवान् ।

Colophon —

इत्यार्ये श्रीरामायणे उत्तरकाण्डे पुरु[र]वसो जन्म ।

Post Colophon —

शाक रमेन्दु ऽहं शशाङ्कमस्मिन्ने रामायणस्यात्तरकाण्डसञ्चित ।

श्रीरामचन्द्राद्विस्तरोजवाङ्मया लिलेख विप्रोद्धमिगमसङ्क ॥

+ + + तित । निरुण आवयन्तौह आर्य रामायण शुभ ।

एतदेव तदाख्यान सोत्तर ब्रह्मभाषित

रामायण तथा श्लोक पादमर्द्धन्तु य पठेत ।

पापस्यापि मदा कुर्वन् स पापेन न लिप्यते ।

अयोध्यानगरी रम्या गूण्या वर्यगणानि तु

कथम प्राप्य गजान निवेश प्रतियाम्यति ।

दैवमाशानमायुष्य सोभाग्य सोत्तर शुभ ।

कृतवान भार्गवो धीमान ब्रह्मा चैवान्यमोदन ।

+ + उत्तरकाण्डति माह ।

Both the dates in the main post colophon and in this are curiously worded and I read both as Śaka 1619. Why should the Story of Purāṇava come at the end of the Rāmāyana is not apparent

3158

4921 The Same

(उत्तरकाण्ड) ।

186, 192, 197 200, 201, 203 211, 214, 218, 220 221 224, 229, 231. After the 245th leaf, there are 39 leaves, all broken. But they belong to the Uttara Kāṇḍa of the Rāmāyana and all in the same hand with the rest. Character, Bengali

3159.

4528. *The Same.*

Substance, country made yellow paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 122. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance fresh. Complete.

Post Colophon:—

শ্রীদুর্গাদাসশ্রমিকঃ লিপিরিখং পুস্তকং স্বাক্ষরয় ।

3160.

2210 *The Same*

Substance, country made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 2 to 125. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Incomplete at both ends.

The Colophon in leaf 125 —

इन्द्रायै रामायणे उत्तरकाण्डे महाशय्यात्रिके नाम सर्ग ।

3161.

3636 III. *The Same.*

A.

Substance, country made paper. 19×4 inches. Folia, 18 to 33. Lines 8 on a page. Character, Bengali of the nineteenth century. Worm eaten and badly damaged.

A fragment of the Ayodhyā Kāṇḍa of the Rāmāyana

B.

Another fragment of the Ayodhyā Kāṇḍa.

Substance, country made paper. $20\frac{1}{2} \times 4$ inches. Folia, 187 to 203. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3162.

4824. *The Same.*

(अयोध्याकाण्डः) ।

Substance, palm leaf 15×3 inches Folia, 132 to 149, of which the following leaves are missing —134, 135, 138, 139, 140. Character, Bengali Date, L S 507. Appearance, old and mouse eaten A fragment

Colophon :—

इत्यार्षे रामायणे अयोध्याकाण्डे नन्दियामनिवासः । समाप्त-
श्वेदमयोध्याकाण्डमिति ।

Post Colophon Statement :—

सुभमस्तु । श्रीरस्तु । लसं ५०७ कार्तिक सुदि ८ बुधे
लिखितान्येतानि तालीपत्राणि धर्मपतिना स्वार्यमिति ॥

3163.

3649. *The Same.*

Substance, country-made paper 19×3½ inches Folia, 34 to 186 of which 148 to 157 are missing Character, Bengali of the early eighteenth century. Appearance, decayed A mere fragment

3164.

5170 *The Same.*

Substance, palm leaf 13×2½ inches Stray leaves of the Mahā bhārata numbering 127, with the last leaf of the Ayodhyā Kānda of the Rāmāyana of Vālmiki, dated, L S 323=1439 A D Character, old Bengali Appearance, very old and damaged

It was only for the palæographic value of the last leaf of the Ayodhyā Kānda of a copy of the Rāmāyana, that the manuscript was acquired.

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डं समाप्तम् ।

Post Colophon Statement :—

ॐ नमो नारायणाय भगवते वासुदेवाय ।

लसं ३२३ भाद्र वदि ३ कुजे सिनापुरग्रामावस्थितेन तिलयि-

श्रीमौण्डोपाध्यायतः] श्रीभुवनेन सद्गुणाध्याय-श्रीसुदेन्दराय
त्वया लिखित्वा दत्तमिति ।

भयं यद्भुरौश्वरस्य शिशुना यदनामदमो जितः
लज्जा यत् पितुराश्रया वसुमतो बभौ यदम्भोनिधिः ।
एकैकं दशकान्धस्तयकृतो रामस्य किं वक्ष्यताम्
दैवं वर्णय येन सोऽपि सद्गुणो गीतः कथाशेषताम् ।
या माता समता माया मायामेव खगोपमा ।
भावो नो गगनो वेति

The verse was left incomplete. It appears that both the Mahābhārata and the Rāmāyana were written by one and the same hand.

3165.

1812. *The Same.*

With a commentary by Govinda Rāja.

Substance, country-made paper 16×8 inches In the Tripāṭha form. Character, Nāgara. Date, Samvat 1890 Appearance tolerable

The date of the manuscript :-

संवत् १८८० कार्तिक शुक्लपक्ष द्वितीया बुधतयुता कृत्तिका ।

The present manuscript contains (1) Vāla Kānda in 120 leaves, (2) Ayodhyā Kānda (in two parts) in 110 + 115 leaves, (3) Aranya Kānda in 138 leaves, (4) and Kiśkindhyā Kānda in 121 leaves. Each of the Kāndas is separately paged

The Mañgalācarana of the commentary :-

नारायणं नमस्कृत्येवादि ।

आचार्ये षष्ठकोपदेशिकमय आचार्यैवारयरी
श्रीमल्लप्रणयोगिवर्ययमुतावास्तवनायादिकान् ।
बाल्मीकि सह नारदेन मुनिना वागदेवतावल्लभम्
मोतालप्रणवाद्युत्तुमुसहित श्रीरामचन्द्र भजे । १ ।

The occasion and scope of the work —

श्रीमद्वज्रनभूधरस्य शिखरे श्रीमासते सन्निधा-
वग्रे वेङ्कटनायकस्य सदनद्वारे यतिष्णामृत ।
नानादेशसमागतैर्बुधगणै रामायणव्याक्रिया
विस्तीर्णै रचयेति सादरमह स्वप्नेऽस्मि सञ्चोदित ॥ २ ॥
पूर्वाचार्यैकनप्रबन्धजलधेस्तात्पर्यरत्नावली
याच्च ग्राह्यमह प्रठारितरुणा सदृशितेनाध्वना ।
अन्यथाकृतिजातरूपशकलैरायोन्य सञ्जोहते
श्रीरामायणभूषण विरचये पश्यन्तु निर्मातरा ॥ ५ ॥
क्वचित् पदाद्य क्वचिदन्वयार्थ क्वचित् पदच्छेदसमर्थनानि ।
क्वचित् क्वचित् गाढनिगूढभाव वक्ष्ये यथापेक्षमपेक्षनीयम् ॥ ७ ॥

Colophons of the commentary —

इति श्रीमद्रामायणभूषणे बालकाण्डव्याख्याने मणिमञ्जौराख्याने
सप्तसप्ततितम सर्ग ॥ ७७ ॥

Post Colophon —

संवत् १८८० चैत्र कृष्ण ॥

• श्रीमहाचार्यगोविन्दराजविरचिते पीताम्बरे पञ्चाश सर्ग ।

५० । अयोध्याकाण्डे पूर्वार्द्ध ॥

इत्यार्षे श्रीमद्रामायणभूषणे पीताम्बरे एकोनविंशतिप्रतम
सर्ग ॥ ११६ ॥

Post Colophon —

इत्थ श्रीमच्छठारेश्वरखसरसिजद्वन्द्वनिर्द्वन्द्वसेवा

निर्धूताशेषमोक्षो निरुपमधिषण कौशिकाना कुलन्दु ।

गोविन्दार्यो निवार्य प्रतिपद्यकगजस्तोमपञ्चास्यरूप

टौका पीताम्बराख्यमतनुत विपुला साधु सारकेतकाण्डे ॥ १ ॥

इति श्रीकौशिकगोविन्दराजविरचिते श्रीरामायणव्याख्याने
श्रीरामायणभूषणाख्ये पीताम्बराख्या अयोध्याकाण्डव्याख्या
समाप्ता ॥ २ ॥

देवताभास्त्रंभोमाय भूध्रे शोपगमात्माने ।

गुणयामाभिगमाय नमो रामाय नित्यम् ॥ १ ॥

गङ्गम् भाशोति पौष छत्रावच्छा जन्मनामर पद्ममोतिनिधि ।

Colophon of the Āraṇya Kanda Tika :—

इति श्रीरामायणभूषणे व्याख्येयकाण्डे व्याख्याने मणिमेखलाभि-
धेयं पद्ममन्त्रितम मर्म ॥ ७१ ॥

Post Colophon :—

इत्थ कौशिकदिश्वंशकलशीवाराशिराकाशशो
पादाभोजमरदभोगमसिक्त' श्रीमच्छठारेगुंगे ।
ब्यालोक्याखिलदेशकोत्तमकृतः व्याख्यानचौलोत्थिगम्
व्यापक्यौ तदरग्यकागदमखिलं गोविन्दराजाभिध ॥ १ ॥
संवत् १८८० पाशुन सुदि प्रतिपदा ।

Colophon of the Kiskindhya Kanda —

इति श्रीरामायणभूषणे मुक्ताहारे मन्त्रयष्टितम मर्म ॥ ६० ॥
इत्थं शठान्गिगुरुवर्यपदारविन्द
मेवारसाधिगतसर्वगन्धस्वबोध ।
गोविन्दराजविबुध प्रमुदे बुधानाम्
कैविकन्यकागद्विषयी वितताग टोकाग ॥ १ ॥
लिखित भगौरचोपाध्याय श्रीकाशीमध्ये गङ्गातटे

This is a commentary written in the interest of the Rāminuja sect. The whole commentary is named Rāmāyana-Bhūṣana, but the commentaries of different parts are differently named, that of Bālā Kanda is Manu mañjira, that of Ayodhyā Kānda, Pītambara and so on all the decorations of Kṛṣṇa

3166.

1813 The Same

Substance, country made paper 16½ x 8 inches. In the Tṛpāṭha form Character, Nāgara Date, Samvat 1881 Appearance, fresh

The present manuscript contains commentaries on the last three Kāndas, Sundarā Kānda in 119 leaves, Laṅkā Kānda, Part I, in 154, Part II, in 117 and Uttarā Kānda in 135.

Colophon of Sundarā Kānda :—

इति श्रीरामायणभूषणे षट्कारतिलके व्यष्टयष्टितमः सर्गः ।
इत्थं कौशिकवंशमौक्तिकमणिर्गोविन्दराजाभिधो
वात्स-श्रीशठकोपदेशिकपदद्वन्द्वैकमेवामृतः ।
पूर्वाचार्यैकतां विलोक्य विविधां व्याख्यां मुञ्जर्जनकौ-
कान्तम्याप्रतिमाद्यैव तिलकं सौन्दर्यकाण्डे व्यधात् ॥

Colophon of Yuddha Kānda, Part I :—

इति श्रीरामायणे युद्धकाण्डे व्याख्याने रत्नकिरीटे मत्तयष्टि-
तमः सर्गः ।

Colophon of Yuddha Kānda :—

युद्धकाण्डः समाप्तः ।

Post Colophon :—

संवत् १८८१ आषाढशुक्ल एकादशि अत्रा रामायण पुण्यं,
eto, etc.

Colophon of Uttarā Kānda :—

इति श्रीमज्जानकौरमणपदपङ्कजपरिचरणापरायण-शिवलाल-
पाठकपादानुयायि भट्टदेवराजसंस्कृतौ श्रीरामायणगीय विषम-
पदव्याख्याने उत्तरकाण्डः समाप्तिमगमत् ॥

ॐ तत् सत् । श्री ॥

At the end of the commentary there is a short dis-
quisition on Rāmāyana-śravaṇa-vidhī and Rāmāyana-
dana-prayoga. Then the date of the MS.

संवत् १८९७ वैशाख शुक्ल १९ गुरुवासरे समाप्तः । इत्यादि
श्रीगोविन्दप्रसाद शुभ भूयात् ।

The commentary on the last book of the Ramāyana is certainly not by Govindarāja, but by Bhāṭṭa Deva Rāma, who follows Sivalala Paṭhaka

3167.

4444 *The Same*

With the commentary called Ramayana-tilaka

By Ramasarman or Rāmasarman

Silstance country made yellow paper 16½ x 5½ inches Folia 183+167 In Tripitaka form Character Bengali in a modern hand Appearance fresh

This contains the commentary on the Ādi Kanda and the Ayodhya Kanda, together in 389 leaves, and that on the Uttara Kanda in a different hand in 167 leaves

The Ādi Kanda is complete in 143 leaves

Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामोये रामायणतिलके वाङ्मोक्षोये
बालकाण्डे सप्तसप्ततितम सर्ग ॥ ७७ ॥

Post Colophon Statement —

बालकाण्डे तु सर्गाणां कथिता सप्तसप्तति ।
श्लोकानां द्वे सप्तशे च पञ्चाशच्च शतद्वयम् ।
समाप्तश्चाय बालकाण्डः ।

The author and the commentary —

यत्वा रामं शिवं शान्तं रामो रामप्रवर्तितः ।
रामायणस्य तिलकं कुरुते रामतुल्यः ।

Ayodhya Kanda is complete in 245 leaves

Last Colophon of the commentary —

• रामायणतिलकं आदिकाण्डे अयोध्याकाण्डे एकोनविंशति
शततमं सर्गं ॥ १११ ॥ समाप्ता चैव टीका ।

Last Colophon to the commentary of the Uttara Kanda runs thus —

• रामायणतिलके उत्तराकाण्डे षकादशाधिकशततमः सर्गः ।

Post Colophon —

रामायण सम्पूर्णम् व्याख्या । रामाय रामभद्राय ।

The leaf 167 contains a short phalasruti. See IO Catral Nos 3312-3318. The commentary is well known. Eggeling says that there is a Calcutta edition of it dated 1859. It belongs to Bengal recension, Hema Chandra Bhattacharyya published in commentary in Śaka 1791-1806. The commentator's name is given as Ramanuja.

3168.

4495 *The Same Text*

With the same commentary

(**अरण्यकाण्डः** and *Sundara Kanda*)

Substance country made yellow paper 17×5½ inches. Folio. 80 Aranya Kanda is complete in 12½ leaves and Sundara Kanda in 153 leaves. Each separately page 1. In Tripaṭha form. Character Nāgira of the early nineteenth century. Appearance fresh. Complete.

Colophon of Aranya Kanda —

Text —

इत्यार्षे श्रीरामायण मध्विवाल्मीकीये चतुर्विंशतिसाहस्रं
सहिताया अरण्यकाण्डे पञ्चसप्ततितमः सर्गः । समाप्तोऽयं
मरण्यकाण्ड इति ।

Commentary —

इति श्रीरामाभिरामे श्रीरामाय रामायणतिलके अरण्यकाण्डे
पञ्चसप्ततितमः सर्गः । श्रीगणेशाय नमः ।

Colophon of Sundara Kanda —

Text —

इत्यार्षे • आदिकाव्ये सुन्दराकाण्डे अष्टषष्टितमः सर्गः । ६८
समाप्तोऽयं सुन्दराकाण्ड इति

Commentary —

इति रामा० आदिकाण्डे सुन्दराकाण्डे अष्टषष्टितमः सर्गः ।
समाप्तश्चाय सुन्दराकाण्ड इति ।

3169.

4407 The Same

(किष्किन्ध्याकाण्डः) ।

With the same commentary

Substance country made yellow paper 17 x 1 inches folia 141
Character Bengali of the early nineteenth century Appearance of 1 and
damaged Complete

Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामौघे रामायणतिलके किष्किन्ध्या
काण्डे सप्तषष्टितमः सर्गः । समाप्तश्चाय किष्किन्ध्याकाण्ड इति ।

3170.

4424 The Same

(लङ्काकाण्डः and उत्तरकाण्डः) ।

With the same commentary

Substance country made paper 16 x 1 inches. Folia 357 + 50 In
Tripatha form Character Bengali Date B S 178 Appearance cor-
rected on the left side

1

Lanka Kanda is complete in 357 leaves

The Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामौघे रामायणतिलके युद्धकाण्डे
त्रिषष्टधिकशततमः सर्गः ।

निर्मल कतकच्छादादयि रामाय [गान्धुधिम]

[अथन्त निर्मल चक्रे राम स्वमति वाससा]

भट्टनागसेतु श्रीरामशर्मणा

कृत सर्वोपज्ञतय श्रीमदामायणाम्बधौ । (?)

যুজে হতো দশমৌব সগর্বো বীতকল্মষ ।

+ + + মাভক বিশ্ব স্বয় রামো বধুব হ ৷

In I O Catal Nos 3312-3318 we find a commentary entitled *Tilaka*, by Rama Sarman, but no extracts are given there

It begins thus —

শ্রীরামায় নম ।

যুজে রক্ষোগলান হত্বা পুষ্পকেন নিজো পুরী ।

সীতয়া সহ চাগত্য রেজে রামোঃমিষেচিত ॥

এব হনুমত মকাশাত সীতাহতান্ত যুত্বা কৃতকার্যে মৃত্যে
স্বামিন উচিতা হুতি লোকেভ্য উপদেশু হনুমন্তমস্তৌষীদিত্যাহ
শ্রুত্বৈতি ।

Post Colophon to the Text —

পুস্তকা শ্রীযুক্তবাবু কাশীনাথচৌধুরী সন ১২৫৮ মাল ।

II

The beginning of the commentary on the Uttara Kanda —

ॐ নমো গণেশায় ।

উপরে তুতর কার্য্য কত্বাঃপোধ্যাং গিজে পদে ।

স্বাপয়িত্বা স্বয় রেজে স রাম শরণ মম ।

This is only a fragment containing 50 leaves It goes up to XX, 18 only

3171.

808 *The Same with a commentary entitled Manohara*

By Lokanatha Cakravarti

Substance country made paper 16½ x 5½ inches 104a 261 Lines
15 on a page Extent in Slokas 13000 Character Bengali Date Saka
1688 Appearance old

It contains *Adi*, *Ayodhya*, *Aranya*, and *Kiskindhya* with a commentary by Lokanatha Cakravarti, entitled *Manohara* This is a commentary on the Bengal recension

For the commentary see L 1259 to 1262

The Colophon of the Ādi Kāṇḍa 52B, (first pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिकृतायामयोध्याकाण्डे मनोहराया
रामाभिषेकव्यवसायादिकाण्डमनोहरा समाप्ता ।

Post Colophon :—

लिखितमिदं रामनाथदेवशर्मेणा इति स्वार्थमिति ।

The Colophon of the commentary of the Ayodhyā Kāṇḍa in 89B of the second pagination :—

इति श्रीलोकनाथचक्रवर्त्तिकृतायोध्याकाण्डमनोहरा समाप्ता ।

Post Colophon :—

प्रकाब्दा' १५८८ भादस्य पक्षेऽहनि लिखितमिदं श्रीरामनाथ-
देवशर्मेणा स्वार्थमिति । श्रीराम प्रसीदतु माम् ।

The Colophon of the commentary on the Aranya Kāṇḍa in 61B (of the third pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिकृतारण्यकाण्डमनोहरा समाप्ता ।

Post Colophon :—

श्रीरक्षु मयि लेखके श्रीरामनाथदेवशर्मेण प्रकाब्दा' १५८८
व्याश्विनस्य तृतीयदिवसे बुधवामरे ।

यथादृष्ट तथा लिखित लेखके नास्ति दूषक ।

भीमस्वामि रणे भङ्गो मुनीना च मतिधम ।

The Kiskindhyā Kāṇḍa abruptly ends at Canto 63

3172.

4037 रामायणटीका ।

A commentary on the Ramāyana entitled Manoharā.

By Lokanātha Cakravartī.

Substance, country made paper 17 x 3½ inches Folia, 28 Lines, 9
on a page Extent in Slokas, 1,000 Character, Bengali of the eighteenth
century Appearance, fresh

This contains the commentary by Lokanātha Cakravartī on the Ādi-kāṇḍa.

Beginning :—

नत्वा रूषूतममयं परमं महत्त-
ल्लङ्घेश्वन्मुनिचयान्धतमोतुनोदम् ।
श्रीलोकनाथबुध-एष मनोहराख्या
रामायणस्य विदुषा प्रमुदे तनोति ॥
आस्ते यदा विमलबोधसुबोधटीका
सर्वज्ञसंज्ञरचिता च मनोहरा ।
तत्रापि सारपरमस्य विमलरस्य
श्रीलोकनाथरचितैव मनो विधत्ते ।

Colophon :—

श्रीलोकनाथचक्रवर्त्तिहताया रामायणमनोहरायामादिकाण
ममता ।

3173.

3792. *The Same commentary*

(*Kiṣkindhyā Kāṇḍa only.*)

Substance, country made paper 13×5 inches Folia, 13 to 28
Lines, 16, 17 on a page Character, Bengali Date, Saka 1701 Appearance, fresh but pasted in one leaf

Colophon :—

इति रामायणपुराणभारतमहामहोपाध्यायश्रीलोकनाथ-
चक्रवर्त्तिहता किष्किन्ध्यामनोहरा ममता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्माव पुस्तकमिदमक्षरं शकाब्दा १७०५ ।

The MS. begins from the commentary, on the third verse of what is called Sugrīvākrośa Sarga

3174.

1036 रामायणार्थसन्दर्भबोधिनी ।

*Ramayana-rtha-sandarbha-bodhini.**By the son of Guṇanara Kṛṣṇatirtha.*

Substance country made paper 18 x 3½ inches Folia, 45 Lines,
7 to 10 on a page Extent in slokas 1 800 Character, Bengali Date,
Saka 1689 Appearance, discoloured Complete

This attempts an analysis of the Ramayana in all its seven kandas

It begins thus —

अथ नित्यं तद्विदुस्त्रिदशविजेतुर्दशाननस्यान्तो ।

नन्दोक्तधूमकेतु द्वातसेतुर्लौलया रघुसत्तम ॥

श्रीमद्गुणार्णवाचार्यपुत्रस्थाय परित्यक्त

श्रीरामभक्तानां विदुषां चाक्षसम्बिदे ॥

पित्ता यथोपदिष्ट क्षणतीर्थेन कुत्रचित् ।

सर्वज्ञविमलाभ्याश्च यथाख्यात तथा ब्रुवे ॥

इह सप्तसप्तिकाखण्डेष्वनुवृत्त्या श्रीरामकथैव कथनीयेति मुख्यो वाक्यार्थः । तदनुस्मरणजन्यादृष्टविशेषोत्पत्तिद्वारात्मशुद्धिद्वारापवर्गं प्रयोजनं तथापित्यक्तमहिम्नोऽपि भगवता वासुदेवस्य देहग्रहणात् तादृशदुःखानुभक्त इति सर्वथापवर्गघटनीय इत्यादयोऽर्थः । तात्पर्यविशेषा एव । तत्रादिकाखण्डमादिकालवृत्तान्तप्रतिपादकं राज्यवृत्तान्तो हि भूताद्यप्रतिपादकतयैवोच्यते । एवंमुत्तरकाखण्डमुत्तरार्थप्रकाशकत्वात् । अयोध्याकाण्डादिषु च तद्वृत्तान्तप्रतिपादकतया नाम निवृत्तिः स्फुटमेव । सुन्दरकाण्डस्वलौकिकतया हनुमत्समुद्रमंथन-पुष्पकदर्शन-राघवलक्षणकथनादेव तत्प्रकाशकतयोच्यते । अथातीतजन्मनि श्रीरामस्मरणानुभावत एवात्मनि निष्कृतिमवधार्य अद्यमिश्र तद्गुणममवायमेव हृदि पराभावयन्तत क्षयवेशगतस्य नारदस्योपदेशत आरामगुणवशेनप्रधानं रामायणस्य प्रारम्भं त्रिविधेन यस्यसमाख्यं तत्प्रतिपाद्येष्टदेवतास्मरणलक्षणमङ्गलमाचरति जयतीति ।

Adi Kanda is complete in six leaves, Ayodhya in 8 leaves, Aranya Kānda in 5 leaves, Kīṣkindhya in 6 leaves, Sundara in 6, and Lanka in 7 and Uttara in 7

Colophon :—

इति रामायणार्थमन्दर्भबोधनौ टीका समाप्ता ।

Post Colophon :—

अद्भुतान्तरसत्त्वौकी गुणिते शकवत्सरे ।

चेष्टे मुक्तादिनेऽलेखि स्योय कन्दर्पशर्मणा ॥

3175

4047. *The Same.*

Substance, country made paper 18 x 3½ inches 1 ola, 50 of which
11 o first is missing Lines, 9 on a page Extent in slokas, 1,800 Charac-
ter, Bengali of the eighteenth century Appearance, discoloured

It ends thus —

चतुर्विंशमष्टस्वाणि श्लोकानामुक्तवान्दधिः ।

तथा सर्गशतस्यैव घटसर्गेण तथोत्तरम् ॥

इत्युपक्रमशिकाया कथितम् ।

राजस्तवेद चरितं प्रोक्त वाङ्मौकिना शुभम् ।

आदे प्रभृति राजेन्द्र पञ्चमर्गशतानि च ॥

निषद्धानि सप्तस्वाणि श्लोकाना पञ्चविंशति ।

उपाख्यानशतञ्चात्र भार्गवेण तपस्विना ।

इत्युत्तरकाण्डे श्रीराम प्रति लङ्कुशाभ्या मानप्रसङ्गे कथित ।

अस्य पूर्वोपरानुनङ्गतिश्चिन्त्या ।

Colophon —

इत्युत्तरकाण्डप्रकाश ॥

In the previous number the following after the colophon is wanting :—

लिखिताद्यन्तदु खेन श्रीलक्ष्मीकान्तशर्मणा ।

रामायणार्थमन्दर्भबोधनौ विदुषां प्रिया ॥

प्राय सर्वज्ञवचन विमलोक्त कथित् कथित् ।

सम्प्रदायानुरोधेन लिखित शिष्टसम्मतम् ॥

अत्र पाठविशुद्धये निगदार्योऽपि धीमताम् ।
 श्लोकानुक्रमविज्ञयि व्याख्यातः पाठश्चिरात् ॥
 वाल्मीकिर्वदनामलेन्दुगलितं हृद्य परं पावनं
 पुण्यं वागमृतं पिवन्त्यनुदिनं ये ओजपात्रैर्नराः ।
 विष्णोः सच्चरितं शराभग्गुरो रामायणं सादरा-
 स्तेषां श्रीर्भवने वसन्त्यविचला नश्यन्ति चागातयः ॥
 इति रामायणार्थसन्दर्भबोधनौ टीका समाप्ता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्म्माणं स्वाक्षरं पुस्तकञ्च ।

3176.

5689. *The Same.*

Text and Devarāma Bhatta's commentary

(*Ādi, Ayodhyā, Aranya, Kiskindhyā, Sundarā, Lankā
 and Uttara*)

I. *Ādi Kānda*

Substance, country made paper 14×7 inches Folia, 163 In
 Tripāṭha form Character, Nāgara of the nineteenth century Appear-
 ance, fresh Complete

Beginning of the commentary —

श्रीमते रामानुजाय नमः । श्रीमौतारमणचरणमरोजेभ्यो नमः ।
 श्रीराघव दशरथात्मजमप्रमेय
 मोतापति रघुकुलान्वयरत्नदीपम् ।
 आजानुवाञ्छमरविन्ददलायताक्ष
 रामं निशाचरविनाशकरं नमामि ॥
 कुञ्जन्तं रामरामेति मधुरं मधुराक्षम् ।
 आरूढकविताशाखं वन्दे वाल्मीकिकीकिलम् ॥
 वाल्मीके मुनिमिच्छस्य कविता-वनचारिणः ।
 प्रदत्तं रामकथानादं को न याति परां गतिम् ॥

य पिवन मत्तं रामचरितामृतसागर ।
 व्यटप्यन्त मुनि वन्दे प्राचेतसमकलमयम् ॥
 गोप्यदीक्षितवारौश मशकीक्षतराक्षस ।
 रामायणमहामालाग्नं वन्देऽग्निसात्मजम् ॥

2A ब्रह्मा श्रीरघुवीर्य मोतामौमित्रिसेवितम राम ।
 कोकिलमुनिभगिनीनां विषमपदानां चविवृत्तिः ॥ (?)

इह खलु ब्रह्मलोकप्रसिद्धं शतकोटिप्रविस्तरश्रीमदामचरित
 लोकवर्तिनां अतुर्वर्णानां तापत्रयविमोचनाय सक्षिप्य रचयितु
 मुद्युक्त परमकारुणिको ब्रह्मा वाष्पमौकिरूपेण भूमौ स्वप्नेन
 रामभवत् ।

The colophon of the commentary —

इति श्रीमन्बालकीरमणपदपद्मअपरिचरणपरायणशिवलात
 पाठकपादानुयायि भट्टदेवरासमष्ट्योते श्रीमदामायणोय विषम
 पदव्याख्याने बालकाण्ड समाप्तिमगमत ।

II Ayodhya Kanda

Substance country made paper 14x nels 101 x 30 11
 Tripatha form Character १ gars. Date Sam at 1880 Appentat e
 fresh Complete

Beginning —

अहल्याकल्याण जनकदुहितुर्भोवितमहा
 तप कौशल्याया सुकृतपरिपाक सतपसा ।
 श्रुतौदा सर्वस्य कविजनगिरा विस्मयपद
 रक्षस्य सर्वस्य पुरतः पुरतः किञ्चन मह ॥
 द्वेयनामगुणवर्जितोऽपि यो दिव्यनामगुणरूपरञ्जित ।
 दीनबन्धुमिह त रघुदह भावये सततमात्मनि स्थितम् ॥

तस्य च त्रैलोक्यस्य परमपूज्यस्य दशरथात्मनस्य जन्मतं परात्-
 पश्येति शक्तिं सुलभत्वं सर्वश्रेष्ठमस्मत्तम् । तत्र प्रथमकाण्डे बहवो
 दुर्लभाद्यैवेत्यादिना दिव्यकल्याणगुणकथनेन चमडोष्णप्रचण्डधनु-
 रगणनातिपिशङ्गधराचनम् + + + + वैष्णवनाथपरि-
 यञ्जामिधानेन अधिकं मेनिदे विष्णुमितोन्मगाधिकप्रतिपादनेन
 परब्रह्मेष्टिदानन्दरूपायाः श्रीजानक्या परित्यक्तमनेन च परात्-
 पश्यत्वं स्पष्टमभिहितम् । अथ तदुत्तरकाण्डे पितृवचनपरिष्कार-
 मुनिशरणमश्नान-राममृगादिसत्काराणां देवदमुजादिप्रवृत्तवशात्ताप-
 संशसन-सुकण्ठविभीषणादिसंन्यासमाकेतवासिनास्तादृशकथामनघ-
 नादि-सुललितचरितनिरूपणेन मूलभत्वं निरूप्यते । तथादी
 तदुपोद्घातनया भगवत्पात्रप्रयो मातुलकृष्णगमनमाह

Colophon :—

इति श्रीमच्छान्कोरामपदपञ्चपरिचयकापरायणशिवलाल
 पाठकपादानुयायि-भट्टदेवगमसमूहोत्ते श्रीमद्रामायणीयविभक्त
 पदव्याख्यानेऽपोध्याकाश समग्रम् ।

Post Colophon —

शुभमस्तु सम्बत् १८८०

IV. Kishkindya Kānda

Substance, country-made paper 14 x 7 inches Folia, 150. Charac-
 ter, Nāgara In Tripāṭha form Date, Samvat 1909 Appearance, fresh
 Complete

Beginning :—

श्रीमते रामानुजाय नमः ।

रामप्रेमनिकेतनं कविवरालङ्कारपूडामणिः

श्रीमा वीरसरस्वतो दिनमणेर्विद्यार्थिनामयणी । (?)

+ + + + +

+ + + + पायात् स नो माहतिः ॥

नीलश्रीरामपुङ्गवसुन्दरी विभ्रान्तौ हृदिस्थापसायकौ

जानकौविश्वविप्रमानसौ मानसेऽतिवसतां प्रियौ ॥

Colophon —

इति श्रीमज्झिमकौरमणपद किक्किन्ध्या-
काण्ड समाप्तिमगमत् ।

Post Colophon Statement —

संवत् १६०८ ।

VI Lanka Kāṇḍa

Substance country made paper 14×7 inches Folia, 378 In
Tripāṭha form Date Samvat 1908 Appearance fresh Complete

Colophon —

इति श्रीमत्तज्जलकौरमणपद, etc युद्धकाण्ड
समाप्तिमगमत् ।

Post Colophon Statement —

संवत् १६०८ ।

III Aranya Kāṇḍa

Substance country made paper 14×7½ inches Folia 169 In
Tripāṭha form Character Nagara Date Samvat 1908 Appearance
fresh Complete

Commentary begins —

श्रीरामचन्द्राय नमः ।

श्याम [सु]न्दरविषय करलसदाण वृद्धत कार्मुक
सासि दूधधर + + धरणिजा सौमित्रि(त्रे) [स] सेवित ।
पुष्पावद्भगट सुवल्कले पट त्रैलोक्यमोहिच्छट
ससारैक भट[] + + + + + दरण्ये भट ।

Colophon —

इति श्रीमज्झिमकौरमणपदपङ्कज, etc . etc , आरण्यकाण्ड
समाप्तिमगमत् । ७५ ।

Post Colophon Statement —

शुभमस्तु संवत् १६०९ ।

श्रीराम । संवत् १६०९ ।

V. Sundara Kanda

Substance country made paper 14×7 inches Folia, 209 In
Tripāṭha form Character Nāgara Date Samvat 1891 Appearance,
fresh Complete

Beginning —

श्रीमते रामावतार्य नमः ।

प्राप्त पाथोधिपार पृथुपथपृथिवीसुत्रिकापत्प्रपन्न

पोषस्थप्रागपोडाप्रणयनपटिमापागम्यादिद्वयात्र ।

प्रोद्रेमेमास्वपुर प्रगतपथ्यदप्रापको राम + +

+ + + + + पावमानि पुनातु ।

Colophon —

श्रीमज्जानकीरमणपद, etc , etc , सुन्दरकाण्ड समाप्ति-
मगमत् ।

Then follows a sloka in honour of Hanūmat

Then comes the date —

संवत् १८८० ।

VII उत्तरकाण्डः ।

Substance country made paper 14×7 inches Folia 209 In
Tripāṭha form Character Nāgara Date Samvat 1900 Appearance
fresh Complete

Beginning —

श्रीसीतारामचरणशरोजोभ्यो नमः ।

वामे भूमिसुता पुरस्तु हनुमान् पश्चात् सुमित्रासुत

शत्रुघ्नो भरतश्च पार्श्वदलयो वायव्यकोणोऽपि च ।

सुग्रीवश्च विभीषणश्च युवराट् सीतासुतो जाम्बवान्

मध्ये नीलमरोजकोमलदपि राम भजे श्यामलम् ।

Colophon —

इति श्रीमज्जानकीरमणपदपङ्कज, etc , etc , उत्तरकाण्ड
समाप्तिमगमत् ।

Then there is a leaf, with the colophon :—

इति श्रीमदामायणदानविधि

Then the date:—

संवत् १८०८ ।

3177.

1127. **रामायणसारः ।** *Ramayana-sarah.*

By Agnivesa Mun.

Substance, country made paper 10x4½ inches Folia, 10 Lines, 8
on a page Extent in slokas, 250 Character, Nāgara Date, Samvat
1897. Appearance, fresh Complete

For a full description of the work, see L. 2288.

There is a verse at the end which is not given in
Rājendralāla's manuscript :—

पूर्वं रामतपोवनादिगमनं दत्त्वा मग्नं काचनम् ।

वैदेहोदरं जटायुमरणं सुग्रीवसम्भाषणम् ।

बालीनियहणं समुन्नतरणं लत्रापुरोदायनम् ।

पञ्चादावणकुम्भकर्णहननं एतद्वि रामायणम् ।

Colophon :—

इति श्रीव्यसि (श्रीव) वेणुमुनिविरचितं रामायणसार सम्पूर्णम् ।

Post Colophon :—

लिखित हरिवंशसिंह गहरवाग्रगणे कनिवारयामकोपिले

संवत् १८२७ सावन सुदी ११ रविवारे । राम । राम ।

राम । राम । राम । राम ।

3178.

7940. *The Same.*

*Being an epitome of the story of the Rāmāyana in 102 slokas,
hence called Sata-sloki Rāmāyana.*

By Agnivesa.

Substance, country made paper. 8x3 inches Folia, 10 Lines, 8
on a page Extent in slokas, 200. Character, Nāgara of the eighteenth
century Appearance, off and discoloured Complete

Colophon :—

इति श्रीअग्निवेशेन मुनिना कृतं रामायणं समाप्तम् ।

For the work see L. 2288.

3179.

2407. **रामायणरहस्यम् ।** *Rāmāyana-rahasyam.*

By Agniveśa

For the MS and the work see L. No 2663.

Rājendralāla describes the MS as containing 5 leaves but Rāma Rahasya ends in leaf 4. The verses are 59 and 64 including phalaśruti. The other leaf is not connected with this work, though it also deals with Rāmāyana in Prose, and is written in a different hand.

Rāmāyana-sāra in 102 Śārdūlavikrīḍita verses, noticed in L. No 2288, is also attributed to Agniveśa, for which see also L. Z. No 464

But Rāmāyanarahasya seems to be the genuine work of Agniveśa and Rāmāyanasāra an imitation, as in the second verse, Agniveśa mentions his disciples Carāyana and others.

After the colophon the following verse in a different, beautiful and bold hand occurs :—

एकेनार्द्धगते चतुर्दशगते शाके गते भूपते
यातो विप्रममेनतुल्यव्यतौ स्नेहान्तकारो भवेत् ।
वाह्यारो यदि माहृतोमरकुले यदामनामाभिध
पद्माश्रितिसमन्विते कुपतिधाम्न भोजराज षष्ठ्यु (?) ॥

3180.

1631 **रामायणकथासारः ।** *Rāmāyana-kathā-sārah*

By Kṣemendra

Substance, country made paper 10 × 6½ inches Folia, 198 Bound in book form in full leather. Worm eaten Character, modern Kāśmīrī Appearance, old Complete, but omits 8½ verses in the beginning

Printed in the Kavyamālī series in 1903 under the name of 'Ramayana manjarī'

3181

1153 *The Same*

Substance birch bark 7×7½ inches Folia 157 many of which have been seriously damaged Lines 16 on a page Character, Kāśmiri of the fifteenth century Appearance old and damaged Incomplete at the end

See the previous number

3182.

5761 सारांशरामायणम् । *Saransa-Ramayanam*

By Sridhara Suri

Substance country made paper 10×4½ inches Folia 59 Lines 10 on a page Extent in folios 100 Character Nagari Date, Samvat 1905 Appearance soiled Complete

A useful abstract of the Ramayana

Beginning —

श्रीगणेशाय नमः ।

मर्ज्जवाम शिरोभिस्त्रिभुवनमहितैरौर्व्यते य अतोना
नुप्ता धातुर्व्यवस्था दशवदनमुखै पूर्ववत् ता विधातु ।
हन्तु तान धातुमेतान प्रकृतिजनगणान हन्दमुद्धर्तुमार्थं
कृत्वा मूर्त्तिस्तस्यो दशरथमदने प्रादुरामोत प्रमूर्त्तं ।
कौशल्याया प्रजातो दशरथनृपते विग्धनीलाम्बुदशो
राम खेनैव तुल्यो भरत इति तत कैकेयोतो बभूव ।
अज्ञाते ह्यौ सुमित्रोदरस्तुचिनिजयात् लक्ष्मणो दिव्यमूर्त्तिं
शत्रुघ्नो बभूव हय इव महाशैलदर्या नृसिद्धा ।

3A, इति श्रीश्रीधरसूरिविर्यविरचिते श्रीमाराश्रामायणे बालकाण्ड
समाप्त , 19B, • अयोध्याकाण्ड समाप्त , 26A, • वाराण्यकाण्ड , 33A,
किष्किन्ध्याकाण्ड समाप्त , 40B, • सुन्दरकाण्ड समाप्तिमगमत , 51A, इति

रामायणे सुद्धकाण्डे समाप्त , 59A, इति श्रीश्रीधरम्भरिविरचिते श्रीमाराष्ट्र
रामायणे उत्तरकाण्डे समाप्त , समाप्तस्याय यथ्य ।

The work ends thus —

एतत् (एतावत्) श्रीधरम्भरिणा विरचितं माराष्ट्ररामायणं
प्रापालौ तिमिरावधौ दिनकरं भक्त्यापश्रान्तौ शशौ ।
प्राथम्ये सरपादपं शुद्धिविधौ गङ्गादितौर्धौ महान्
आरोहे त्रिदिवादिलोकनिवसे भोषानभुतं यम् ॥

Post (colophon) Statement —

संवत् १८०५ । राम । सख्या १५२५ । मन १२ साल ।

3183

8642 रामायणसारः । *Ramayana sarah*

By Appaya Dīśa

Substance country made paper 10 x 7 inches Folio 26 Lines 11
on a page Extent in sheets 2400 Character Nagara Old Com-
plete

Complete in 26 leaves

The Last Colophon —

इति श्रीमद्भगवान्कूलजलधिर्कोस्तुभ-श्रीमदद्वैतविद्याचार्य-
श्रीविश्वजिदयाजि श्रीरङ्गराजार्धरिवररुनोरण्यदीक्षितस्य कृतो
श्रीमद् रामायणसार समाप्त ।

प्राचेतस कमलसम्भवस्तुतुल्यवा
रामायणं महितकाव्यमिदं वितेने ।
प्राधान्यतः पशुपत परभाव एव
व्यक्त्या निरूपित इति प्रविष्टार एव ॥

In leaf 26 and line 3—

यद्यपि रामायणे सर्वत्र प्रवृत्तं शिवसारम्यरूपो वस्तुध्वनि
प्राधान्यमश्रुते इत्यत्र नास्ति विमत्यवकाशः । अतो रामायणं
प्राथम्यमहिमप्रख्यापनप्रधानं भवत्येवमिति निश्चयः ।

There are altogether 25 ślokas in praise of Siva, pointing out that Rāmāyana was written principally in honour of Siva. This is substantiated in the form of a commentary.

3184.

6004 संग्रहरामायणम् । *Samgraha-Rāmāyanam.*

Substance, country made paper $9\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 15 to 48 Lines, 13 on a page Character, Nāgara of the eighteenth century Appearance, old, discoloured and worm eaten Incomplete at both ends

An abstract of the Rāmāyana

17B, इति श्रीसंग्रहरामायणे अयोध्याकाण्डे, 42B, इति संग्रहरामायणे अयोध्याकाण्डे द्वादश सर्ग—अयोध्याकाण्ड समाप्तम्; 45A, इति संग्रहरामायणे अरण्यकाण्डे प्रथमः सर्गः; 47A, and so on.

3185.

3787. रामायणकथा-संग्रहः ।

Ramayana-katha-samgrahah.

To the end of Sundara Kanda.

Substance, country made paper $14\frac{1}{2} \times 2\frac{1}{2}$ inches Folia, 297+57. Lines 4 on a page Extent in ślokas 3,600 Character, Bengali Date, Saka 1739 Appearance, fresh

Last Colophon :—

इति सुन्दरकाण्डकथासंग्रहः ।

Post Colophon :—

लिपिरिच श्रीरामानन्ददेवशर्मणः पुस्तकमिदं समैव । ॐ

रामचन्द्राय नमः ।

शुभमस्तु शकाब्दा १७३९ सौरपाल्गुनस्य पञ्चदशदिवसे समा(मे)[तोऽ]यं यय' ।

Ādi Kānda is complete in 77 leaves, Ayodhyā in 100, Āranya in 67, Kiṣkindhyā in 52 and Sundarā in 57

Beginning —

रामरामेति रामेति कृत्स्नं मधुः मधुगच्छाम् ।

आरुद्रकविताशालं वन्दे वाग्भौकिकोक्तिसमम् ।

रामायणवृत्तस्य शाखामारुद्रं रामरामेति कृत्स्नं मुनि
कोक्तिल वन्दे ।

यस्माज्जाताद्युर्वणा यस्याल्लिमादयो गुणा ।

न राम पातु व केशवा यस्मिन् लघ्नीयचक्षुषा ।

वृत्तमाह—

जात श्रीशङ्कराभ्यां मधुस्त्रिपुमुखभूस्ताम्बोज[ः]मताद्य

भक्त्या समुर्ध्वदुहितं सृजन्तो नारदेनापि गच्छ (?) ।

सप्तम्यन्यैकमूलो नवरसफलकं राङ्गबाणप्रशस्तं

पञ्चौ रामचतुर्विंशतिशतपञ्चाऽधिभातीश वृत्त ।

अस्यार्थः—

शिवो जातस्तारबोज मधुस्त्रिपुमुखभू भूधामारापित मताद्य

भक्त्या अचारा[ः]रं जतदा ब्रह्मा मिश्रित नारदनं पालितः

एकमूलमस्तस्य स्रग्गुणं अङ्गं द्वयं बाणं पञ्च एव ५६० मगा

उपपाता एव चतुर्विंशति २४ सहस्रगुणोक्ता पञ्चाति अभिभाति

ईश वृत्त नवरसयुक्तं फलं पिवत ।

These Kathasamgrahas are really note books of those who expound the epics and Puranas before a Hindu audience. The notes follow the stream of narration of the work to be expounded. But they often take good verses from various sources and dilate upon them. They often add descriptions in the vernacular and their expositions are often in the vernacular.

3186

1791 *The Same*

Substance f x lscap paper 13½ x inches F 1 a 1 + 8 Lines 401
a page Extent in sl has. 22, Character D. Call of the nineteenth
century Appearance fresh

It contains Ādi Kānda Kathā in 15 leaves and the Ayodhyā Kanda Katha in 8 leaves. The latter is incomplete. The notes in this are much shorter than in No 3787.

3187.

2510 उत्तरकाण्डकथा । *Uttara Kanda Katha*

Substance country made paper 14½ x 5 inches Folia, 23 Lines 13 to 16 on a page Extent in slokas 1400 Character Bengali Appearance, old and worn out The first leaf is torn off and corroded

Colophon —

इति उत्तरकाण्डकथा समाप्ता ।

श्रीरामपति + + शर्मणे लिपिरिय पुस्तक च ।

In ancient India celebrated Buddhist monks used to sit on a raised platform, called Vēḍi, and expound their doctrines to the assembled laymen, embellishing their expositions with pithy stories, recitations, gesticulations and so forth. From the Buddhists the Brahmans got this system of exposition. But they applied it not to philosophical doctrines, not to moral sermons, but to the Ramayana, Mahabharata and the Purāṇas. This sort of exposition was known as Katha and it is said that Śivaji, the founder of the greatness of the Marathas, was very fond of these Kathas.

After the pacification of Bengal under the British rule in the middle of the 18th century, there arose in that country a school of Kathas, which is still holding its ground. The expounders are called Kathakas and their performance Kathakata. It is extremely difficult for the Kathakas to have to select from big manuscripts of Epics and Puranas, while expounding. So they make a selection of the best verses and often embellish them with songs, narratives and glowing descriptions from their own imagination.

It ends :—

एष एव विशेषोऽस्य न समो मूढबुद्धिभिः ।
मर्त्येणाम्पापित्यागामोराममर्ण मनः । २१ ।
गतावदेव खलु लिङ्गमलिङ्गमूर्ते
संशान्तसंस्तुतिचिरभ्रमनिर्दृतस्य ।
तन्त्रस्य यन्मदनकोपविधादमोह-
लोभापदामनुदिनं निघ्न्य तनुत् ॥ २२ ॥

Colophon :—

१A, इति वैराग्यप्रकरणम् (27 slokas), 5A, इति जगन्मिथ्यात्व-
प्रकरणम् (29 slokas), 6B, जीवन्मुक्तिप्रकरणम् (25 slokas); 8B,
इति मनोलयप्रकरणम् (27 slokas), 9B, वासनोपशमप्रकरणम् (15
verses), 10B, आत्ममननप्रकरणम् (15 verses), 11B, इति शुद्ध-
निरूपणम् (15 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B,
इत्यात्मनिरूपणम् (33 verses), 16B, इति वृष्यदर्शनप्रकरणम् (34
verses); (here there is a date शके १५१६ शुभशुद्धे माघे मासि
नितपक्षे दशम्यां तिथौ श्रीमद्भक्तकृतमयवाकरे श्रीमद्गङ्गोत्तरे तीरे वाराणसी
स्थितगोवर्द्धनेनालेखि) ।

The 17th leaf begins —

आकाशगत्यभावादि-निरूपणमुखादिह ।
चित्तस्थोपशमप्राप्तिरूपसङ्घियते स्फुटम् ।

This is the last chapter, consisting of 22 verses, of
which the colophon is given above

3191.

8141. *The Same*

Substance, country made paper 17×4½ inches. Folia, 31 112.
Lines, 16 on a page Character, Bengali of the eighteenth century.
Appearance, discoloured

The first and the last colophons in the fragment.—

10A, इति वाग्योक्तौ मे मोक्षोपाये उत्पत्तिप्रकरणं द्वादश सर्ग . १०B,
इति निर्व्याणप्रकरणे शिविध्वजसङ्घिते किरातो(टो)पाख्यान ।

एकदा वाल्मीकिनारिदं पप्रच्छ मर्त्तलोके को धर्मज्ञः सत्यवाक्
सर्वप्राणिहितकारी वीर्यवान् वदान्यः जितक्रोधो धृतिमान् ।
इत्यादि ।

It ends thus :—

स गजवर्थात्मजमात्मवन्तं
गुणाभिरामं नरलोककान्तम् ।
गमं नृदेवाहंसि लोकनाथ-
मिष्टाभिषेक्तुं युवराजमूर्ध्वगम् ॥

Colophon :—

इत्यादिकाण्डकथा समाप्ता ।

3190.

2655 योगवाशिष्ठरामायणम् ।

Yogar āśiṣṭha-Rāmāyanam.

Substance country made paper 9½ x 5 inches Folia, 18 Lines, 10
on a page Extent in slokas, 272 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

In other Catalogues this work is included in the
Vedant Section, but I think this is its proper place because
it is Rāmāyana.

Colophon —

इति श्रीवाल्मीकीये रामायणे निर्व्वाणस्थितिः संपूर्णा ।

Beginning :—

दिक्कालाद्यनवष्टिन्नानन्तचिन्मात्रमूर्त्तये ।
स्वानुभूत्येकमात्राय नमः शान्ताय तेजसे ॥
अहं बद्धो विमुक्तः स्वामिति यस्यास्ति निश्चयः ।
नात्यन्तमज्ञो न तज्ज्ञः सोऽस्मिन् शास्त्रेऽधिकारवान् ॥
यावद्भानुग्रहः साक्षाज्जायते परमेश्वरात् ।
तावत् स गुरुतः कश्चित् सष्टास्त्रमपि नो लभेत् ॥ १ ॥
मद्भानुभावसम्पर्कात् संसारार्णवलङ्घने ।
युक्तिः संप्राप्यते राम दृष्ट्वा नौरिव नाविकात् ॥ ४ ॥

It ends :—

एष एव विशेषोऽस्य न समो मूढबुद्धिभि ।
 सर्वत्राभ्यापदित्यागाप्तौरागममलं मन । २१ ।
 गतादेव खलु लिङ्गमलिङ्गमूर्ते
 मशान्तसंसृतिचिन्मभ्रमनिर्द्वेतस्य ।
 तज्ज्ञस्य यन्मदनकोपविधादमोह-
 ओभापदानमुदिनं निपुण तनुत । २२ ।

Colophon :—

3A, इति वैराग्यप्रकरणम् (27 slokas), 5A, इति जगन्निध्याव-
 प्रकरणम् (29 slokas), 6B, भोवन्मुक्तिप्रकरणम् (25 slokas); 8B,
 इति मनोलापप्रकरणम् (27 slokas), 9B, वास्तवोपशमप्रकरणम् (15
 verses), 10B, आत्ममग्नप्रकरणम् (15 verses), 11B, इति युद्ध-
 निरूपणम् (15 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B,
 इत्यात्मनिरूपणम् (33 verses), 16B, इति वृद्धदर्शनप्रकरणम् (34
 verses); (here there is a date शके १५१६ शुभकदब्दे माघे मासि
 नितपक्षे दशम्या तिथौ शोमदिनकरतदयवासरौ शोमद्वयहोतरे तीरे वाग्वलमो-
 स्थितगोवर्द्धनेनालेखि) ।

The 17th leaf begins —

आकाशगत्यभावादि-निरूपणमुखादिह
 चित्तस्योपशमप्रानिरूपणक्रियते स्फुटम् ।

This is the last chapter, consisting of 22 verses, of
 which the colophon is given above

3191.

8141. *The Same*

Substance, country made paper 17×4½ inches. Folia, 33 112.
 Lines, 10 on a page Character Bengali of the eighteenth century.
 Appearance, discoloured

The first and the last colophons in the fragment.—

40A, इति वास्तवोक्तौये मोक्षोपाये उत्पत्तिप्रकरणं द्वादश सर्ग , 95B,
 इति निर्व्यागप्रकरणे चित्तिध्वनचरिते किरातो(टी)पाठ्यान् ।

3192.

5821. *The Same.*

Substance, country made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2 to 16. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured

A mere fragment.

The first colophon in the fragment (7A) is marked 51, it should be 47th. Then we have 48th (11B), 49th (13B) and 50th (15B).

Then there are 21 verses more of the next chapter, at the end of which we have the following statement:—

राम सम्बत् सोतासहितराम । गौरधारी ब्राह्मण सुजराती
लोखीतं समां ।

3193.

3471. *The Same (Uttara Kāṇḍa).*

Substance, country made paper $12\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 55 Lines 8 on a page. Character, Bengali Appearance, discoloured. Complete. Date, Saka 1748

Post Colophon :—

शकनरपतेरतीताब्दाः १७५८ ।

२६ भाद्र श्रोकालीशङ्करशर्मणा दीर्घमूचनिवातिना श्रीशशि-
शेखरशर्मैगयस्य पाठार्थे लिखितम् । ॐ ।

3194

241. योगविवरणम् । *Yoga-vivaraṇam.*

Substance, foolscap paper 18×5 inches Folia, 8 Lines, 7 on a page Extent in slokas, 210 Character Bengali Appearance, tolerable Complete

A treatise on Yoga attributed to Vasiṣṭha. Is it a section of *Yoga-Vasiṣṭa* ?

Beginning :—

अथ वशिष्ठयोगकाण्डं लिख्यते ।

वशिष्ठ उवाच ।

ज्ञातस्य द्विविधो ज्ञेयो पश्यामी वेदबोधितौ ।
 कर्माद्यंकावभावेतौ प्रवर्त्तकनिवर्त्तकौ ।
 वर्णाश्रमोक्तं कर्मैव काममन्युपपञ्चकम् ।
 प्रवर्त्तकं भवेदेतत् संनारेषु प्रवर्त्तनात् ।
 तदेव ज्ञानमयुक्तं सर्वकामविवर्जितं ।
 निवर्त्तकं भवेदेतत् जन्ममृत्युनिवर्त्तनात् ।
 निवर्त्तकं भवेदेव द्विविध सूक्त्यो विदुः ।
 बाह्यमभ्यन्तरश्चेति प्रत्येक मुक्तिसाधनम् ।

End :—

स्वातं तेन समस्ततीर्थमलिले दत्ता च पृथ्वी द्विजे
 यज्ञाणाञ्च कृतं सच्चसमयुतं देवाश्च सम्पूजिताः ।
 दिव्यं तेन सुतर्पिताश्च पितरः स्वर्गञ्च नीता पुन-
 र्यस्य ब्रह्मविचारणे क्षणमपि प्राप्नोति चैर्य मनः ।

Colophon :—

इति वशिष्ठयोगशास्त्रे योगविवरण समाप्तम् ।

3195

2393. विमूचिकामन्त्रः । *Viśūcīkā-mantra*

Substance, country made paper. 7½ x 4½ inches. Lines 8 + 10 in all
 Extent in slokas. 20 Character Nāgari of the nineteenth century
 Appearance, fresh Complete

Colophon :—

इति श्रीवाशिष्ठरामायणे उत्पत्तिप्रकरणे सूक्तपाद्याने
 विमूचिकामन्त्रकथन नामैकोनमस्तितम सर्गः ।

Post Colophon :—

बाहृश्रमिण्यादि । इदं पुस्तकं पितृदे इत्युपनामसामयन्त्रसूनु-
 काञ्चीनाथेन लिखितम् ।

It begins :—

पुष्टि कर्काटिके रक्त कुशशेलाभमालिके ।

उत्तिष्ठ त्वं सु सुष्टोऽस्मि गृह्णाणाभिमतं वरम् ॥

कर्काट्युवाच ।

भगवन् भूतभयेश स्यामहं जीवसूचिका ।

अनायसी नायसी च विधेऽर्पयमि चेद्वरम् ॥

वशिष्ठ उवाच ।

श्वमस्त्विति तामुक्त्वा पुनराह पितामह ।

सूचिका सोपसर्गा त्वं भविष्यसि विस्सूचिका ॥

सूक्ष्मया मायया सर्वलोकहिंसा करिष्यसि ।

दुर्भोजनदुरारम्भा मूर्खा दुःस्थितयश्च ये ॥

दुर्देशवासिनो दुष्टाक्तेर्मा हिंसा करिष्यसि ।

प्रविश्य हृदयं प्राणैः पद्मघ्नोद्वादिवाधनैः ॥

This contains an incantation for the cure of cholera.

3196.

10613.

Substance, country made paper 13½ x 7½ inches Folia, 17 Lines, 16 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh

Extracts from Vāṣiṣṭha Rāmāyana and Padma Purāna

The first and the last colophon :—

I

2A, इति श्रीवासिष्ठे रामायणे उत्तरखण्डे भैरवणवधे हनुमदिजये प्रथमोऽध्यायः ; 12B, • सीताविजयो त्रयोदशोऽध्यायः ।

II

13B, इति श्रीपद्मपुराणे उभयमहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः ।

Last Colophon :—

• पद्ममोऽध्यायः ।

3197.

5901.

Substance, country made paper 10 x 4½ inches Folia 20 the first of which is missing Lines 16 on a page Character, Nigra Date, Samvat 1866 Appearance fresh

Two extracts, one from the Yogavajra Ramāyaṇa, and the other from Padma Purāṇa

I

2A, इति श्रीवाशिष्ठे रामायणे उत्तरकाण्डे चतुर्मासिके द्वितीयोऽध्यायः .

13B, शताश्वधोनाम द्वादशोऽध्यायः . 14B, त्रयोदशोऽध्यायः .

II

Then begins Rāmavijaya, said to belong to the Padma Purāṇa.

14B, सूतउवाच ।

कैलासशिखरे रणे कल्पवृक्षोपशोभिते ।

मन्थर्वगणसम्पूर्णे गजतैः शिखरैर्यते ।

पार्वत्युवाच ।

भगवन् सर्वधर्मेषु रामस्य चरितं शुभम् ।

श्रीरामविजयं नाम ब्रूहि मे कथनाकर ।

15B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः , 17A, इति श्रीपद्मपुराणे श्रीरामविजये सहस्रमुखसेनायोधनं नाम द्वितीयोऽध्यायः , 18A, • सहस्रमुखयुद्धे तृतीयोऽध्यायः , 19A, • सहस्रमुखवधो नाम चतुर्थोऽध्यायः , 20B, (last colophon) इति श्री • पद्मसं-
 ५५

Post Colophon Statement —

संवत् १८६६ कार्तिकशुक्ले १३ रवौ लि० भट्टराजादेन ।

3198

11008 योगवाशिष्ठरामायणम् ।

*Yoga Vāṣiṣṭha Rāmāyaṇam**With a commentary, entitled Vāṣiṣṭha tatparya prakasa**By Ānandabodendra Sarasvatī*

Substance country make paper 16×8 inches Folia 49 (Vairagya
 prakarana and Mumukshu vyavahara prakarana) In Tripatha form
 Character modern Nigara Appearance fresh

Beginning —

ॐ नमो ब्रह्मणे etc

अजमजरमनाद्यनतमत

निजसुखबोधसद्वितीयपूर्ण ।

शिवमखिलहृदिस्फुरतस्व माया

विकसितविश्रविलासमानता स्म । १ ।

..

यत् क्षयालेशमात्रेण तौर्लोक्षि भवसागरम् ।

श्रीमद् गङ्गाधरेन्द्राभ्यान् श्रीगुरुत्तान् मदा भजेत् ।

व्यानन्दबोधयतिना श्रीमद्गुरुवचोमृतै ।

वासिष्ठार्थप्रकाशोऽय यथामति वितन्यते ।

The colophon of the Vairagya Prakarana —

इति श्रीमत् परमहंसपरिव्राजकाचार्य श्रीरामचन्द्रेन्द्रसरस्वती
 पूज्यपादप्रशिष्येण श्रीगङ्गाधरेन्द्रसरस्वतीपूज्यपादप्रशिष्येण (१)
 श्रीमदानन्दबोधेन्द्रसरस्वत्याख्य[भिक्षुणा]विरचिते श्रीवासिष्ठ
 तात्पर्यप्रकाशे वैराग्यप्रकरणे त्रयस्त्रिंशत्तम सर्ग । अथ
 मख्या ३३०० ।

The colophon of the Mumukshu vyavahara Prakarana —

इति श्रीपरम । श्रीरामचन्द्रसरस्वतीपूज्यपादप्रशिष्येण श्रीमद् गङ्गाधरेन्द्र
 सरस्वतीप्रशिष्येण (१) श्रीमदानन्द । मुमुक्षुव्यवहारप्रकरणे विप्रतितम सर्ग ।

अस्य प्रकरणस्य श्लोकमख्या २३०० ।

3199.

8751 *The Same.*

Substance, country made paper 12½ × 7½ inches Folia, 800 Lines, 13 on a page Extent in Ślokas, 23,600 Character, Nāgara Fresh. Worm eaten. Incomplete.

Out of the six prakaranas in which the book is divided, four are to be found in this manuscript, namely :

II.

सुमुक्ष्यवृद्धाप्रकरणं complete in 65 leaves and 20 chapters

III

उत्पत्तिप्रकरणं complete in 311 leaves and 122 chapters and in ślokas 13,650.

IV

स्थितिप्रकरणं complete in 133 leaves and 62 chapters and 6,100 verses.

V

उपशमप्रकरणं complete in 268 leaves and in 93 chapters and in 10,000 verses

“ लिखितं श्रीपण्डितकाशमीरेण जयारामाख्येन ”

I.

वैशम्पयनप्रकरणं a fragment from leaf 83 to leaf 103

The colophon says that this Prakarana is complete in 33 sargas.

“ इदं प्रकरणं मया काशमीरपण्डितसोमहृत्पात्रिकेन सम्पूर्णं कृतं ”

3200.

11009. *The Same*

(निर्व्याणप्रकरणम्) ।

With Vāṣiṣṭha-Tātparyā prakāśikā

Substance, country made paper 12½ × 6½ inches Folia, 28 In Tripāṭha form Character, modern Nāgara Appearance, fresh

26B, इति श्रीवामिष्ठनाथ्यप्रकाशे निर्व्याजे द्वादश सर्ग , 28B,
निर्व्याजप्रकरणे चतुर्दश सर्ग ।

Of the next chapter there are only three slokas

3201

8973 *The Same*

With the same commentary

The Nirvāṇa prakaraṇa of the same commentary

Substance country made paper 12×8 inches Folia 962 Lines
14 on a page Extent in Slokas 51000 Character Nāgara Fresh
Complete

For the commentary see L 2049

3202

9784 मटीक योगवाशिष्ठसारः ।

Yogasāstha sarah with commentary, by Mahīdhara

Substance country made paper 11×5 inches Folia 41, the first and
second leaves are missing Lines 7 5 on a page. Extent in Slokas 460
Character Nāgara Appearance tolerable Nearly complete

A collection of select verses from the Yogavaśiṣṭha
arranged in ten chapters, accompanied by a gloss most
likely by Mahīdhara himself who selected and arranged
those verses

The end of the Text —

यथा न पुत्रिकाशून्यं क्षम्योनुत्कीर्णपुत्रिक ।

तथा भात अगद्व्रक्ष तेन शून्यपद गत ॥

सौम्याम्भसि यथावीचिर्नष्टास्ति न च नास्ति च ।

तथा अगद्व्रक्षणीद शून्याशून्यपद गत ॥

The Colophon —

इति श्रीयोगवाशिष्ठनारे भट्टीधरकृते दशम प्रकरण ।

The end of the commentary —

सौम्येति सौम्ये स्थिते जले यथा वीचिरन्ति नास्ति च यद्येद
जगत् ब्रह्मणि अस्ति नास्ति चेति कथं व्यञ्जानदशायामस्ति ज्ञान-
दशायामास्तीत्यर्थः ।

तेनेदं ब्रह्मपदं जगतां ह्येव महितश्चेत्यर्थं ध्ववच्छास्त्रिकनालीक-
दशभ्यामितिभावः ।

Colophon —

इति श्रीयोगवाशिष्ठसारे विवरणे दशम प्रकरणम् । १० ।

यस्य दृष्ट्या न विद्यान्ता दारिद्र्यं तस्य वै ध्रुवः ।

यस्य दृष्ट्या हि विद्यान्ता न सुखौ प्राणिना प्रभुः ।

समाम्ने विषयामर्तं ब्रह्मज्ञोऽस्मोतिवादिनः ।

कर्मब्रह्मोभयस्यैव तं त्यजेदन्त्यजं यथा । १ ।

माता रामो मतयिता रामचन्द्र

स्वामी रामो मत (सु) [म] खा रामचन्द्र

नर्त्तक मे रामचन्द्रो दयानु

नान्य जाने देव जाने न जाने ॥

श्लोकः । ६२ । शुभमस्तु ।

3203.

470 योगवाशिष्टसारः । *Yogavasistha-sarah*

By Mithharadisa

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 158 Lines
10 11 on a page Date Saka 1618 Complete

A Marhatta manuscript with separate pagination for
each prakarana I in 21 leaves, II in 17, III in 19, IV in
18, V in 12, VI in 6, VII in 12, VIII in 8, IX in 19 and X
in 26

The Last Colophon —

इति श्रीयोगवशीषसारे माधवदानकृतटीकाया निर्वर्णिनाम
दशमप्रकरणं सम्पूर्णमस्तु ।

श्रीसारगङ्ग ममूलश्लोक ३६ वटीका मध्याय २६८ चैकन्दर
श्लोकसख्या ३२३ शके १६१८ वर्ष मन्मथनाम सवसरे पौषमासेर
शुक्लपक्षे सोमवामरे द्वादश्यायां तदीगमात्रौ प्रथमप्रहरे समाप्त ।
शुभमस्तु ।

3204.

230 योगवाशिष्ठसारः सटीकः ।

Yoga Vasistha sarah with a commentary

Substance, foolscap paper $4\frac{1}{2} \times 18$ inches Folia 5 Lines 10 on a
page Extent in Slokas 198 Character, Bengali Appearance, old
Complete

An abridgment of Yoga-Vasistha It goes also under
the names of Jñāna-sāra and Nirvanasthiti

Fragmentary See L 340 and 3208

No name of the commentator is to be found in this
fragment which contains only the first two prakaranas, and
the 20 ślokas of the third prakarana

The Tika begins —

अस्यार्थः । गतादृशाय तेज स्वदृष्टिणे ह्यणाय नमस्करोमि
दिक्कालादिगानवच्छिन्ना अतिव्याप्ता अनन्ता चिन्मात्रा मूर्तिर्यस्य
स तस्मै पुन किम्बिशिष्टाय स्वानुभूत्येकमावाय स्वस्यानुभूतिरैश्वर्ये
तस्यामेक एव भाग चित्तमनुव्रतिर्यस्य तस्मै पुन शान्ताय
निर्मलाय । १ ।

3205.

4714 अद्भुतरामायणम् । *Adbhuta Ramayanam*

Substance, palm leaf $19 \times 2\frac{1}{2}$ inches Folia 106 Lines 4 on a
page The first leaf is missing Character Nagara Date Saka 1643
Appearance, discoloured

पुष्पिका ।

इत्यर्थे श्रीरामायणे वाल्मीकीये आदिकाव्ये अद्भुतोत्तरकाण्डे
श्रीसोत्तरामायोऽध्यायमन नाम सप्तविंशोऽध्यायः । इति
समाप्त ।

श्रीगङ्गाममिहम्य पुस्तकमिद । शकाब्दा २६४४ कर्तिकशुक्ला
 सप्तमी । शुभमस्तु ।
 श्रीगणेशाय नमः ।

3206.

4638 *The Same (Adbhuta).*

Substance country made paper 18x4½ inches Folia 47 lines
 9 on a page Extent in slokas 1309 Character Bengali of the
 eighteenth century Apparances des jours 4 Date sale 1898 Com-
 plete

Last Colophon —

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाव्ये अद्भुतोत्तर
 काण्डे सीतारामयोरयोध्यातमन नाम षड्विंशतितम सर्गः ।

This is regarded as the eighth Kanda of the Rama-
 yana, attributed to Valmiki but doubtless it is of very
 modern origin. It gives a recapitulation of the story of
 the Ramayana in seven Kandas. It generally goes under
 the name of Adbhuta Ramayana. For an analysis of the
 work see Weber's Berlin Catalogue No. 446, in which the
 last chapter is numbered 27th, because it counts Hanu-
 mathkirta stavarajah as a separate sarga whereas in the
 present manuscript *Hanumathkirta stavarajah* and Rama-
 rajyopalammbha (the 16th sarga in Weber's manuscript)
 form together the 15th sarga.

Post Colophon Statement —

समाप्तश्चाय अद्भुतोत्तरकाण्डमिति ।
 श्रीरामचन्द्रशर्मण साक्षर पुस्तकचेति । श्रीदुर्गा ।
 श्रीमन्महेशमहिषी मच्छिषासुरघ्नो-
 मानस्य शम्भुसुरवैरिनिगिञ्चिनम्याम ।
 शाक करियहरसत्तितम सुपुण्या
 पुस्ता लिलेख कुतुकार्द्रिनरामचन्द्र ।

3207.

11027 *The Same*

Substance country made paper 12½ x 5 inches Folia 46 Lines
 12 on a page Character modern Nāgarī Appearance fresh Complete
 Date Saptat: 1850

Last Colophon —

इत्यर्थे रामायणे वाल्मीकीयादिकाख्ये बहूतोत्तरकाख्ये मोता
 रामायोद्ध्याप्रयागमन नाम सप्तविंशतिसर्गे ।

Post Colophon —

सन् १८५० पोथे मामि कृष्णपक्षे एकादश्यां भृगुवासरे
 लिखितमिदं पुस्तकं अग्निहोत्रिणा श्रीरालालेन स्वपठनार्थं ।
 यादृश पुस्तकं दृष्ट्वा, etc etc

3208.

5692 चित्रकूटमाहात्म्यम् । *Citrakuta mahatmyam**Being an extract from the Ādi Ramayana*

Substance country made paper 14 x 7½ inches Folia 30 Lines
 12 on a page Character Nāgarī Date Saptat 1890 Appearance
 fresh Complete

Beginning —

श्रीरामाय नमः ।

यत् सर्व्वणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपश्रम यान्ति तस्मै सत्त्वात्मने नमः ॥

ज्ञाता ज्ञान तथा ज्ञेय दृष्टा दर्शनदृश्यभू ।

कर्त्ता हेतु क्रिया यस्मात्तस्मै ज्ञानात्मने नमः ॥

Colophon —

इत्यर्थे श्रीमदादिरामायणे श्रीमदाल्मौकिकविरचिते शतकोटि-
 सहिताया श्रीमच्चित्रकूटमाहात्म्ये श्रीमद्भरताचेयसंवादे तथा
 पार्व्वतीशिवसंवादे प्राण्डिल्यमुनिमुश्रिस्तुतीक्षणगम्यसंवादे
 षोडशाध्याय समाप्तः ।

इदं श्रीमत्पञ्चकृतं महाभारतं मुनिभाषितम् ।

ये पठन्ति तस्य भवति तेषां रामा प्रसोदतु ॥

Post Colophon Statement —

श्रीमत्सू १८८। अथर्वण ३ अक्षरान्ते २५० ।

3209.

10720. वैष्णवोविवाहः । *Vaishnava-vivāhah*

Said to be an extract from Mahā Rāmāyana

Substance country made paper 8½ x 11 inches Folia 2 Lines 18 on a page Character Nagara of the nineteenth century Appearance discoloured

Colophon —

इति श्रीमद्वागमायणे काकभुगुडगतइमहाद जयदयालुदत्त

वैष्णवोविवाह समाप्तम् ॥

After the colophon there are five lines and a half.

Beginning —

ॐ श्रीगणेशाय नमः ॥

नारायणस्यैव हि जगद्विदग्निः कथम्

पादोऽस्मिन्महाभारतस्य नमः

ध्यायेद्दमादिजनकान्तिमित्रनाथ

सर्वद्विषाजगत्तमः भवसिन्धुवोतम् ॥

कौशल्याधिपवतजगद्विदग्ने रामेभुजे नमः

पान्थे सिन्धुवते कृष्णार्जुनयोः कृष्णार्जुनयोः

॥ १ ॥

रामः प्राह स सागरः मम यमू पात्रं नपात्रं द्रुतम् ।

सिन्धुः प्राह समाकृतां पण्डितं पश्चात्तस्थिं यमूम् ॥ ५ ॥

Rama promised to marry the ocean's daughter after killing Ravana, which however, he did not do, promising again that he would marry his daughter in Kalki avatara

This girl of Samudra is Vaiṣṇavī In the 29th śloka begins a description of images, in different places, of Vaiṣṇavī, which continues to the end.

3210.

9359. **आदित्यहृदयं ।** *Ādityahridayam.*

Substance, country made paper 10×4 inches Folia, 3 Lines, 7, 8 on a page Extent in ślokas, 33 Character, Nāgara Appearance, tolerable Complete

A hymn in praise of Surya, taken from the Rāmāyana, said to have been imparted by Agastya to Rāma, when engaged in war with Ravana, as a means to his triumph in war.

Beginning:—

श्रीगणेशाय नम । श्रीदक्षिणामूर्तये नम ।
ततो युद्धपरिश्रान्त समये चिन्तया स्थितम्
रावणं चायतो दृष्ट्वा युद्धाय समुपस्थितम् । १ ।
देवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्
उपगन्धाब्रवीदाममगस्त्यो भगवात्क्षया । २ ।
रामराम सहावाहो इदं गुह्यं मगातनम्
येन सर्वानरीन् वत्स समरे विजयिष्यति । ३ ।
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्
जयावह जपेन्नित्यम् अक्षय परमं शिवम् । ४ ।

End:—

अथ रविरवदग्निरौघं रामम्
मुदितहृद परमं प्रहृद्यमाणं
निश्चिरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति । ५ ।

Colophon —

इत्यार्षे श्रीमदामायणे वाल्मीकीये युद्धकाण्डे आदित्यहृदयं
सम्पूर्णम् ।

शुभ भूयात् । शुभमस्तु । राम । राम । राम । राम । राम ।

MAHABHARATA

3211.

10770 महाभारतम् । *Mahabharatam*

(आदिपर्व) ।

Substance, palm leaf 18½ x 1½ inches Folia 80 Lines 6 on a page
Character, Bengali of the nineteenth century Appearance discoloured
Left incomplete

3212.

7990. *The Same*

(आदिपर्व) ।

Substance country made paper 18½ x 4 inches Folia, 217 Lines,
8-10 on a page Character Bengali Date, Saka 1664 Appearance, old
and discoloured Complete

The scribe's note —

समाप्तमादिपर्व च ।

अस्यानन्तरं समाप्तं भविष्यति । यस्यायमाद्यं श्लोकः ।

वैशम्पायन उवाच

...

शकाब्दा १६६४ ।

3213.

3842 *The Same*

(आदिपर्व) ।

Substance, palm leaf 36 x 2 inches Folia 289 of which leaf 21 is
repeated twice, and leaves 287 and 288 missing Lines 4 to 5 on a page
Character, Bengali Appearance, discoloured and worm eaten Incom-
plete

3214.

4803. *The Same.*

(आदिपर्व) ।

Substance, Nepalese paper 9½×4 inches Folia, 200. Lines, 9 on a page Character, Newari of the eighteenth century. Appearance, fresh Incomplete at the end

3215.

4515 *The Same*

(आदिपर्व) ।

With the commentary entitled Bhārata-bhāvariha-dīpikā

Substance, country made paper 19½×5 inches Folia, 101. In Tripāṭha form Character, Bengali of the nineteenth century Appearance, fresh. Incomplete at the end To the end of chapter 80

Arjuna Miśra's commentary is only a fragment, going up to the 13th śloka of the Parva-samgraha The rest is without commentary.

Arjuna Miśra's commentary begins thus:—

यस्यैकरेखपरमाखुरपि क्षणेन
ध्यातुर्दधाति विपुल समभौषितेषु ।
तस्मै हरे हरतु पादयुगं (म्मे) + + +
प्रारिक्षितप्रतिहतोरभितस्त्रिराय ॥

वेदव्यास-वैशम्पायन-देवबोध विमलबोध-सर्वज्ञनारायणभट्टशास्त्रिल्य-पितृ-
पादेभ्यो नम ।

श्रीदेवबोधपादादिमतमाश्रित्य यत्नत ।
क्रियतेऽर्जुनमित्रेण भारतरघोप्रदीपिका ॥

3216.

4462 *The Same*

(आदिपर्व and सभापर्व) ।

Substance, country made paper 21½×5 inches Folia, 247. Adh
Parva is complete in 199 leaves, of which the first is missing, and Sabhā

Parvan is complete in 49 leaves Character, Bengali Date, Saka 1736
Appearance, fresh

Post Colophon Statement to the Ādi Parvan runs :—

খো জাতো ধরণীতলে সমলকুলে শ্রাণ্ডিত্যসন্দীপনঃ
 পুণ্য পুণ্যপতি স্মিতঃ দ্বিতীয়তঃ পূজ্যো মহামানবঃ ।
 বিশো বৈষ্ণবপ্রিয়ো জবদসৌ ঐরামচন্দ্রো দ্বিজ
 শাকি ধর্মযনাম্ভুদিত্তিমিত্তে জলোদিদ পুস্তকম্ ।
 ১০২৬ শাকি ঐরামজীবনন্যায়বাগীশপ্রদিতত্ব ।

3217.

4412. *The Same.*

(সমাপর্ব) ।

Substance, country made paper 14×3½ inches Folia, 110 Lines,
 7 on a page Character, Bengali of the eighteenth century Appearance,
 old, effaced and discoloured Complete

3218.

4813. *The Same.*

(সমাপর্ব) ।

Substance, palm leaf 12×2½ inches Folia, 7 to 181, of which the
 following leaves are missing —9 to 16, 18, 20, 22, 24, 32 to 35, 37, 39, 41, 43,
 46, 47, 49, 50, 52 to 57, 60, 61, 64 to 77, 81, 83 to 87, 90, 96, 98 to 101, 103,
 105 to 107, 111 to 113, 119, 120, 125 to 133, 136, 139, 143, 147, 149, 151 to
 155, 158 to 160, 163, 164, 166 to 170, 174, 179, 180 Lines, 5 on a page.
 Character, Bengali of the seventeenth century. Appearance, old and dis-
 coloured Incomplete

There are 18 leaves, kept at the beginning of the
 manuscript, which apparently belong to the Sabbā-parvan.
 They are very much damaged, most of them having lost
 about three-fourths of their length

3219.

3841. *The Same.*

(सभापर्व) ।

Substance, palm leaf $25\frac{1}{2} \times 2$ inches. Folia, 118 Lines, 4 on a page.
Character, Bengali. Date, Saka 1637. Appearance, discoloured and
worm eaten. Complete

Post Colophon Statement :—

शकाब्दाः १६३७ यथादृष्टमिति ।

3220.

4546. *The Same.*

(सभा and विराट्) ।

Substance, country made paper $15\frac{1}{2} \times 4$ inches Lines, 10 on a page
Sabhā parva is complete in 60 and Virāt in 46 leaves Character, Bengali
of the eighteenth century Appearance, old and discoloured Both
complete

3221.

4811. *The Same.*

(सभा and विराट् Mere fragments.)

Substance, palm leaf $13 \times 2\frac{1}{2}$ inches Character, Bengali of the
eighteenth century Appearance, discoloured

Leaves 1 to 48, of which the 3rd, 4th, 9th, 22nd,
30th, 31st, 40th, 44th, 45th and 47th are missing, belong
to the Virāta-parvan.

The leaves marked 20, 37, 41, 43, 90, 103, 143, 147,
149, 150, 151, 155, 170, 174 and 179 belong to the Sabhā-
parvan

3222.

3844. *The Same.*

(वनपर्व) ।

Substance, palm leaf $30 \times 2\frac{1}{2}$ inches Folia, 337 Lines 5 on a page
Character, Bengali of the eighteenth century Date gone in a lacuna
Appearance, worm eaten

It contains the Āranya-parvan of the Mahābhārata.

3223.

1491 *The Same*

(वनपर्व) ।

Substance country made yellow paper 16×5½ inches Folia 372
 Lines 10 on a page Character Bengali of the nineteenth century
 Appearance fresh Complete

3224

8096 *The Same*

(वनपर्व) ।

Substance palm leaf 15½×1½ inches Folia 183 Lines 6 on a
 page Character, Nāgara written in a Udiya hand with a style Appearance
 fresh Incomplete at the end up to the story of Vala

3225

5281 *The Same*

(विराटपर्व) ।

Substance, country made paper 16×5½ inches Folia 38 Lines
 8 on a page Character, Bengali of the nineteenth century Appearance
 fresh Incomplete at the end

3226

10776 *The Same*

Substance palm leaf 21×2 inches Folia 78 Lines 3-5 on a page
 Character Bengali Date Saka 1664 Appearance discoloured Com-
 plete

Last Colophon —

इति महाभास्ते शतसाहस्रान्, etc., विराटपर्वस्यभिमन्यु
 विवाह । समाप्त चेद विराटपर्वति ।

Post Colophon —

शुभमस्तु शकाब्दा १६६४ । श्रीरामचन्द्राय नमः ।

After Phalaśruti we have :—

श्रीवैकुण्ठरामदेवशर्मा(भैरव) साक्षरमिदं पाठार्थं श्रीजगन्नाथ-
देवशर्मा २५ पौसे विराटपर्वं समाप्तं सा मङ्गपुरनिवासो
सोमवारे द्वितीयप्रहरे लिखितं ।

In the Phalaśruti we have the following quotation :—

भविष्ये ।

अत्वा विराटपाठं य उत्सृजेद्दृषमुत्तमम् ।
पितृणाममृणो भूत्वा प्राप्नोति स्वर्गंति परं ।
विराटं पाठयित्वा य उत्सृजेद्दृषमुत्तमम् ।
स गच्छेत् परमं देवं नारायणमसंशयम् ।
विराटपाठं यस्त्यार्थे कारयेद्बान्धवः क्वचित् ।
तस्य स्वर्गे स्थितिस्तावदावदिन्द्राश्चतुर्दश ॥

3227.

3848 *The Same.*

(उद्योगपर्व) ।

Substance, palm leaf 31½ × 2½ inches Folia, 257 of which 244-47 and 249-52 are missing Lines, 4 on a page Character, Bengali of the early eighteenth century. Appearance, old and worm eaten Incomplete at the end

3228.

4373 *The Same*

Substance, country made yellow paper 18½ × 4½ inches Folia, 231 Lines, 8 on a page. Character, Bengali of the early nineteenth century Appearance, fresh Complete

3229.

4545 *The Same*

Substance, country made paper 19 × 5 inches Folia, 120 Lines, 8 on a page. Character, Bengali Date, Saka 1671 Appearance, fresh Complete

Post Colophon :—

शकेन्दुमुनिपदचन्द्रमाने प्रौष्ठपदस्य च ।
 सितपद्मे नवम्यान्तु ममाप्तमिति पुस्तकम् ॥
 लिखिता पुस्तकं श्रीमान् देवीचरणशर्मणा ।
 यस्यार्थे लिखितं यत्प्रस्तवमाहात्म्यमुत्तमम् ॥
 तस्यैव सिद्धिरेवास्तु मायाकान्तु महद्यशः ।
 यो हरेत् पुस्तकमिमं पण्डितो वाप्यपण्डितः ॥
 माता च शूकरो तेषां पिता तेषाञ्च गृहम्भः ।
 षड्वर्गैकादशाङ्गानां वाङ्माला भन लिखेद्ग्रन्थः ॥

3230.

4568 *The Same*

Substance, country made paper 14 x 5 inches Lines 8 on a page

The manuscript is too badly damaged to bear handling. The number of leaves cannot be given

3231.

2654. **सनत्सुजातीयप्रकरणम्**

Sanatsujātīya Prakāśanam.

From the Udyoga-parvan of the Mahābhārata.

Substance, country made paper 11 x 5½ inches Folia, 10 Lines, 11 on a page Character, Nāgara of the nineteenth century Appearance, fresh Complete

The Sanat Sujata-parvan in the Udyoga-parvan of the Mahābhārata consists of six chapters, 41–46, in the Bombay edition of Śaka 1785. But the first chapter, namely the 41st, deals with the preliminaries and the fifth, 45th, with moral precepts. These two chapters are not taken notice of by commentators. So it is generally considered to consist of 4 chapters, 42, 43, 44 and 46, numbered 1–4, and Sanskrit comments on these four chapters only.

See 10 Catal 3289 and the Bibliotheca Sanskrita
No 19, pp 129 to 245

3232.

600 सनत्सुजातीयविवरणम्, मूलसहितम् ।

Sanatsujatiya-utaranam (with the text)

For the manuscript see L. 1494

The text commented upon is a well-known episode in the Udyogaparvan of the Mahabbhārata In it a sage of the name of Sanatsujāta teaches Dhrtarastra on the subject of death and futurity

Colophon —

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्रजका-
चार्यस्य श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य (?) कृतौ सनत्-
सुजातीयविवरणे चतुर्थोऽध्याय समाप्त ।

3233.

9369 *The Same*

By a disciple of Sankaracārya (?)

Substance, country made paper 9×4½ inches (22 leaves) 10×4½
(leaves from 23 to the end) Folia 77 Lines, 7, 8, 9 on a page Extent
in slokas, 1540 Character Nagara Appearance tolerable Complete

See L Vol IV, p 90, No 1494

Colophon —

इति श्रीमत् गोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छंकरभगवत्
कृतौ महाभारते उद्योगपर्वणि सनत्सुजातभाष्ये चतुर्थोऽध्याय ।

Colophon of the MS noticed by R Mitter runs —

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्रजकाचार्यस्य
श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य कृतौ सनत्सुजातीयविवरणे
चतुर्थोऽध्याय समाप्त ।

So the colophon in the present MS gives the name of Samkarācārya himself as the commentator; and that in L gives no name of the commentator, but simply says he was a disciple of Saṅkaracārya, and of Sankar's preceptor Govinda Bhagavat, which is absurd. Both the MSS. contain the same commentary.

3234.

1150 सनत्सुजातीयप्रकरणटीका ।

A commentary on Sanatsujātīya entitled Gūḍha-pada-bhaṅgikā

Substance, country made paper 10½ x 5 inches Folia, 13 Lines, 14 on a page. Extent in slokas, 450 Character, Nāgara Date, Samvat 1627 Appearance, old Complete

Colophon :—

इति सनत्सुजातीये उद्योगपर्वणि गूढपदभङ्गिका समाप्ता ॥

Post Colophon :—

औरस्तु । सवत् १६२७ समये मार्गसुदि ३ गुरौ देवभट्टेन
लिखितमिदम् ।

In a different hand :—

चिन्तामणिभट्टस्येदम् ॥

3235.

4483. *The Same*

(भौषपर्व) ।

Substance, country made paper 18½ x 4½ inches Folia, 167 Lines, 9 on a page Character, Bengali of the nineteenth century Appearance, fresh Complete

3236.

7984 *The Same*

Substance, country made paper 18½ x 4½ inches Folia, 153 Lines, 6-9 on a page Character, Bengali Date, Saka 1738 Appearance, old, soiled and damaged Complete

Last Colophon:—

इति श्रीमहाभारते शतसाहस्रसंहितायां वैयासिक्या भोग-
पर्वणि + + + समाप्तं चेदं भोगपर्व ।

Post Colophon:—

अतःपरं भोगपर्व । तस्यायं प्रतिसन्धितः जनमेजय उवाच ।
etc , etc

Date:—

शकाब्दा १७३८ ॥ ता + + + + ।

3237.

3836. *The Same*

Substance, palm leaf 28½ × 2 inches Folia, 231 Lines, 4 on a page
Character, Bengali Date, Saka 1637 Appearance, worm eaten and
dilapidated Complete

Post Colophon Statement:—

श्रीहरिः । शकाब्दाः १६३७ लिखिते श्रीव्यासारामदेवशर्मणा
साक्षिमा सातवैका धितपुर ।

3238.

3636 II. *The Same*

Substance, country made paper 20½ × 4½ inches Folia, 29 to 57
Lines, 8 on a page Character, Bengali of the nineteenth century
Appearance, old and discoloured

A fragment of the Bhīṣma-parvan of the Mahā-
bhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā*

Substance, country made paper 10 × 4½ inches Folia, 30 Lines,
11 on a page Character, Nāgara of the eighteenth century Appearance,
discoloured Complete

3240

2108 *The Same**With some of the accessories*

Substance, foolscap paper 6×4 inches Folia 88 Lines, 8 on a page
 Character, Nāgara Date, Saka 1769 Appearance fresh Complete

Often printed

Post Colophon —

शके १७६९ जवङ्गनाममन्त्रसूरे कार्त्तिकसुखचतुर्थ्या गुरौ सन्ध्या
 काले लेखनपूर्तिमगमत ।

इदं पुस्तकं पारेक इत्युपनामकवानौस्तु केशवाख्येन लिखित ।
 स्तार्थ परार्थश्च । तैलान्दोदित्यादि । शुभदृष्ट इति ।

श्रीमत्सिद्धराजश्रीचरणकमलेभ्यो नमः ।

3241.

1859 *The Same*

Substance country made paper 6×4½ inches Folia 7" Lines 10
 on a page Character Nāgara Date Saka 1764 Appearance fresh Complete

Post Colophon —

वेदांगशैलेन्दुमिते शालिदाहवत शके ।

वाङ्मले साति कृष्णाख्ये पक्षे माद्विधौ शुभे ।

शोभेऽहनि परार्थं च लिखितं पुस्तकं शुभम् ।

मूलवाटाङ्गये ग्रामे भारद्वाजकुलोद्भव ।

रामचन्द्रो विष्णुभक्तस्तत्सन्तुदिशसेवक ।

वामनो भूरिपुण्यार्थी लिखित्वा दत्तवान् स्वयम् ।

गार्ग्यश्च पुनरायोऽभूत् मन्त्रादेवस्तदात्मज ।

गौताया पुस्तकं तस्य शोधनीयं सन्तुदिभिः ।

3242

5124 *The Same*

Substance country made paper $15\frac{1}{2} \times 5$ inches. Folia 55 Lines 6
on a page Character Bengali of the eighteenth century Appearance
old and discoloured Complete

Colophon —

इति श्रीमहाभारते शतसाहस्रं संहिताया वैयासिक्या
भोग्यपर्वणि श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे
श्रीकृष्णार्जुनसम्वादे सप्तमोऽध्यायः ।

3243

4798 *The Same*

Substance Nepalese paper $11\frac{1}{2} \times 3\frac{1}{2}$ inches Folia 47 Lines 7
on a page Character Newari of the seventeenth century Appearance
old and discoloured Complete

3244

9035 *The Same*

Substance country made paper 9×4 inches Folia 141 Lines 5
on a page Extent 8 slokas 750 Character Nāgara Dated Samvat
1913 Fresh Complete

Complete in 141 leaves Dated, Samvat 1913

लिखित काशीमध्ये गङ्गाविश्वेश्वरसन्निधौ बाबा + पारनाथ
जीजीमठे । सवत १९१३ ।

3245

10980 *The Same*

Substance country made paper $11 \times 4\frac{1}{2}$ inches Folia 35 Lines 7
on a page Character modern Nāgara Appearance discoloured

Ends abruptly in the 23rd sloka of the 11th Adhyaya

3246

10691 *The Same*(*Adhaya A only*)

Substance country made paper 12½ × 3½ inches Folia 5 Lines 5
on a page Character Bengali of the nineteenth century Appearance
discoloured

Colophon —

इति श्रीमहाभारते, etc , गीताग्रपनिषत्सु विभूति-
योगो नाम दशमोऽध्यायः ।

3247.

9585 *The Same*

Substance country made paper 5½ × 4 inches Folia 110 Lines 9
on a page Extent in Slokas 430 Character Nāgara Appearance
old Incomplete

The first thirteen leaves are missing

3248.

9739 *The Same*

Substance country made paper 3 × 5½ inches Folia 20 Lines -
on a page Extent in Slokas 100 Character Nāgara Appearance
old

A fragment comprising the first two chapters

3249

2656 *गीतामाहात्म्यम् । Gita mahatmyam*

Substance Kāśmīrī paper 9 × 5 inches Folia 8 Lines 8 on a
page Character Kāśmīrī Date Sarvat 1915 Appearance fresh
Complete.

Often printed along with the Gita as one of its
subsidiary treatises

3250.

9135 श्रीमद्भगवद्गीतासारः ।

Srīmad Bhagavadgītā Sārāḥ.

Substance country made paper 11x5 inches Folia 5 Lines 12
on a page Extent in slokas 120 Character Nagara Date Sampat
1896 Appearance, old Complete

This is an interlocution between Kṛṣṇa and Arjuna,
under the name of गीतासार Kṛṣṇa teaching Arjuna the
principles of Yoga

It begins —

श्रीगणेशाय नमः ॥ श्रीभगवानुराच ॥
ॐकारमध्ये गायत्रीमन्त्रस्य ब्रह्मविष्णुमहेश्वरऋषयः । सूर्यो-
देवता जगतोऽह्न्दः ॥ गार्हपत्याग्निं अहं वध्वाग्निं [व्याहवनीयान्]
दक्षिणाग्निं वैश्वानानि ॥ ॐ भूभुवः स्वस्त्रैलोक्यमिति क्षत्र । अकार
मिति बीजः ॥ ॐकारशक्तिः । मकारमिति कौलकः । मुक्तिदार
गीतासारमन्त्रस्य जपमहं करिष्ये । ॐ । ॐ । ॐ । इति
मूलमन्त्रः ।

अर्जुन उवाच ॥

ॐकारस्य महात्मानं रूपस्यानं परन्तप ।
तत्सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥ १ ॥ इत्यादि ।

End —

पठन्ति चतुरो वेदा धर्मशास्त्रमनेकधा ।
ब्रह्मज्ञानं न जानामि + + पाकारं स यथा ॥ १०३ ॥
ॐकारस्य त्रिरूपं ब्रह्मविष्णुमहेश्वर[ः] ।
परब्रह्मनिराकारं प्रणवश्च तथा खयः ॥ १०४ ॥

Colophon —

इति श्रीभगवद्गीतायोगशास्त्रे श्रीकृष्णार्जुनसंवादे ब्रह्मसाधन-
योगोनाम गीतासार समाप्तः ।

संवत् १८८६ । श्रीगणेशाय नमः ।

After the colophon Śivastakā in Bhaṣa

3251.

9607. गीताभाष्यम् । *Gita bhasyam**By Samkaracarya*

Substance country made paper 9×4½ in hes Folia 156 Lines 6
 on a page Extent in Slokas 1800 Character Nāgara Date Śarpvat
 1799 Appearance old Complete

The note of the scribe —

पञ्चचत्वारिंशदब्दात् त्रिंशत् सवत्सरावधि ।
 काशी वनन विश्वनाथश्चतुःसप्ततिवत्सर । १ ।

Colophon —

इति श्रीशङ्कराचार्यगीताभाष्यादलोलिखत्
 स्वोपयुक्तपदस्यार्थे त्रिषडष्टिमिते शके (?)
 नवमहर्षिख्येयम्भ्यः गता विक्रमराज्यत
 शुक्लशुक्रतिथ्यावाद्ये चन्द्रे पूर्णा लिपि शुभा

3252.

8988 *The Same*

Substance country made paper 10×4½ inches Folia 297 Lines
 8 on a page Extent in Slokas 4750 Character Nāgara Dated Śarpvat
 1822 Worm eaten Complete

3253

10947

Substance country made paper 10×4½ inches Character Nāgara
 of the nineteenth century Appearance fresh

There are four batches of leaves

I

Folia 34-39, containing Śamkara's Bhasya on the
 Bhagavadgīta III, 1-39 (with the text

II.

Toll 71-113, containing Śamkara's Bhāṣya on the Bhagavadgītā, V-VIII, 13 (with the text)

III

Toll 160-278, containing Śamkara's Bhāṣya on the Bhagavadgītā (the last leaf of the 12th Adhyaya and Adhyayas XIII-XVIII) With the text

The fourth batch of leaves

It contains the concluding part of Ānandajñāna's commentary on Śamkara's Bhāṣya on the Bhagavadgītā

Colophon —

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमच्छुद्धानन्दपूज्यपाद-
शिष्यश्रीमदानन्दज्ञानविग्विताया श्रीमच्छङ्करोद्योगभगवद्गीताभाष्य
टीकाया अष्टादशोऽध्याय समाप्त ।

3254.

9179 *The Same*

With its commentary, entitled गीताभाष्यविवेचन ।

By Ānandavīrtha (with the text)

Substance country made paper 13½ × 8 inches Folia 305 Lines
14 on a page Extent in ślokas 1 to 250 Date Samvat 1910 Character
Nagara. Appearance fresh Complete

The Bhusyavivecana begins thus —

श्रीगणेशाय नमः । ॐ नमः ।

दृष्टिं भवि विप्रियार्थां क्षपापीयूषवर्धनी

हेरम्ब देहि प्रत्यक्षप्लेड्युच्चनिवारिणी । १ ।

यद्वक्त्रपङ्केरुहसप्रसूत गीतामृत विश्वविभागनिष्ठ

साध्येतराभ्या परिनिष्ठितान्त त वासुदेव सतत नतोऽस्मि । २ ।

प्रत्यक्षमच्युत नत्वा गुरुनपि गरीयस

क्रियते शिष्यशिष्याये गीताभाष्यविवेचन । ३ ।

कर्मनिष्ठाज्ञाननिष्ठेत्युपायोपेयभूत निष्ठादयमधिष्ठत्य प्रवृत्त
गौताशास्त्रं व्याप्तिव्यासुर्भगवान्भाष्यकारो विप्रोपमवोयशस्मनादि
प्रयोजनप्रसिद्धये प्रामाणिकव्यवहारप्रमाणकमिष्टदेवतां गत्वायु
स्मरणं मङ्गलाचरणं सम्पादयन् अवशेषेणेतिष्ठासपुराणयो
र्व्याप्तिव्यासितगौताशास्त्रेणैकवाक्यतामभिप्रेत्य पौराणिकमेव श्लोक
मेकमन्तर्यामिविषयमुदाहरति नारायण इति ॥ इत्यादि ॥

It ends —

काण्डत्रयात्मकं शास्त्रं पदवाक्यार्थगोचर ।
व्यादिसमध्यान्तयटक्तेषु व्याख्यया गोचरौक्ष्ण । १ ।
सत्त्वोपविस्तराभ्यां यो लक्ष्यगौरुपपादितः ।
सोऽर्थोन्तिमेन सत्त्विय लक्षणेन विवक्षित ॥ २ ॥
गौताशास्त्रमष्टाङ्गवैद्यमगदत वैकुण्ठकण्डोद्भव
श्रीकण्ठापरनामवचनविज्ञत निष्ठादय द्योतित ।
निष्ठा यत्र मतिप्रसादजननी साक्षात्कृति कुर्वती
मोक्षो[क्षे] पर्यवसाम्यति प्रतिदिनं मेवध्वमेतद्गुहा ३ ।
प्राप्तमाचार्यपादानां पदवीमनुगच्छता
गौताभाष्यज्ञता टीका टीकतां पुरवोत्तमम् ॥ ४ ॥

The Colophon —

इति श्रीमत्परमहंसपरिव्राजकाचार्यशुद्धानन्दपूज्यपादशिष्यभग
वदानन्दज्ञानविरचित श्रीगौताभाष्यविवेचने अष्टादशोऽध्यायः ।

The note of the scribe —

१८ मिति सावन वदौ १ क समत १९१० कालीघत बुना
पूजारी श्रीलक्ष्मोनाथजीका कतेपुर मध ।

3255

10971 *The Same*

With Ānanda's commentary upon it

Sul stance co ntry made paper 12 x 7 inches Fol a 138. In Tri
pāṭha form Cl aracter Nigara Date Samvat 1896 Appearance fresh
Complete

Ananda Giri's commentary begins:—

दृष्टिं मयि विशिष्टार्थी ज्ञपापोयुषवर्धनी ।
 हेरम्ब देहि प्रत्यक्षस्तेड्युद्ध निवारिणी ।
 यदक्षपद्मेदसमासूतं निष्ठामृत विश्वविभागनिष्ठं ।
 माध्येतराभ्यां परिनिष्ठितानां तं वासुदेव भक्ततं नतोऽस्मि ।
 प्रत्यक्षमयुतं कृत्वा गुरुनपि गरीयसः ।
 क्रियते शिष्यशिष्यायै गीताभाष्यविवेचनम् ॥

The last colophon of the commentary:—

इति श्री(म)[म]दागन्दगिरिश्रीचरणो(१)विमर्शितायां श्रीभग
 वच्छंभुराचार्य्यंजनश्रीभगवद्गीताभाष्यटीकायां अष्टादशोऽध्यायः ॥

Post Colophon:—

संवत् १८८६ मीः माघ शु च० द० वार शनी ॥

It ends:—

प्राचामाचार्य्यपादानां पदवीमनुमच्छता
 गीताभाष्ये कृता टीका टीकता पुनरोत्तमं ॥

3256.

9180. *The Same with the same commentary and the text*

Substance, country-made paper 15×8 inches Folia, 25. Lines, 18
 on a page Extent in ślokās, 1800. Appearance, tolerable A fragment.

The Tīkā is the same as noticed above. The MS.
 breaks off abruptly at the 9th śloka of the third chapter

3257.

8989. गीताभाष्यटीका ।

A commentary on the same by Ananda Giri

Substance 148 leaves in foolscap and the rest is country made paper
 12×4½ inches Folia, 273 Lines, 9 on a page Extent in ślokās, 7650
 Character, Nāgara Worm eaten New Complete

3258.

4558 *The Same**(With the Bhasya)*

Substance, country made paper 12x6 inches Folia, 98+132.
 Lines, 20 on a page Character, Bengali in a very modern hand Appearance, fresh. Complete Bound in Pothi form

The Bhasya is complete in 98 leaves

Post Colophon —

ॐ नमो नारायणाय, etc , etc

काशीवासिनिवासोऽस्य शिवस्य चरणोदक ।

अन्नपूर्णाप्रसादेन लिखेत् श्रीराममोहन ।

ॐ नारायण मम दोष भक्त्यति ।

काशीक्षेत्रनिवासश्रीशिवस्य चरणोदक ।

पीताम्बदाप्रसादेन बलिखडाममोहन ।

Anandagiri's commentary is complete in 132 leaves

Post Colophon —

साक्षरश्रीराममोहनशर्मा । सा वाराणसीक्षेत्र ।

Along with this there is in a different handwriting,
 Gurugita-stotra from the Visvasara Tantra, in 9 leaves

इति विश्वसारस्तोत्रे देवोद्योगवाद श्रीगुरुगीतास्तोत्र समाप्तम् ।

3259.

8652 *A commentary on the same*

By Anandajana

Substance country made paper 13x6½ 14x~ inches Folia 36~
 Lines, 17 16 on a page Extent in slokas 20 000 Old and new Good
 Incomplete

1st chapter in 13 leaves

2nd „ „ 60 „

3rd „ „ 23 „

4th „ 30 „

5th chapter in 20 leaves.

6th „ „ 22 „

7th „ „ 11 „

8th „ „ 14 „ (the 13th leaf missing).

9th „ „ 12 „

10th „ „ 10 „

11th „ „ 17 „

12th „ „ 8 „

An older MS begins with the 13th chapter, p 242

The 13th (1-34) comes to an end on leaf 275th.

The 14th (1-10, comes to an end on leaf 285.

The 15th (1-9) comes to an end on leaf 294.

The 16th (1-8) comes to an end on leaf 302.

The 17th (1-7) comes to an end on leaf 309.

The 18th (1-58) comes to an end on leaf 367.

The last leaf is in a new hand

3260.

10938 *The Same.*

By Anandajñāna.

Substance, country made paper 11×5 inches Folia, 336 of which the first nine are missing Lines, 10 on a page Character, modern Nagara. Appearance, fresh Incomplete at both ends

310A, इति श्रीमत्परमहंसपरिभाषकाचार्यश्रीमच्छुद्धानन्दभगवत्पूज्यपाद-
शिष्यश्रीमदानन्दज्ञानविरचिताया गौताभाष्यटीकाया सप्तदशोऽध्यायः ।

It ends abruptly in the 18th Adhyāya

3261.

9121. *The Same*

Substance, country made paper 14½×6 inches Folia, 66 Lines, 9 on a page Extent in shlokas 1,650 Character, Nāgara Appearance, re h

It begins —

ॐ श्रीगणेशाय नमः ।

विशिष्टार्थान् विशिष्टो विशेषो ग्रन्थसमाप्तिरूपोऽर्थः फल
यस्या सा ता हेरम्ब हे गणेश देहि प्रापणं कुरु छेड विष
'छेडस्तु गरल विष' इति कोषात् । १ । सर्वग्रन्थाधारण
देवतारूप गणेश नत्वा गौताशास्त्रासाधारणदेवता श्रीवासुदेव
नमस्करोति यद्वक्तोति । कुत्रचित् पुस्तके निष्ठाभूतमित्यस्य स्थाने
गौताभूतमिति पाठोऽस्ति । स एव माधुर्योऽर्थः विश्वविभागनिष्ठ ।
सर्वविषयनतात्यर्थक इदं हि गौताभूतस्य विशेषण । माध्यंतराभ्यां
परिनिष्ठितान्त । ज्ञानकर्मेनिष्ठाभ्यां परिनिष्ठितो निश्चितोऽन्तः
समाप्ति र्थस्य गौताभूतस्य तमित्यादि ।

It ends —

बुधा एतत् प्रतिदिनं सेवध्वं ततः किं यत्र निष्ठाद्वयं द्योतितं
कथम्भूतं निष्ठाद्वयं चामृतममृतसाधनं श्रीकण्ठापरनामवान् मुनि
शरत्क्षेत्रेण हतं प्रादुर्भूतं यत्र यस्मिन्निष्ठा कर्मेनिष्ठा मोक्षे
पर्यवस्यति पर्यवसानवती भवति । साक्षात्कृतं साक्षात्कार
व्यया एतद्गौताभूतं सेवध्वं कथम्भूतं गौताभूतं शास्त्रमहावोक्त्य
वैकुण्ठकण्ठोद्भवादीनप्यस्मिन् पक्षे गौताभूतस्यैव विशेषणानि वृत्त
विवरणौकृतं । निष्ठाद्वयं द्योतितं येन गौताभूतं तत्तथा । यत्र
यस्मिन् गौताभूते इत्यर्थः । २ । पादानां ॥ पूज्यानां

3262

4125 *A commentary on the Bhagavad gita entitled*
Subodhini

By Srīdhara

6 balance country made paper 12×2½ inches Folio 134 Lines
67 on a page Character Bengali of the 19th century Appearance
and content at the end of the volume

Often printed

Last Colophon :—

इति श्रीधरस्वामिविरचितायां भगवद्गीताटीकायां सुबोधिन्यां

+ + + + +

3263.

5248 *The Same (with the text).*

Substance, country made paper. $14\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 89 In Tripāṭha form Character, Bengali Date, Saka 1539 Appearance, old and effaced Complete

Post Colophon Statement :—

श्रीकेशरामाङ्गसुधासुसंखे

गीताभिधानाखिलयोगशास्त्रम् ।

श्रीलक्ष्मणादात्मजलिप्तुनान्ते

श्रीरामपुत्रेण मुदा खलेखि ॥

समाप्तश्चायं ग्रन्थः । औरस्तु मयि लेखके, etc , etc.

3264.

8772 *The Same.*

Substance, country made paper $10\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 144 But * folio No. 1, missing Lines, 12, 13 on a page. Extent in slokas, 3,400 Character, Nāgara New Incomplete

Complete in 144 leaves

End of the commentary .—

तेनैव दत्तयामत्या तद्गीताविदिति' कृता ।

स एव परमानन्दस्तथा प्रोणातु माधवः ॥

परमानन्दपादाक्षरत श्रीधारिबाधुना ।

श्रीधरस्वामियतिना कृता गीतासुबोधिनौ ॥

खप्रगल्भ्यवशाद्विलोक्ष भगवद्गीता तदन्तर्गतं

तत्तत् प्रेक्षुमर्हति किं गुरुकृपापौष्ट्यदृष्टि विना ।

अन्वखान्जलिना निरस्य जलधेरादित्सरन्तर्मंजो

नावर्त्तेयु न किं निमज्जति जन सत् कर्णधार विना ॥

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिन्या श्रीधरस्वामि-
विरचिताया अष्टादशोऽध्यायः । १८ ।

3265.

9780. *The Same (with the text).*

Substance, country made paper 13×6 inches Folia 322 Lines, 8 on a page Extent in ślokas, 8,050 Character, Nāgara Date, Samvat, 1717 Appearance, old Complete

Beautifully written in a large hand.

3266.

9033 *The Same (with the text).*

Substance, English paper 9½×4 inches Folia, 240 Lines, 10 on a page Extent in ślokas, 4,800 Character, Nāgara Date, Samvat 1859 Fresh Complete

3267

10809 *The Same.*

By Sṛīdhara Svāmī

Substance, country made paper 15×3½ inches Folia, 58 Lines, 8 on a page Character, Bengali Appearance, old and discoloured Complete Date, Śaka, 1720

Colophon .—

इति श्रीभगवद्गीताटीकाया सुबोधिन्या श्रीश्रीधरस्वामि-
रचिताया परमार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon —

शकाब्दा १७२० । श्रीहरये नमः ।

3268.

6594B *The Same.*

Substance, country made paper 17½×3½ inches Folia 38 Lines, 12 on a page Character, Bengali of the early nineteenth century Appearance, discoloured Complete

Last Colophon:—

इति श्रीभगवद्गीतासुबोधिन्यां श्रीमत्श्रीधरस्वामिद्वयतापं
परमार्थनिर्णयो नामाष्टादशोऽध्यायः । ० । १८ ।

6594C.

As a Supplement the MSS has a portion of a grammatical work.

This contains the Sandhu section of Saṃkṣipta-sāra in 27 leaves ($15 \times 3\frac{1}{2}$ inches), together with a compendium on Sandhi, called Sandhu Kadacā in 6 leaves ($14\frac{1}{2} \times 3\frac{1}{2}$ inches) Written in modern Bengali.

3269.

3886 *The Same*

By Śrīdhara Svāmī.

Substance, palm leaf $13 \times 1\frac{1}{2}$ inches Folia, 131 Lines, 3 on a page Character, Bengali of the eighteenth century Appearance, discoloured Incomplete at the end and without Mangalācarana Up to the beginning of the 16th

It has five leaves more of another MS. of Subodhini, marked 1 to 5, containing the colophon of the 15th, Adhyāya and the beginning of the 16th

3270.

9595 *The Same*

Substance, country made paper $14 \times 6\frac{1}{2}$ inches, Folia, 11 Lines, 11 on a page Extent in slokas, 270 Character, Nāgara Appearance, fresh

A fragment of the Bhagavadgītā accompanied by Śrīdhara's commentary.

3271.

4417. *The Same (with the text).*

(Up to IV 28, and a Bengali translation in verse, from beginning to end)

Substance, country made paper 13×6 inches Folia, 71 In Tri-pāṭha form Character, Bengali of the eighteenth century Appearance, old and discoloured

3272.

454 श्रीमद्भगवद्गीता-गूढार्थदीपिका ।

*Bhagavadgita Gūḍhartha-dīpikā.**By Maṭhusūdana Sarasvatī.*

For the MS see L 1364

3273.

2131 *The Same*

Substance, country made paper 10½ x 4½ inches Folia, 478 of which the last leaf is blank Lines, 30 on a page Character, Nāgara of the later seventeenth century Complete

Post Colophon —

सटीकसर्वप्रत्यसंख्या ८८६८ । मूल-३०० ।

3274.

629. *The Same (with the text)*

For the manuscript see L 1470.

The colophon of the third chapter runs thus —

इति श्रीपरमहंसपरिव्रजकाचार्यश्रीमधुसूदनसरस्वतीविर-
चिताया श्रीमद्भगवद्गीतागूढार्थदीपिकाया ज्ञाननिष्ठावर्णनाया
तृतीयेऽध्याये ।

3275.

8589 *The Same*

Substance, country made paper 10 x 5 inches Folia, 416 Lines 9 on a page Extent in Slokas, 7,400 Character, Nāgara Old Complete

3276.

8590 *The Same.*

Substance, country made paper 11 x 5 inches Folia 400 Lines, 13 on a page Extent, in Slokas, 12,000 Character, Nāgara Fresh

Continuous pagination up to the end of the 15th chapter, in 333 leaves. Then a new pagination begins with newer paper and better handwriting for the rest of the work, covering 69 leaves. The scribe is Kṛṣṇadāsa Kāśmīrī, and the date is Samvat 1883.

3277.

849 *The same text with a commentary*

By Hariyaśaḥ

For the manuscript see L 1693

It is based on Madhusudana Sarasvatī's commentary.

3278.

11188 *The Same (with the text)*

Substance, country made paper 12×6 inches Folia, 178 In Fri pathā form Character, modern Nāgara Date, Samvat 1845 Appearance fresh Complete

Last Colophon —

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीविश्वेश्वरसरस्वती-
पूज्यपादप्रियश्रीमद्युद्धनसरस्वतीविरचितायां अष्टावशोऽध्याय ।

Post Colophon —

संवत् १८४५ भाद्रपदमासे शुक्लपक्षे लिखितं गौजर गौडब्राह्मण
चालिग्रामलिखित । श्रीगुरुवरणकमलेभ्यो नमः ।

3279.

779 *गीतातात्पर्यबोधिनी । Gita talparyā bodhinī*

By Saṃkarananda Sarasvatī

Substance country made paper 13×5 inches Folia 44 Lines 13 on a page Extent in slokas, 880 Character, Nāgara Appearance old Prose

A mere fragment, repaired with transparent paper

See L 1456, and our Catal Nos 3280-81 below.

3280.

8732. *The Same,**With Gītā-tatparyā-bodhinī.*

Substance, country made paper 14×7½ inches Folia, 419 Lines
 12 on a page Extent in Ślokas, 15,000 Character, Nāgara Dated
 Samvat 1912 New

The 1st chapter has 10 leaves

„ 2nd	„	„	45	„
„ 3rd	„	„	24	„
„ 4th	„	„	25	„
„ 5th	„	„	20	„
„ 6th	„	„	35	„
„ 7th	„	„	22	„
„ 8th	„	„	18	„
„ 9th	„	„	26	„
„ 10th	„	„	15	„
„ 11th	„	„	16	„
„ 12th	„	„	13	„
„ 13th	„	„	39	„
„ 14th	„	„	16	„

The 15th chapter has 18 leaves, leaves 2, 3
 and 4 are missing

The 16th chapter has 9 leaves

„ 17th	„	„	8	„
„ 18th	„	„	60	„

Date, Samvat 1912 भाद्र सुदि प्रतिपदाया बुद्धवारः । शुभम्यले
 कासीमध्ये श्रीगङ्गा उत्तरभागे महालक्ष्मीमन्दिरे श्रीगीतातात्पर्यबोधिधनीयाख्याने
 केनचित् षष्ठ्यपाठनाय लीपीकृत समाप्त । पठितपाठकेभ्य शुभमस्तु ।

3281.

653 *The Same*

Substance country made yellow paper 13½×5½ inches Lines, 13
 on a page Extent in Ślokas, 7,296 Folia, 192 (continuous pagination from
 I to IV coming to 62, V ending in 13, VI in 22 VII in 13, VIII in 10, IX

in 15 X in 11 XI in 11 XII in 8 XIII in 27) Character Bengali
Appearance fresh

The MS is incomplete and breaks off at the end of
the 13th chapter

For the beginning see L 1456

The Tika is based on Saṅkara's Bhashya com-
mentary

3282

5751 गौता-तात्पर्यपरिशुद्धिः ।

Gita tatparya parisuddhih

By Ramacandra Sarasvati, with the text

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folio 189 Lines
9 on a page Extent in slokas 1800 Character Nāgara of the eighteenth
century Appearance discoloured Complete

The commentary belongs to the school of Saṅkara
carya Aufrecht, in his Cat Cat Vol I, says it is an
abridgment of Saṅkara's Bhashya

Beginning —

यत सञ्चितसुखमाद्यन्तरहित शुद्धमव्ययम् ।
श्रीरामाख्य पर ब्रह्म तदहं चाहमेव तत ।
महामाणपतिप्रीत्यै शङ्करादिष्टवर्त्मना ।
करोति गौताव्याख्यान रामचन्द्रसरस्वती ॥

End —

इति श्रीगौतातात्पर्यपरिशुद्धौ अष्टादशाऽध्याय ।
यद्वाचाबुद्धित यत प्रभवति खैरश्च वाग वैखरी
यन्नोच्चैर्मनुते मनागपि मन तद्यस्य चाङ्गमंतम् ।
तत स्वात्ममनादिमन्तरहित भेदभ्रमैर्बहिष्कृत
सत्त्वानन्दमय गलद्भ्रमश्च ब्रह्मास्मि नि सशयम् ॥ १ ॥
धार्येण भगवद्गौतातात्पर्यस्योपवर्णने ।
रामचन्द्रसरस्वत्या रचितेऽस्तु मन सताम् ॥ २ ॥

जातो महासामन्नाममहागणपतिर्बुध ।
 तदध्येयगतोऽकार्योदिमां टोकां यतिः स्वयम् ॥ ३ ॥
 बह्वर्शानि रघनाय + गोचरानि
 शशम् बह्वर्शभवानि भवन्ति यस्मिन् ।
 धूताक्षरे यतिवरे खज्जु मत्तर्गल
 + + + + + यद्विषयान् विधाय ॥ ४ ॥
 मानुषत्वोचितैस्तैस्तुंगैर्निबन्धभातिव ।
 यजुषायेश्वरत्वाय रामः कृष्णत्वमागत ॥ ५ ॥
 तदीयवचनशब्दावक्रया न विद्या धिया ।
 रामचन्द्रसरस्वत्या यन्योय रचितो बुधा ॥ ६ ॥
 ब्रह्मेन्द्रे ब्रह्मलताम्बमेघे ब्रह्माद्यतमस्तटिनी त(द)[ठ]मे
 ब्रह्मादिरूप व्युदयादिशास्त्रार्थ]मेग मद्रूपममाश्रयेण ॥ ७ ॥
 श्रीरामचन्द्राय परब्रह्मणे नमः ।

Then the following is added by a recent hand —

यो मालवीयकुलवशावनमभूतो
 श्रीवाजपेयी विदितो रघनायनामा ।
 गोचदृवाग्नि पुरिकाशिकमुख्यमध्ये
 ख्यातो विधिज्ञः पूज्यतम प्रणेति ॥

3283.

1569 गीताप्रदीपः । *Gītāpradīpah.*

4 commentary on the *Bhagavadgītā* of *Samkarācārya's*
School

By Jagaddhara

For the notice of the manuscript see L. 2138

3284.

3630 भगवद्गीतारहस्यप्रकाशः ।

*Bhagavadgita rahasya-prakāśah**A commentary on Śrīmadbhagavadgītā.**By Jagadīśa Tarkalamkara*

Substance country made paper 14½ x 3½ inches. Folia 91 Lines,
7 on a page Extent in Slokas 2 000 Character Bengali in a modern
hand Appearance fresh Complete

The commentator does not seem to be the same person
as the eminent Naiyayika of the same name who flourished
at Nadia in the 17th century, because the style is not that
of a professor of Nyāya

Beginning —

ससारपद्वर्ण्यश्रयान जगदुद्धरन् ।

देवकीनन्दन पायादपायात् पूतनाह्नन ।

श्रीमता जगदीशेन चरणाब्ज सु[सु]रदिष ।

आदाय हृदये गीतारहस्यार्थं प्रकाशयेत् ।

इह पुनश्चानुपरम्पराहृतमर्जुन प्रबोधयन् अखिलवासनाविवशहितैषी
कसदेषी भगवान् अखिलवर्णाश्रमधर्माणा मोक्षस्य चोपाय गीताशास्त्रेण
व्यक्तीचकार । व्यासमहर्षिस्तु तदेवाष्टादशभिरध्यायैः सप्तभिः श्लोकैः शतैराचक्ष
इति । तत्र हृतराष्ट्रस्य प्रश्नज्ञानार्थमाह हृतराष्ट्र उवाचेति । क प्रश्नमाह
धर्मक्षेत्रे इति ।

It ends thus —

तस्माद्यथैषुत्रादिजयाशा परित्यज्य ईश्वरानुगृहीतै श्रीविज-
यादियुक्तेर्युधिष्ठिरादिभि सह सन्धिरेव विधीयतामिति भाव ।

Colophon —

इति श्रीमहामहोपाध्यायजगदीशतर्कालङ्कारभट्टाचार्यविरचिते
गीतारहस्यप्रकाशे अष्टादशोऽध्याय समाप्त ।

समाप्तश्चाय गीतारहस्यप्रकाश । श्रीविश्वेश्वरो जयति ।
श्रीचन्द्रपूर्णा जयति । श्रीकेदारेश्वरो जयति ।

3285

850 *The same text with a commentary*

For the manuscript see L 1703

The *Ṭika* is anonymous. It is named पञ्चोत्तौ on the obverse of the last leaf. The second leaf has पञ्चो on the left hand upper margin, and most other leaves, प गौ. Nowhere in the body of the manuscript the full name पञ्चोत्तौ occurs.

Peterson in his sixth report mentions a commentary on the *Bhagavadgīta*, entitled *Pañcoli* by *Pañcolacarya*. But whether it is the same with the commentary under notice cannot be ascertained, as Peterson gives no extract from it.

The Post Colophon Statement --

सवत् १८६० पाण्णग वदौ ३ श्रीमदमृतसरणि श्रीकाशीर-
मण्डलोदा + + कृत्य जवमथे ।

शुभ शुभ ।

3286

608 भगवद्गीता पैशाचभाष्यसहिता ।

The same with Paisaca Bhasya

Substance country made paper 13½ × 6½ inches Folia 78 Lines
13 14 on a page Extent in Slokas 2340 Character Nagara Date
Samvat 1914 Appearance tolerable Complete

The work is described in L 672

There is no mention of the authorship of the commentary, except the title *Paisacabhasya*, which purports to attribute it to a demon. In Aufrecht's *Cat. Cat.*, however, it is attributed to Hanumat.

The commentary slurs over the introductory portion of the work—the first chapter and first 10 slokas of the second—and begins with अग्रविद्या अन्वयात् अथ etc.

Post Colophon :—

संवत् १९१४ मिदं पुस्तकं लिखो[लिखित] भगवान् दीनत्रिपाठीसे
उल्लिखे

3287.

8471. गीतारहस्यम् । *Gītā-rahasyam.*

By Raghunatha.

Substance, country made paper 10×4 inches Folia, 104 of which those marked 1, 3, 72-74, 87, 100 are missing Lines, 9 on a page Extent in Slokas, 2080 Character, Nāgara of the eighteenth century Appearance, fresh

The object of the work is explained in the second leaf.

Fol. 2 begins :—

+ + + + + दास' समजनि तनयस्तस्य वेदोक्तवर्त्म-
अद्भालुः सत्यसन्ध' प्रतिदिवसजपध्यानशुद्धान्तरात्मा ।
यद्दाने सम्पदानं सकलमपि जगद्यज्ञ च स्वामिभक्तिः
पातिप्रथं प्रपेदे अयति यदपः नैव विश्वोपकारः ॥
तस्याज्ञया रामरहस्यमादौ निर्म्माय तच्चित्तविनोदनाय ।
महागभीरं रघुनाथशर्म्मा गीतारहस्यं विशदोक्तरोति ॥
व्यानन्दचैतन्यघनं मुकुन्दमानन्ध भगवा रघुनाथशर्म्मा ।
कल्याणरायप्रणयप्रयुक्तो गीतारहस्य प्रकटीकरोति ॥

तत्र यद्यपि भगवद्गीताभाष्यकृद्भिरेव तदनुयायिभिरन्येऽपि पदार्थवाक्यार्थौ
प्रतिपद्य सन्धक् निरूपितौ तथापि श्रीनन्दनन्दनपदारविन्दसेवासावधानपुरुष-
घौरेपप्रणयभङ्गमिया पदार्थविचारलोलुपधिया मयापि ययामति संकलप्य
गीतावाक्यार्थौ विचार्यते ।

It ends :—

अनिपुणमतिनापि यन्मयेदं मतमखिलं निरधारि शङ्कपाणे ।
गुरुचरणक्षपैव तत्र मूल तरिरिव सन्तरणे महानदीनां ॥
सूक्त दुरुक्तमथवा सप्तदिवेकवैदग्ध्यविक्षुब्धधिया यद्विद्वन्भवति ।
दनदिनाखिलशुभाशुभकर्मणोऽपि तेनापि ते पितरि तुल्यतुल्यदेव ॥

Leaf Colophon

इति श्रीमहाशिवसामानाधिकारिक महासहोपाध्यायनोक्त
नामकते श्रीनारायणोपाध्याय । समाप्तोपं दम ।

3288

४३६१. *A commentary on the 15th chapter of the Gita*
By Satyajñānānandātirthamuni, the pupil of Rāma
Kṛṣṇānandātirtha

Calcutta country made paper 9½ x 4 inches Fols 27 Lines 10
on a page Extent in Slokas 600 Character Nāgara Appearance
fresh

The author says that the 15th chapter of the Gita is
the substance of all Sastras

3289.

9113 *The Same**With an anonymous commentary*

Calcutta country made paper 11 x 5 inches Fols 190 Lines 8
on a page Extent in Slokas 3000 Character Nāgara Dated Samvat
1734 वर्ष भाद्रपद वदि १३ अश्वि निमित्त अद Appearance 1 lentalle and flexible
Complete

It begins thus —

श्रीगणेशाय नमः । ॐ नमो भगवते नमः ।

एकं यत्नयत्यनेकमुत्तु पस्यान्यत्र त्रिषो (१)

भिन्नाकारमुत्तुानि कैश्चिदपि वा भीत न निर्वृत्तं नने

कालेवापि न भीर्यते ऊनमुत्तु नो वृद्धते क्षिप्यते

नान्द्रितत् सकलस्य श्रीमत्सकल ब्रह्माभिध धीमहि । २ ।

श्रीमत्पद्मनारायणसंस्कृतप्रचारभोगोद्ध

द्यानाकरपराधराधुमुत्तान् वन्दे मुकुन्दप्रियाय ।

वैष्णोयैरिव धारित निमुचन ब्रह्मरिवान्द्रित

निद्रोयैरिव वलित सुतकरीखान्द्रितवाप्यापिन । ३ ।

इह खलु सकललोकहितावताम्परमकारुणिको भगवान् देवकीनन्दन
तत्त्वज्ञानविष्टम्भित-शोकमोहविभ्रष्टविवेकतया निजधर्मेत्यागपरधर्माभि-
सन्धिपर अर्जुन धर्मेज्ञानरहस्योपदेशज्ञेन तस्मात् शोकमोहसागरादुद्धार ।
इत्यादि ।

It ends —

हे राजन् यत्र येषां पक्षे योगेश्वरः सर्वयोगानामेश्वरः सर्व-
योगबीजभूः क्षणो विराजते । यत्र यस्मिन् पक्षे गान्धोर्वधवा
घनुर्देव पार्थोऽर्जुन वर्त्तते, तत्र पाण्डवानां पक्षे जयः तत्र
श्रीर्विभूतिः राज्यलप्ताः तत्रैव विजयाभूतिः । श्रियो विशेष
उत्तरोत्तरादृद्धिः ध्रुवा अव्यभिचारिणी नौति । इति मे
मतिः । ३८ ॥

Colophon —

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सप्तमोऽध्यायः समाप्तः ॥

Post Colophon —

संवत् १७३४ वर्षे भाद्रपद वदि १३ भृगौ लिखितमिदं जयतु ।
जयोऽस्तु ।

3290.

10294 भावार्थदीपिका । *Bhavartha-dīpikā.*

Being a commentary on Bhagavadgītā (with the text)

By Makunda Dasa.

Substance, country made paper 13×7 inches. Folio, marked 18-67
In Tripāṭha form Character modern Nāgara Appearance fresh
Incomplete at the end

From III, 4 to XII, 21

For the beginning of the work see, L 680

3291.

9133 A commentary on *Gitā* entitled गीतार्थसंग्रहः ।By *Abhinava Gupta*

Substance country made paper 11×5½ inches Folia 44 Lines 11
 on a page Extent in Slokas 1450 Character Nāgara Date Saka 1960
 Appearance tolerable Complete

Abhinava Gupta, the renowned Saiva writer from *Kaśmīra*, seems to have flourished, according to *Aufrecht*, between 993-1013. This commentary on the *गीता* by him is a new discovery. He (*Abhinava Gupta*) appears to have written it at the request of his friend, *Ladharī* a

It begins —

श्रीमद्भागवतपठये नमः । श्रीकृष्णो जयति ।

य एष विततस्फुरद्विविधभावपकात्मक

परस्परविभेदवान् विषयतामुपागच्छति ।

यदेकमयभावभावशत इत्यभेदान्ध

स शम्भुरश्विवायक्षो जयति बोधभासां निधिः । १ ।

द्वैपायनेन मुनिना यदिदं व्यधायि

शास्त्रं सहस्रशतसंमितमत्र मोक्ष ।

प्राधान्यतः पलतया प्रथितस्तदम्

धर्मादि तस्य परिपोषयितुं प्रगीतः । २ ।

मोक्षश्च नाम सकलाप्रविभागरूप

सर्वं च सर्वकरणादि शुभसमावे ।

आकाङ्क्षाया विरहिते भगवत्पदोपे

नित्योदिते लय इयान् प्रथितः भवमात्रः । ३ ।

यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।

तथापि भगवद्गीता सकृत् तत्प्रामादयिकाः । ४ ।

तास्तन्यै प्राक्तनैर्वारुणा कृता यद्यपि भूयसाः ।

न्यायस्तथाप्युद्यमो मे तद्गङ्गाधर्मप्रदर्शकः । ५ ।

भट्टेन्दुराजादाप्ताय विविध्य च चिर धिया ।

स्ततोऽभिनवगुणेन मोऽय गीतार्थसयम् ॥ ६ ॥

विद्याविद्यात्मनोर्द्वयोरभिभाष्यविभावकत्वं प्रदर्शयितुं प्रथमा
ध्यायप्रस्तावः । नष्टान्तविद्यालेशावकाशउपदेशभाजनं नापि
निर्मूलितसमस्तविद्याप्रपञ्चः । एककोटि—तत् कोटे व्यापयितुं
मशक्यत्वात् । अथविपर्ययस्तयोस्तूपदेशयत्वं यदुच्यते तत् कश्चिदेव
तथा—मुख्योपदेशे सन्दिग्धतैव । अतएव मशयनिर्गोदक एवायं
देश इति । विद्याविद्याङ्गमघट्टमयं मशयं उच्यते । देवास्तु
वृष्टिश्च विद्याविद्यामयीति तत्त्वोपक्रमणमेव मोक्षमार्गोपदेशः ।
ज्ञानं च प्रधानं कर्माणि चापरिदुर्त्तस्थानीति कर्मणां ज्ञानतया
क्रियमाणानामपि न बन्धकत्वमिति ज्ञानप्राधान्यं नान्तरीयकत्वं तु
कर्मणा न तु ज्ञानकर्मणो समतया समुच्येते इत्यत्र तात्पर्यम् ।
एवमेव च मुनेरभिप्रायं यथास्थानं प्रतिपादयिष्याम इति किमन्यै
स्तत्त्वदर्शनविघ्नमात्रफलैर्वागजालैः । धृतराष्ट्र उवाच ॥ इत्यादि ।

It ends —

सञ्जय उवाच ॥ इत्यहं यच्च योगीश्वरम् ।

सञ्जयवचनेन सवाद उपसङ्हरणं एतदर्थस्य गाढप्रबन्धक्रमेण
निगन्तरचिन्तासन्तानोपकृतनैरन्तर्यादेव चान्ते सुपरिस्फुटनिर्वि-
कल्पानुभवरूपतामापाद्यमानं स्मरणमात्रमेव परब्रह्मप्रदाय-
मित्युच्यते ॥ एवं भगवदञ्जुनसवादमात्रस्मरणादेव तत्त्वव्याख्या ?
श्रीविजया विभूतय इति शिवः ॥ सयश्चोत्रः ॥

भक्ता ज्ञानविमोहमश्रमयौ दत्त्वादिभिन्ना धिया
प्राप्य स्वात्मविवोधसुन्दरतया विष्णुं विकल्पान्तरम् ।
यत्किञ्चित् सरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते
हेलात कुर्वते तदद्यसकल संपद्यते शङ्करः ॥ १७ ॥

Colophon —

इति श्रीमदभिनवगुप्ताचार्यविरचिते गीतार्थसयम् अष्टा-
दशोऽध्यायः ॥ १८ ॥ ६ ॥

श्रीमत् काव्यायनोऽभूत् वररुचिमदृष्ट प्रप्लुत बोधदत्त
 मत्तुवंशालङ्कृतो यः स्थिरमतिरभवत् सौ मुकाख्योऽतिविद्वान् ।
 विप्रः श्रीभूतिराजस्तदमुसमभवत् तस्य सनुर्महात्मा
 येनामौ सर्वलोकात्मसि निपतिता प्रोद्धता भानुनेव ॥ १ ॥
 तच्चरणकमलमधुपौ भगवद्गीतार्थमग्रहं व्यधात्
 अभिनवगुप्तः सद्विजलोढार्कचोदनावशत ॥ २ ॥
 अतद्वदमययार्थं वा ययार्थमपि सर्वथा नैव ।
 विद्वान्मूलनोय ह्यस्मिदं बान्धवार्थं हि ॥ ३ ॥ ६ ॥ ६ ॥
 काश्मीरपण्डितेनात्मारामेण सुहृदापिता ।
 गीताटीका लिपि गीता विश्वनाथमिश्रोच्चिन्ता ॥ १ ॥
 षष्ठ्यष्टिसम्मितश्लोक १६६० प्राग्भूत प्रतिपद् भट्टमौ ।
 पुनोता भगवद्गीता पूर्णानन्दप्रदायिनी ॥ २ ॥
 यथैकसप्तत्य ६१ अन्त वामनाश्रीपतेर्गिरा ।
 तथैव सर्वदा तिष्ठेत् इत्येव प्रार्थना मम ॥

3292.

782 भगवद्गीताभाष्यम् । *Bhagavadgītā Bhasyam.**By Ramanuja.*

For the manuscript see L 1563

संवत् १०८९ ।

3293.

1125 *The Same.*

Substance, country made paper 12 x 5 inches *Folia*, 164 *Lines*, 9
on a page *Extent in slokas* 4,100 *Character*, Nagara *Date* Sanjvat
 1910 *Appearance*, fresh. *Complete*.

It begins thus:—

श्रीगणेशाय नमः । श्रीमते विद्वान्गुरवे नमः ।

श्रीमते रामानुजाय नमः ।

वरदगुरुर्वैद्यो रामानुजवन्दविष्णुचित्तार्थान् ।
 कुरकेश्वरस्य भाव्यकृतौ नमामि नाथेन यामुनं मुनिम् ॥
 प्रणाम लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।
 प्रसादयति यस्योक्तिः [१] स्नाधोऽनपयिकां श्रुतिम् ॥
 यत्पादाम्भोरुद्ध्यानविध्वन्ताशेषकल्मषा ।
 (च) वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

श्रियः प्रतिनिधिलहेयप्रत्यनौककल्याणगुणैकतानानन्तज्ञानानन्दस्वरूपस्वाभाविका-
 नवधिकातिशयज्ञानवन्धैश्वर्यवीर्यशक्तिभेग प्रभृत्यसंख्येयकल्याणगुणगणमहोदधि ।
 इत्यादि ।

It ends thus —

यत्र योगेश्वर कृतस्त्वस्योपावचरूपेणावस्थितस्य चेतनाचेतनस्य
 वस्तुनो ये ये स्वभावयोगास्तेषां सर्वेषां योगानां ईश्वर स्वस्व-
 कल्पायत्तस्तेतरमकलवस्तुस्वरूपस्थितिप्रवृत्तिभेदलक्षणो वसुदेवस्तु
 यत्र पार्श्वे धनुर्द्धरं पिबत्सप्त पुत्रं तत्पदद्वन्द्वेकाश्रय ॥ तत्र
 श्रीविजयो भूतिर्नाति एते तत्र घोरं स्थिरं इति
 मतिर्ममेति ॥ ७८ ॥

Colophon —

इति श्रीभगवद्भामानुजविरचिते भगवद्गीतोपनिषद्भाष्ये
 ऽष्टादशाऽध्याय ॥ १८ ॥

Post Colophon —

श्रीमते रामानुजाय नमः ॥ श्रीकृष्णार्पणमस्तु ॥
 शुभमस्तु । श्रीसमत् ॥ १६१० ॥ मौनी ॥ ज्येष्ठमासे ॥ कृष्ण-
 पक्षे एकादश्यां ॥ ११ गुरुवासरे ॥ समाप्त ॥
 शुभ ॥ श्रीराम ॥ श्रीरामाय नमः ॥

It belongs to a recension other than 782 the number
 above

3294.

1123 रसिकरञ्जनौ भगवद्गीता टीका ।

*Rasika-ranjani, being a commentary on the Gita**By Kalyana Bhatta.*

Substance country made paper 12½ x 5 inches Folia 179 Lines,
10 on a page Extent in slokas 5 300 Character, Nagara Appearance
fresh To the end of the 6th chapter

Beginning —

श्रीकृष्णो जयति

त श्रीमद् भोक्कुलाघोश पद्मानन्दविग्रहम् ।
 कृपाम्बुधि गुणनिधि नमामि पुरुषोत्तमम् ॥
 अयोध्याया य प्राप्तुं जन्मन्ते यत्नकोटय ।
 अतिस्मृतिपुराणाद्यैरलभ्य चरणाम्बुजम् ॥
 वन्दे श्रीकृष्णगीता तत्स्वरूपं याह न स्फुटम् ।
 एव कृतार्थयन्त्या को गन्तुमान्दृष्टमीश्वर ॥
 व्याख्यामिषादमुल्यास्तु मेविद्ये पदपल्लवम् ।
 प्रलाघ्यामिख्यामिमा गीताव्याख्या रसिकरञ्जनीम् ॥
 हृदा श्रीकृष्णरसिका पिवतेतत् क्षयोदृता ।
 व्रजेन्द्रनन्दनस्यापि स्तुतिप्रियस्य मम प्रभो ॥
 प्रापय कर्णातिथिता प्रीणन्तस्तु प्रसीदत ॥

The colophon of the 6th chapter —

इति स्वयं भगवद्गीतोपनिषदौपिकाया नि श्रुतदोयविविध
 प्रकर्षप्रकाशनारम्भटीकाया श्रीकृष्णरसिकरञ्जन्या श्रीकृष्णकिङ्कर-
 श्रीकल्याणभट्टविरचिताया तत्तत्सुदृश्यैरल्लखिताया अनापारगा-
 भित्या तदीयषष्ठाध्यायव्याख्या समाप्ता ।

The text is also given along with the 'Tila

3295.

1122 *The Same*

Substance, country made paper 12½ x 5 inches Folia 206. Lines, 7 to 10 on a page Extent in ślokaś 2 400 Character, Nāgara Appearance, new

Commentary on chapters from VII to XII Continuation of the previous number. The text in the middle and the commentary above and below it

3296.

1124 *The Same.*

Substance country made paper 12½ x 5 inches Folia, 128 Lines 10 on a page Extent in ślokaś 3 750 Character Nāgara Date Samvat 1010 Appearance, fresh

From chapter XIII to the end, being a continuation of the previous number The text is given in the body of the Tika

The commentary adds two short treatises in 5 verses or Aṣṭakas, entitled Kiśoryaṣṭaka and Kiśorāṣṭaka

The Last Colophon runs —

इति श्रीस्य भगवद्गीतोपनिषद्गीतायां निष्पादितदीपविविध-
प्रकाशप्रकाशनात्मनोऽर्थानां श्रीहृदयमङ्गलप्रकाशनां तद्विस्तृत-
मङ्गला श्रीहृदयविरचितोऽष्टादशोऽध्यायविरचितायां तत्तद्विस्तृत-
वस्तुविरचितायां अभाषाव्याख्यायां तदीयाष्टादशाध्यायव्याख्या-
नम्यं सं ।

Post Colophon —

श्रीमन्म १८१० आषाढशुक्लपौर्णमासी ५ शुक्लपौर्णमासी श्रीहृदय ।

3297.

466. भगवद्गीतातात्पर्यनिर्णयः ।

*Bhagavadgītā-tātparyā-nirṇayah.**By Ānandatīrtha, the founder of the Mādhva school*

For the manuscript see L. 1350

Post Colophon:—

संवत् १७४३ ।

तात्पर्यं कृष्णगीताया अलेखि रसिकेन तु ।

तुष्ट्यर्थं [स] प्लनानी हि पुष्ट्यर्थं ज्ञानमन्तते ।

पाञ्चगुणयुक्तेकादशा गद्यापलेन धीमता ।

अलेखि रसिकेनेदं गीतातात्पर्यनिर्णयम् ।

There are five lines more after this in a different hand on the Vaiṣṇava dogmatism.

3298.

465 भगवद्गीताभाष्यम् ।

Bhagavadgītā-bhāṣyam, by the same

For the MS see L. 1349.

Post Colophon:—

श्रीगोपाले रतिरस्तु सदा मे १७५३ ।

पाञ्चगुणयुक्तेकादशा गीताभाष्यस्य पुस्तकं ।

अलेखि [र] सिकेनेदमद्य माघवतुष्टये ।

3299.

1069 *The Same.*

Substance, country-made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 64 Lines, 8 on a page Character, Nāgara Appearance fresh. The first seven leaves are missing

An incomplete copy of our Catal. No 3297.

3300.

326 प्रमेयदीपिका । *Prameya-dipika**A commentary on the same.**By Jayatīrtha Muni.*

Substance country made paper 11x5 inches Folia, 122 Lines
12 on a page Extent in ślokaś, 3 600 Character, Nāgara. Appearance
tolerable Complete

This is a commentary on Ānandatīrtha's Bhāṣya
commentary

Beginning —

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः । श्रीमदानन्दतीर्थ-
भगवत्पादाचार्येभ्यो नमः ।

गुह्यगणनिलयं यति नमामो
जगदद्यदद्यन्त्यं वासवोऽसृगु
मुनिकुलतिजकं च पूर्णबोधं
गुरुमपि च परमं गुरुद्यं वन्दे ।

आनन्दतीर्थं भगवत्पादाचार्यं विनिर्मितम् ।

व्याख्यास्ये भगवद्गीताभाष्यं तत्कदम्बावलात् ।

प्रारिञ्चितविप्रविधातादिप्रयोजनं समुचितविशिष्टेष्टदेवता यस्या-
रम्भे प्रतिज्ञाश्चादौ निबध्नाति देवमिति । अथ देवशब्दो देवता-
परपर्याय प्रतिपाद्यमाह सतिष्ठानाय भगवद्गीताया इति ।

End —

अक्षोभ्यतीर्थगुरुणा मुकुवच्छिद्धितस्य मे ।

वचोभिरमृतप्रायै प्रीयन्ता सततं बुधाः ।

Colophon —

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितस्य श्रीमद्-
भगवद्गीताभाष्यस्य टीकायां अयतीर्थमुनिविरचितायां प्रमेयदीपि-
कायामष्टादशोऽध्यायः ।

After the colophon there are four lines and a half, discussing, in a philosophical language, the question of Jiva and Brahman.

3301.

1610 गीतासाराथसंग्रहः । *Gītā-sārātha-sangrahaḥ.*

(With the text.)

Substance country mole paper. Bound in book [etc. 8 x 8]. Pages, 420. Lines 15 on a page. Extent in folios 6 2/30. Character Nagari. Date, Samvat 1931. Appearance fresh. Complete.

Post Colophon

यत्रो मरुत्तमनेपनिन्द

मात्राविच्छेद निमित्त मया यत ।

तत्त्वार्थमर्थः परिशोधनीय

प्रानेय मुद्रान्ति हि ये निरुक्तिः ।

वेदाग्निनन्देन्दुमिते वैक्रमान्दे मुधेऽहनि

भैष्टे मामि सिते पक्षे समाप्तोय मया कृत

जैष्ठ्युक्त १० बुधवासरे मरुत् १८३३ शके १७८८ ताम्रिग

२० शुभ सन् १८७७ इमदि ।

Anonymous

Object of the work —

श्रीमन्मध्वमुनिश्च तदुत्तमश्च भाग्यवत् मुक्तिद

निर्दोष गुणसमुत्तश्च यद्यपि व्यास ऋष्यात्मकम् ।

व्यासव्याप्तिसुतादुत्तश्च यद्यपि गीतार्थसारप्रद

बुभुक्षु अपतीर्यपूर्वकगतन मप्रार्थयेऽर्थक्षताम् ।

गीता भागवतो श्रीमन् मध्वसिद्धान्तमादरात्

प्रपञ्चीक्रियतेऽव्यक्ता मन्त्रिश्च शान्तिद्वये ।

इह हि परापरतत्त्वज्ञानाभावाद्भिरुत्तममाज्ञानात् समाप्त

मिथ्यमान मञ्जवत्प्रमथेष्टोत्पल्लव मन्त्रादिभिर्मन्त्रितस्तदुद-

ज्ञानोत्पादनाय भगवान् भाग्यवत् श्रीमन्मन्त्रिणादयनात्

Last Colophon :—

श्रीमद्भगवद्गीताविवरणे मध्यमतामुभारिणि गीतासाराधसंय-
हाख्ये गीताथार्याने सर्वशान्मार्धसंक्षेपोनाम अष्टादशोऽध्यायः ।

There is a short Praśasti in 7 verses, in which 3rd and 4th verses run thus:—

गीताया भाष्यतात्पर्यं तट्टीकाविवरणी ।
धनन्तकृष्णप्रभृतिगुरुभिस्तत्कृपावलात् ॥ ३ ॥
श्रुत्वा मत्वा च ध्ययन्तु गीतासाराधसंयमम् ।
यस्तदस्मै तेन कृष्णोद्वर्ध्याख्यायमभ्यतः (?) ॥ ४ ॥

3302.

1383. गीतार्थविवरणम् । *Gītārtha-vivaraṇam.*

By Viṭṭhala Dikṣita.

Substance, country made paper 11×4½ inches Folia, 6 Lines, 9
on a page Extent in slokas, 140 Character, Nāgara. Date, Samvat
1909 Appearance, fresh Complete

The same as 1323D See below.

The Post Colophon Statement :—

संवत् १८०८ माघ वदी १४ ॥ चतुर्दशी सोमवासरे लिं ।
कन्हैयालालदाजी ॥

3303.

1323 *The Same*

(D).

Beginning :—

सर्व्वाभीष्टप्रदात्रे बलरिपुहृतत्रासहन्त्रे मुरारे
तुभ्य गोपीसमाजप्रकटिततनवे कामकामाय तासा ।
उद्यद्वर्धाय तस्माद्यभिनवविभवैर्भूषणैर्भूषिताय
तस्मै कुर्मो नमस्या सम सगतिं सदा पादपद्मं तदीयम् ॥

The object of the work —

धर्मज्ञानकथाय भक्तहृदये स्वच्छन्दनामाहुये
मन्नायाय नमोऽस्तु भोगनिधय गोपीसमाजेऽनशम् ।
तस्योदारचरित्रमादिकविना व्यासेन तन्मूर्तिना
श्रीमद्भारतमागरे विपक्षित विस्तारित सर्वतः ।
महात्स्य च स्वरूप च यथाव्याख्यामादयान् ।
भारते वेदसारे हि तस्य तुष्टिर्हरेर्वचः ।
अतस्तद् वाक्यरत्नाणि समुवर्णयदामहे ।
संयज्य भारते मध्ये सदृशीनां विवृजये ।
वासुदेवमुखाम्भोजाह्वयनाम्नसवन्मणीन ।
सुधिया ज्ञानसंसिद्धौ यथाशक्ति वयं स्तुमः ।
भाष्याख्यत्र बहून्नेव सन्ति किन्तु हरिप्रिया ।
न मुद तैः समापान्ति मततात्पर्यकुक्षरैः ।
निजबोधसुसिद्ध्यर्थं मयं तात्पर्यसगतौ ।
कथयिष्यामि यजज्ञात्वा कृतार्थो भक्तिमान् भवतः ।

This is a succinct exposition of the Bhagavad gita by
Viṭṭhalesvara, son of Vallabhacarya

Colophon —

इति श्रीविठ्ठलेश्वर(विठ्ठलेश्वर)विरचित गीतार्थविवरण संपूर्णम् ।

(E)

हृष्याश्रयस्तोत्रप्रकाशः ।

Beginning —

पञ्चोनालकसस्पृशति न रोचन्तेऽन्यदाश्रयः ।
त राधानयनानन्ददायकं हृष्याश्रये ।

Kṛṣṇasṛya stotra by Vallabhacarya is a short hymn
to Śrīkṛṣṇa in ten verses, beginning with —

सर्वमागेषु नष्टेषु कलौ च खलधर्मणि ।
पायस्यप्रवरे लोके हृष्या एव गतिर्मम ।

कृष्णाश्रयस्य सर्वसाधकत्वात् स्त्रीयानां वरप्रदानमिव कुर्वन्त
श्रीवल्लभाचार्यचरण श्रीकृष्णाश्रयस्तोत्रं निरूपयति ।

The present manuscript contains a commentary on it
by Kalyana Rāya :—

* श्रीमद्भुलनाथपादकमले सवद्भक्त्या मुदा
कृष्णैकाग्रधियाय तातचरणान् तादृक्पितृव्यानपि ।
श्रीकृष्णाश्रयसङ्के स्तुतिवरे कल्याणरायामिध
श्रीगोविन्दस्तुते प्रकाशमकरोत् रपात् मुदे सज्जिया ।

Colophon :—

इति श्रीमद्भुलनाथकृतौ चरणचरणकमलैकतान-कल्याणराय-
विरचितः श्रीकृष्णाश्रयस्तोत्रप्रकाशः ।

3304.

1191 तत्त्वदीपिका श्रीमद्भगवद्गीताटीका ।

Tattva-dīpikā, being a commentary on the Gītā

(With the text.)

Substance, country made paper 14×7 inches Folia, 136 Lines, 8
to 16 on a page Extent in Slokas, 4,000 Character, Nāgara Appearance, fresh Complete

An anonymous commentary of the school of Vallābhācārya on Śrīmad bhagavad-gītā, which closely follows the explanation of Viṭṭhalācārya

Beginning :—

श्रीगणेशाय नमः ।

यदङ्घ्रि-पोतशरणस्त्रीर्त्वा मोक्षाम्बुधिं नरः ।
सात्मधर्ममुपैत्यारात्तं वन्दे पुरुषोत्तमम् ॥
यदीच्छन्सुधाधाराप्यायितः सुष्ठुतो नरः ।
हृष्टोऽपि लभते पुष्टिं तं श्रीवल्लभमाश्रये ॥
यत् कण्ठारसवृष्ट्या हृदि परिभक्तप्रसूतः ।
त विदुषविभुमनिश पूर्णानन्दात्मक वन्दे ॥

विचार्य श्रीमदाचार्येभारती तत्त्वदीपिकाम् ।

आरभे भगवद्गीता व्याख्या तद्व्याख्यानविता ।

The Last Colophon runs —

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे तत्त्वदीपिकाया श्रीवल्लभप्रादुर्भाविताया-
मष्टादशोऽध्यायः । १८ ।

श्रीगोवर्द्धननाथजी सहाय मदा मर्जदा ।

3305

1100 भगवद्गीतामृततरङ्गिनी ।

Bhagavad gītāmṛta taranginī

(With the text)

Substance country made paper 12½ x 5½ inches Folia 21, Lines
8 9 on a page Extent in slokas 5 200 Character Nagari Appear-
ance fresh Complete The text in the middle and the commentary
above and below

It is an anonymous commentary of Vallabhacarya's
school on the Bhagavad-gita It is a complete manu-
script of a work, of which only fragments are hitherto
known

Beginning —

श्रीगणेशाय नमः ॥ श्रीमद्गोपीजनवल्लभाय नमः ॥

यन्मामस्मृतिमात्रेण नि शेषलोभसंक्षयः ।

जायते तत्क्षणादेव त श्रीकृष्ण नमाम्यहम् ॥

यत्कृपादृष्टिमसिक्ता स्नेहपल्लविता मदा ।

रमयन्ति स्म गोपीश त श्रीवल्लभमाश्रये ॥

श्रीविठ्ठलपदाम्भोजकृपासमुत्सृष्टम् ।

व्याख्यास्ये भगवद्गीता भक्तिमार्गागुसाग्नः ॥ ३ ॥

तत्र गीताशास्त्रे क्षिपरमिति पूज्य विचार्यते इत्यादि ।

3306.

8364 तत्त्वप्रकाशिका । *Tattva-prakasika**Being a commentary on the Gita**By Kesava Bhatta of the school of Nimbuditya*

Substance, Sr rampur paper 12½ × 6½ inches Folia 188 Lines 11
to 13 on a page Extent in Slokas 5610 Character, Nagara Date
Samvat 1932 Appearance fresh Complete

Last Colophon —

इति श्रीकेशवभट्टविरचिताया भगवद्गीताटीकाया तत्त्व
प्रकाशिकाया सर्वगौतार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon —

मंगल श्रीरमाकान्त० ।

संवत् १९३२ वदच्छरमित्यादि ।

Beginning —

श्रीगणेशाय नमः । श्रीमते भाष्यकाराय नमः । श्रीमते
निम्बादित्याय नमः ।

श्रीमायागुणदोषलेशरहित स्वाभाविकैः सदगुणैः
क्षतन्त्राखिलविज्ञाताद्यगणितैः युक्तोऽस्त्रजादिस्तुतः ।

भक्ताभीष्टप्रदो रमैकरमणो वेदैकगम्यो हि यः
तं वदे मनसा गिरा च शिरसा गोपीप्रिय श्रीहरि ॥ २ ॥

.

ससाररोगप्रमने खलु निम्बबन्धौ
हृदार्दान्धकारद्वरणार्कवदेव यच्च ।

श्रीब्रह्मपादपरिचारस्तुष्टचेता

निम्बार्क व्याख्येय एव स मे गतिः स्यात् ॥

श्रीश्रीनिवासभाषार्य गुरु श्रीगंगलाभिध ।

प्रणम्य क्रियते गौताव्याख्या तत्त्वप्रकाशिका ॥

End —

व्याख्यातमासौ तदभ्युपधात
 व्याचार्यवर्येण हरिप्रियेण ।
 निम्बार्कनाम्नातिगमोरबोध
 श्रीनारदागुह्यभाजनेन ।
 तत्पादचिन्ताप्रतिबुद्धबुद्धिना भट्टेन श्रीकेशवमञ्जुकेन ।
 तदर्थं बोधाय तदाश्रितानां सन्निध्य भैतद्विदित सुबोध ।

3306A

2746 भगवद्गीतासारः । *Bhagavad gita surah*

Substance foolscap paper 14½ x 3½ inches Folia 4 Lines 8 on a page Extent in slokas 120 Character Bengali Appearance fresh

The MS contains —(1) गीतासार, an extract from the Skanda Purana, ending in 3B, followed by a work entitled (2) गुरुगीता from the Kankalamahini Tantra, complete in 4 lines of the MS, a description of which appears under No 2746A in the Tantra section of this Catalogue

(1) भगवद्गीतासार ।

Colophon —

इति स्कन्दपुराणे भगवद्गीतासार सम्पूर्णम् ।

Beginning —

ॐ नमो नारायणाय ।

अस्य श्रीभगवद्गीतासारस्य भगवान् श्रीविष्णुर्हृदयनृपश्चन्द्र
 श्रीपरमात्मा देवता, etc, etc

It is an interlocution between Arjuna and Srikrishna

अर्जुन उवाच ।

ॐकारस्य च माहात्म्यं रूपं स्यात् स्वरं तथा ।

तत् सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तमम् ।

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो यन्मां त्व परिपृच्छसि ।

विल्लरेण प्रवक्ष्यामि तन्मे निगदत शृणु ।

एषिष्यमिष्य ऋषेदो भूरित्येव पितामह ।

अकारे तु लय प्राप्ते प्रथमे प्रत्यवाशक्ते ।

अन्तर्हितं यणु[कु]वापुर्भुवो विष्णु भवान्न ।

उकारे तु लय प्राप्ते द्वितीय प्रत्यवाशक्ते ।

छो मुख्यं सामवेण्य लुप्तित्येव महेष्वा ।

मकारे तु लय प्राप्ते तृतीये प्रत्यवाशक्ते ।

See H P R, Vol I, No 92

Though the title of the work represents it to be an abstract of the Bhagavad-gita it really presents the essence of the Yoga system, illustrating the constituent letters of अक्षर in different parts of the human body and describing their significance and pronunciation and how they lead to the bliss of nirvana.

3308.

9228 *The Same*

(द्रोणपर्व) ।

Substance country made paper 16 x 7 inches Folia, 304 Lines
on a page Extent in Slokas 10 800 Date Samvat 1837 Character
Agara Appearance tolerable

The note of the scribe —

श्रीवेदव्यासाय नमः ।

भवत् १८३७ मार्गशीर्षशुद्धतृतीया भोमनामरेण लिखित
ब्राह्मणग्रन्थसुराभेण लेखकपाठकयोः शुभ भूयात् । श्रीकृष्णाय नमः ।

3309.

3846 *The Same.*

Substance palm leaf 32 x 2½ inches Folia 323 Lines 5 on a
page Character, Bengali of the early eighteenth century Appearance
in good preservation Complete

3310

3833 *The Same*

(कर्णपर्व) ।

Substance country made paper 28 x 2½ inches Folia 188 Lines,
5 on a page Character Bengali Date Saka 1638 Appearance, dis-
coloured and worn eaten

Post Colophon —

मसामष्टौ कर्णपर्वेति । अस्यानन्तरं अन्यपर्वं भविष्यति ।

योराम । श्रीकृष्ण प्ररक्षत श्रीप्रसाददासस्य पुस्तकमिदं ।

श्रीहरि ।

शुभमस्तु शकाब्दा १६३८ तैमिष्ठ २९ चै मीय ।

3311.

4482 *The Same.*

Substance, country made paper 17½ × 3½ inches Folia 184 Lines
 6 on a page Character, Bengali Date, Salā 1660 Appearance old and
 discoloured Complete

Post Colophon Statement.—

शक १५६० तें कार्तिक मङ्गलवार ।

3312.

4065 *The Same*

Substance, Kashmiri paper 13 × 10 inches Character Kashmiri
 Appearance, dilapidated

It contains (1) Aranya, (2) Virāṭ, (3) Karna. (4) and
 Bhīṣma parvans

(1) Aranya parvan

Sixty-six leaves, very much injured, containing the
 portion from the beginning of the 19th Adhyāya to the
 17th verse of the 125th Adhyāya, as in the edition of
 Vangavasi

Thirteen leaves containing the portion from the 44th
 verse of the 158th Adhyāya to the third line of the 5th
 verse of the 177th Adhyāya

Eighty-seven leaves, containing the portion from the
 second-half of the 42nd verse of the 181st chapter to the
 end

The last few leaves are absolutely damaged, espe-
 cially the last one, of which about three fourths have
 gone off It gives the date of the copying of the MS as
 शके १६३० माघमासे शुक्लपक्षे १३ शुके समाप्तम् and as सवत् ८३ (१)

There are two leaves, comparatively fresh, contain-
 ing the first four chapters of the Karna-parvan

(2) Virat.

Leaves 2 to 42 of which 32 to 35 are missing Leaves 2 to 5 are very much damaged

(3) Karna-parvan

Leaves 8 to 79 The 8th, 9th, 10th, and 11th have lost their leaf marks In leaf 79th the Parvan comes to an end.

Post Colophon Statement -

सवत (लौकिक) ८४ शके १६३० ऐवति १ शुके ।

(4) Bhishma-parvan

It contains 110 leaves, marked in places and in some wrongly and arbitrarily I have put them in order

The 23rd chapter, as printed in the "Vaṅga" Prose is not found in this We have also noticed verses wanting here and there

Post Colophon Statement -

सवत ८५ भातवति ॥ ११ ॥ सुधे वद्धदि ७ ॥ + + सुदि ॥
१६ + + + + ॐ नम कमलदलविपुलतयनाभिगमाय
योगमन्त्राय नम ॥ श्रेयसे ॥ गणेशाय ॥

3313.

3835 The Same

Substance palm leaf 27x2 inches Folia, 276 Lines 4 on a page
Character Bengali Date Saka 1637 Appearance, discoloured and
well eaten

The manuscript contains the Salva, Gada Saupthika
Aśika, Visoka and Stri-parvans

Post Colophon -

शुभसख ॥ शकाब्दा १६३७ श्रीगणेशाय नम । ॐ वेद-
धामाय नम ॥

3314.

7988. *The Same.*

(शल्य-गदा-सौप्तिक-विशोक-स्त्रीपर्वणि) ।

Substance, country-made yellow paper. 15½×4 inches. Folia, 220, Lines, 9 on a page. Character, Bengali Date, Sakā 1738 Appearance, discoloured

The Scribe's note :—

शल्यदिपर्वपञ्चकं व्यलेखीदमनुत्तम ।

वसूयनेत्रकाचलान्द्रमितेऽष्टमोतिथौ ।

पक्षेऽसिते भृगोदिने आषष्ठोदासशर्मेष्ठा ।

पायायण त्रिंशमिते जेज (?) मिदं प्रयत्नतः ॥

3315.

8098. *The Same.*

(सौप्तिक-ऐपिक-विशोक-स्त्रीपर्वणि) ।

Substance, palm-leaf 12½×1½ inches. Folia, 178 Lines, 4 on a page. Sautika-parvan ending in 87B, Aśika in 112B, Viśoka in 100A, and Stri in 178 Character, Nāgara in a Udiya hand, written with a style Appearance, fresh

3316.

8653. *The Same.*

(Aśika parva.)

Substance, country made paper. 13×4 inches 1 folia, 51 lines, 10 on a page. Extent in Slokas, 2,000. Old Fresh

महाभारते शैशिकपर्व from 2 to 10.

., सौप्तिकपर्व fifteen leaves (incomplete).

., स्त्रीपर्व 1, 10-15, 17-34, 37, 38 and the last with the colophon :—

इति श्रीमहाभारते ... स्त्रीपर्वणि . . . समाप्त ।

3317.

8097 *The Same.*

(शान्तिपर्व) ।

Substance palm leaf 15½ x 1½ inches Folia 233 Lines 4 on a page
 Character Nāṣira in a Udiya hand written with a style Appearance
 in a fresh Complete

3318

3635 *The Same*

Substance country made paper 11½ x 4½ inches Folia 7 to 233
 Lines 3 on a page Character Bengali of the seventeenth century
 Appearance old faded and worn out

A fragment containing the Danadhūma parvadhyaṃ
 of the Śānti parvan

The first seven leaves are missing But the end of
 the MS., from 246 to 295, is to be found in the MS
 No 3632

3319.

3843 *The Same*

(दानधर्मः from Śānti-parvan) ।

Substance, palm leaf 28 x 2 inches Folia 219 Lines 5 on a page
 Character Bengali 247th leaf is missing In the eighteenth century
 hand writing Appearance worm eaten Complete

3320

3839 *The Same (राजधर्मः) ।*

Substance palm leaf 28½ x 2½ inches Folia 240 Lines 4 on a
 page Character Bengali Date Saka 1633 Appearance in good
 preservation

Post Colophon —

शुभमम् शकब्दा १६३८ । श्रीगणेशाय ।

3321.

6578 *The Same* (शान्तिपर्वराजधर्मः) ।

Substance, unseasoned palm leaf 29x2 inches divided by two
holes to the right and left of the centre Folia 227 Lines 4 on a page
Character Bengali Date Saka 1639 Appearance fresh Complete

Last Colophon —

इति महाभारते शतसाहस्रां सहिताया वैयासिक्या शान्ति
पर्वणि राजधर्मे छत्रप्रोपाख्यान समाप्त । समाप्तस्याय राजधर्मः ।
अस्यानन्तर मोक्षधर्मस्तस्यायमभिसन्धिः ।

मुद्गिलिर उवाच ।

धर्मा पितामहे गौता राजधर्मा श्रिता शुभा ।
धर्माभाश्रमिणां श्रेष्ठ वक्तुमर्हन्ति पार्थिवः ।

Post Colophon —

शकाब्दा १६३६ ।

नन्दरामवृषसम्मिते शका-
दित्य वर्षे इमवैरिगे रवौ ।
राजधर्मलिपिपारगोभवत्
राधयानुगतवल्गुभाभिधः ॥ • ॥

गोविन्दे विन्ददेवेन श्रीराधावल्लभधर्मणा लिखित एस्तक-
मिदः ।

नारायण जय दुरितनिवारण गोविन्दायुत विष्णो ।
मधुसूदन गरुडिन्द जनार्दन दामोदर सुगणिष्णो ॥ • ॥
शतलिपिप्रमण्डल श्रीनारायणचरणमरमौहृते समर्पितमिति ॥
शिप्रति प्रियतमे सुखपद

दुष्टत कवशिकामधुपेन ।

गोविन्दा स्पृशति नूतनतन्वा

कि किमिच्छन्ति किंकिणिक्काभिः ॥

3322

2410 भीष्मस्तवराजः । *Bhishmastavarājah*

Malabar country male paper 6x3½ inches Folio 11 Lines 8
on 1 page Extent in Slokas 110 Character Nāgarī Appearance of
complete

A fragment Bhishmastavarāja is the 17th chapter of
the Rajadharma parvādhyāya of the Santi parvan in the
Asiatic Society's edition

(Colophon

इति श्रीमद्भारते शतमहायाम् महितायां शान्तिपर्वणि
राजधर्मेषु भीष्मपितामहाभीष्मस्तवराजा समाप्ता ।

3323

2482 भीष्मस्तवराजः and अनुसूतिः ।

Bhishmastavarājah and Anusūtiḥ

Malabar country male paper 6x4 inches Folio 24 Lines 8
on 1 page Character Nāgarī of the nineteenth century Appearance of
Bhishmastavarāja is complete and Anusūti incomplete

16A इति श्रीमद्भारते शान्तिपर्वणि राजधर्मेषु भीष्मस्तवराज
समाप्ता ।

श्रीमद्भारते नाम अनुसूति प्रारम्भ Not found in the
Santi parvan Mahābhārata See Cat Cat Vols II and
III अनुसूति ।

शान्तिपर्वण उवाच

महाभारत महापात्रं गच्छशास्त्रविदावदेत्यादि

भीष्म उवाच

पदुल्लभं हितं सुश्रमिष्यामि

श्रीकृष्ण उवाच नमोऽस्मै नमस्तु तावदावतमिष्यामि

It breaks off abruptly at the 91st verse

3324.

11061 भौमस्तवराजः *Bhūmastavarajah.**From the Mahabharata.*

Substance, country made paper 10×4½ inches Folia, 13 Lines, 6
 on a page Character Nāgara Dat., Samvat 1856 Appearance, fresh
 Complete

Colophon.—

इति श्रीमहाभारते शतमाहस्यां महितायां वैयामित्रा
 श्रीभौमस्तवराज संपूर्ण ।

Post Colophon —

भवत् १८५६ मासे यावत् शुक्ल १० काश्या मध्ये लिखित
 पुस्तकं श्रीवाद्वाङ्मय ।

3325.

11059. *The Same.*

Substance, country made paper 9½×5 inches Folia 5 Lines 11
 on a page Character modern Nāgara Appearance fresh

Beginning —

ॐ जनमेजय उवाच ।

ॐ श्रुतन्ते श्यामस्तु भारतानां पितामह ।

कथमुत्कृष्टवान् देह क च योगमधारयन् ॥

वैशम्पायन उवाच ।

शृणुष्वारुह्यो राजन् शुचिर्भूत्वा समाहित ।

भौमस्तु कुरुषार्द्धं देहोत्सर्गं समाश्रयत् ॥

The MS ends abruptly in the 80th verse.

3326.

9623 *The Same.*

Substance country made paper 10×5 inches Folia, 9 Lines, 9 on
 a page Extent in Slokas, 120 Character, Nāgara Appearance old.
 Complete

3327.

2110 गजेन्द्रमोक्षणम् । *Gajendra mokṣanam**Said to be from the Mahabhārata*

Substance foolscap paper 6×4 inches Folia 24 Lines 7
 Character Nagara Date Śaka 1727 Appearance fresh Complete
 Verse

Post Colophon —

शके १७२७ गौडनाम मन्त्रालये चित्रमामे कृष्णपक्षे दशम्या तिथौ
 भगवामरे । श्रीगस्तु

It forms one of the jewels of Panca ratna For a description see Oxf No 35, p 5a

It is a well known tale of the liberation of two mythological Gandarvas named Haha and Huhu from the curse of Devala by the mercy of Lord Krishna It is to be found in the 37th chapter of the Itihāsa Samuccaya

3328

10852 *The Same*

Substance country made paper 10×4 inches Folia 16 Lines 7
 on a page Character Nagara of the nineteenth century Appearance
 fresh Complete

Colophon —

इति श्रीमहाभारते शतसाहस्रग सहिताया शान्तिपर्वणि
 गजेन्द्रमोक्षण क्षत्रराज सम्पूर्ण ।

3329.

10950 *The Same*

Substance country made paper 10×5 inches Folia 8 Lines, 14
 on a page Character modern Ka m ri Appearance fresh Complete

Colophon —

इति श्रीमहाभारते शतसाहस्रग सहिताया त्रैयासिका
 शान्तिपर्वणि गजेन्द्रमोक्षण समाप्तम् ।

3330.

3837. शान्तिपर्व्याय मोक्षधर्मः ।

Mokṣa-dharma from the Śanti-purāṇa.

Substance, palm leaf 30 x 2½ inches Folia, 262 Lines, 5 on a page.
 Character Bengali Date, Śaka 1638 Appearance, discoloured and worm-eaten

Post Colophon :—

श्रीजितमणिदेवगर्भेण साक्षरमिदं पुस्तकमिति ।

शकाब्दः १६३८ ।

3331.

4810 *The Same.*

Substance, palm leaf 24 x 2½ inches Folia 75 Lines, 5 on a page
 Character, Bengali of the nineteenth century Appearance, fresh To the end of the 80th Adhyāya.

3332.

3636 *The Same*

Substance, country made paper 24½ x 5 inches Folia, 3 to 42
 Lines 8 on a page Character, Bengali of the eighteenth century Appearance, old and discoloured

A fragment of the *Mokṣa purāṇa of the Mahābhārata.*

3333.

9942 विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu sahasra nāma-stotram.

Substance, country made paper 12 x 6 inches Folia, 1 Lines, 11
 on a page Extent in Slokas, 123 Character, Nāgara Appearance, old
 Incomplete at the end

Viṣṇu-sahasra-nāma, a thousand epithets in praise of
 Viṣṇu in 149th chapter of Anuśāsana parva of the Mahā-

bharata The actual hymn commences in sloka 15 and ends in 121. The rest of the chapter down to 143rd verse deals with Phalasruti

The stotra runs thus —

ॐ विश्व विष्णुर्वधट्कारो भूतभयभवत्प्रभु ।
 भूतहृद् भूतभङ्गावो भूतात्मा भूतभावन ।
 भूतात्मा परमात्मा च मुक्तानां परमा गति ।
 अथैव पुरुष माहो क्षेत्रज्ञोऽक्षर एव च ॥ इत्यादि ।

3334.

9582 *The Same*

Substance country made paper 10×5 inches Folia 2 Lines 23
 on a page Extent in slokas 100 Character Nagara Appearance
 tolerable

3335.

9543 *The Same*

Substance country made paper 9×4 inches Folia 90 Lines 7
 on a page Extent in slokas 140 Character Nagara Appearance fresh
 Complete

A hymn in praise of Visnu, belonging to the Maha
 bhārata

Colophon —

इति श्रीमहाभारते शतसाहस्र्या सहितया वैयासिक्या
 श्रान्तिपर्वणि उत्तमानुशासने दानधर्मेषु श्रीविष्णोनामसहस्र
 सप्तमः । शुभमस्तु ।

3336.

9500 *The Same*

Substance country made paper 6½×3½ inches Folia 31 the first
 leaf missing Lines 7 on a page Extent in slokas 217 Character
 Nagara Appearance decayed

3337.

9482 *The Same*

Substance country made paper 4½×4 inches Folia 3-14 Lines
 5 on a page Extent in slokas 132 Character Nagara Appearance
 old Incomplete at both ends

3338.

9290 *The Same with a commentary*

Substance country made paper 13×6 inches Folia 27 Lines
 on a page Extent in slokas 810 Character, Nagara Appearance
 tolerable Complete

faken from the Mahabharata

Colophon —

इति श्रीमहाभारते शतसाहस्र्या सहिताया वैयासि
 शान्तिपर्वण्युत्तमानुशासने दानधर्मेषु भीष्मप्रोक्त श्रीविष्णोर्दि
 सहस्रनामस्तोत्र सम्पूर्णम् ।

Colophon of commentary —

इति श्रीविष्णुसहस्रनाम विवर्ति समाप्ता ।

It begins —

यस्य स्मरणमात्रेण जन्मससारबन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥

नमः समस्तभूतानामादिभूताय भूभृते ।

अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥ २ ॥

End —

पठेन्नमः सहस्रान्तु गवा कोटिकल लभेत् ।

शिवालये पठेन्नित्यं तुलसीवनसंस्थित ॥ १६२ ॥

नरो मुक्तिमवाप्नोति नक्षत्राग्नेर्वचो यथा ।

ब्रह्महत्यादिकं पापं सर्वं पापं विनश्यति ॥ १६३ ॥

3339.

9218 *The Same*

Substance, country made paper 11 x 5 inches Folia, 19 Lines, 6 on a page Extent in Slokas, 220 Character, Nāgara Appearance, tolerable Complete

Colophon.—

इति श्रीमहाभारते प्रतप्तसप्तसंहिताया वैद्यासिक्का प्रान्ति-
पर्वणि दानधर्म्मोत्तरे श्रीविष्णोर्द्विचसहस्रनामस्तोत्र सम्पूर्ण ।

3340.

8958 *The Same*

Substance country made paper 10½ x 4 inches Folia 12 Lines, 7 on a page Extent in Slokas 150 Character, Nagara New Complete
Complete in 12 leaves and 143 verses.

The Last Colophon runs thus —

इति श्रीमहाभारते प्रान्तिपर्वणि दानधर्म्मोत्तरे दुर्धद्विर-
भौषसवादे श्रीविष्णोर्नामसहस्र समाप्त । शुभमस्तु ।

3341.

1862 *The Same.*

Substance, country made paper 8 x 4½ inches Folia 16 Lines, 8, 10 on a page Character Nagara Appearance, old Complete

One thousand epithets of Viṣṇu from the Mahābharata, given in prose, with the word नम added to each of the epithets, in the 4th case ending

3342.

2478 *The Same*

Substance, country made paper 5 x 3 inches Folia 20 Lines, 3 on a page Character, Nagara Date Samvat 1800 Appearance discoloured Complete

Post Colophon:—

संवत् १८५६ नभोमासे आवहलपक्षे अन्तकतिथौ कर्म-
साक्षीषस्ते इन्दु अभिधानसंज्ञितनक्षत्रे गतस्मिन्नहनि विराम-
संज्ञकथा मे तद्दिने श्रीगोविन्दपुरनिवामिचातुर्घ्युपनामक चेशव-
तात्मजमहोपतिना इदं पुस्तकं रामधन्वपतं मयूरग्रामवासी
तेषामिदं दत्तम् । श्रीगणेशो भयतितराम् ।

Colophon:—

इति श्रीमहाभारते व्युत्पादनपर्वणि दानधर्मे
श्रीविष्णोर्द्विषसहस्रनामस्तोत्रं सम्पूर्णम् ।

3343.

11215. *The Same*

Substance, country made paper 11×5 inches Folia, 10 Lines, 9
on a page Character, modern Nagara Appearance, fresh Complete

Colophon:—

इति श्रीमहाभारते शतसाहस्र्या सहिताया वैयासिष्या
शान्तिपर्वणि दानधर्मेत्तमावुत्पादनेषु भौमपुष्टिस्त्रिसंवादे
विष्णोर्द्विषसहस्रनामस्तोत्रं सम्पूर्णम् ।

3344.

11029 *The Same.*

Substance, country made paper 7×4 inches Folia, 24 Lines, 7 on
a page Character, Nāgara of the eighteenth century Appearance, old
and discoloured Complete

Colophon:—

इति श्रीमहाभारते शतसाहस्र्या सहिताया विष्णुसहस्रनाम-
स्तोत्रं सम्पूर्णम् ।

3345.

3932. *The Same with the Bhasya.**By Sankara.**The commentary by Sankaracārya the Great, on the Viṣṇu-sahasranama-stotra from the Mahābhārata.*

Substance, country made paper 17 x 3½ inches Folia 53 Lines 4
 on a page Character Bengali Date, Saka 1778 Appearance, in fair
 preservation Complete

Colophon . —

इति श्रीमोविन्दभगवत्पूज्यपादशिथुशङ्करभगवत्कवी सहस्र-
 नामभाष्य सम्यक्म् ।

Post Colophon . —

लिखित बङ्गयत्न श्रीरामतारकशम्भया । शुभमस्तु शक्राब्दाः
 १७७८ । ६ । २२ कार्तिकेय्य द्वाविंशतिदिने । श्रीमते
 रामानुजाय नमः ।

See I O Catal Nos 3282 and 3283 Orf 4A.

Printed in the Mysore Sanskrit Series

3346.

3684 *The Same Bhasya only*

Substance, palm leaf 15 x 1½ inches Folia 61 Lines 45 on a
 page Extent in śloka's, 1,200 Character Bengali of the eighteenth
 century Appearance, old and discoloured Complete

3347.

2651 *The Same Bhasya*

Substance, country made paper 13½ x 7 inches Folia 47 Tripatha
 form Character Nagari of the nineteenth century Appearance, fresh
 Complete Date, Samvat 1900

Post Colophon . —

माम भाष्यद संकलपद अष्टमी मवत १८०० ।

3348

५९९७ *The Same Bhasya*

Substance country made paper ११×५ inches Folia ४७ Lines १३
on a page Extent in lokas १) Character Nigara Old Fresh
Complete

Oxf 4A

3349

८५२६ *The Same Bhasya (with the text)*

Substance country made paper १३×६½ inches Folia ६ Lines
११ १२ on a page Extent in sloka १८५० Character Nigara Appearance fresh

Both the text and the commentary are complete in ६५ leaves, the text in the middle and the commentary above and below. The text is complete in १४३ verses. It is to be found in Dvādharmā in the Śānti parvan of the Mahābhārata in some recensions but in others the Dvādharmā parvādhyāya of the Śānti parvan is regarded as a separate parvan called the Anuśāśana parva.

The Colophon of the commentary —

इति श्रीशङ्कराचार्यविरचिता सहस्रनामविटति समाप्ता ।

But before this there is the following verse included in a bracket —

सहस्रनामव्याख्येय ब्रह्मज्ञानप्रदीपिका ।

शङ्कराचार्येण भगवत्पादाचार्येण निर्मिता ॥

Brackets in Sanskrit MSS mean omission. So this verse is not to be there.

3350

९४५२ *The Same 1 text with a commentary*

Substance country made paper १०×४½ inches Folia १८ Lines १५
on a page Extent in slokas १३५० Character Nigara Appearance
old Complete

It is a hymn enumerating the thousand names of Viṣṇu, from the Mahābhārata. As for the commentary, the MS under notice gives no name of its author, but in Oxf 4A it is said to be by Saṃkaracārya.

The text is in rubrics and begins —

वैशम्पायन उवाच ।

श्रुत्वा धर्मान्ग्रेयेण पावनानि च सर्वंशु ।

युधिष्ठिर शान्तनव पुनरेवाभ्यभाषत ।

युधिष्ठिर उवाच ।

किमेक देवत लोके किवाप्येक परायण ।

क्षुवन्त क कर्म कुर्वन्त प्राप्नुयुर्मानवाः शुभ ।

को धर्मः सर्वधर्माणां भवत परमो मत ।

किं जपन् मुच्यते जन्तुर्जन्मससारवन्धनात् । इत्यादि ।

Ends :—

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रौन् लोकान् व्याप्य भूतात्मा सुष्ठो विश्वमुपाव्रज्यते ॥ १४० ॥

इमं क्लृप्तं भगवतो विष्णोर्वासीनं कीर्तितं ।

पठेद् य इच्छेत् पुरुष श्रेयं प्राप्तुं सुखानि च ॥ १४१ ॥

विश्वेश्वरमजं देव जगत् प्रभवाप्ययः ।

भजन्ति ये पुष्कराक्ष न ते यान्ति पराभवः ॥ १४२ ॥

Colophon —

इति श्रीविष्णुसहस्रनामस्तोत्र समाप्तः ।

The Commentary begins —

श्रीगणपतये नमः ।

श्रीरामचन्द्राय नमः । श्रीकृष्णचन्द्राय नमः । श्रीशिवाय नमः ।

श्रीसरस्वत्यै नमः । श्रीगुरुवे नमः ।

सच्चिदानन्दरूपाय लक्ष्म्यायक्तिष्ठकारिणे ।

नमो वेदान्तवेद्याय गुरुवे बुद्धिसाक्षिणे ।

यस्य स्मरणमात्रेण जन्मससारवन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ २ ॥

कृष्णद्वैपायन व्यास सर्वलोकहिते रत ।

वेदान्तभास्कर वन्दे शर्मादिनिलय मुनि ॥ ३ ॥

सहस्रमूर्त्ते युगघातमस्य सहस्रनेत्राननपादवाहो ।

सहस्रनामस्तवन प्रशस्त निरुच्यते जन्महरादिशान्त्यै ॥ ४ ॥

वैशम्पायनो जनमेजय प्रत्युवाच श्रुतेति ।

End —

विश्वेश्वरमिथादिना विश्वेश्वरोपासनादेव स्तोत्रारम्भे धन्या
हतायां कृतकृत्वा इति दर्शयति । १४२ ।

प्रमादात् कुर्वता कर्म प्रचयेताध्वरेषु यत ।

स्मरणादेव तद्विष्णो सम्पूर्णं स्यादिति स्मृतिः ।

आदरेण यथा स्तौति धनवन्त धनेच्छया ।

तथा चेद् विश्वकर्तार को न मुष्येत बन्धनादिति ।

व्यासवचन ।

सहस्रनामसम्बन्धि-व्याख्या सर्वसुखावहा ।

श्रुति स्मृति न्यायमूला रचिता हरिपादयोः ।

चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।

नाश्रीच कीर्तित तस्य न पवित्रकरो यत ।

Colophon —

इति श्रीविष्णुसहस्रनामस्तोत्र समाप्त ।

3351

10808 *A commentary on the same text*

Substance country made paper 10x4 inches. Folia, 10 Lines 13
on a page Character Bengali of the nineteenth century Appearance
fresh Incomplete at the end

Beginning —

ॐ नमः कृष्णाय ।

सच्चिदानन्दरूपाय कृष्णायार्क्षिककर्मणे ।

नमो वेदान्तवेद्याय गुरवे मुजिसाक्षिणे ।

कृष्णद्वैपायन व्यास सर्वलोकहिते रत ।

वेदान्तभास्कर वन्दे शर्मादिनिलय मुनिम् ।

सहस्रमूर्ते पुण्योत्तमस्य सहस्रनेत्रागनयादवाहो
सहस्रनामस्तवन प्रशस्त दिश्यते जन्मभरादिशान्तये ।

श्रीवैद्यभ्यारणो जन्मेजयमुवाच ॥
श्रुत्वा धर्मेनिध्यादि ।

3352.

9904. विष्णुसहस्रनाम सटीकम् ।

The same text with the same commentary

Substance, country made paper 9x5 inches Folia, 44, the first missing Lines, 12 on a page Extent in slokas 559 Character Nāgara Date, Śarpvat 1657 Appearance old

It belongs to the Mahābhārata The MS is very old and dilapidated, specially the last leaf, which is also worm-eaten and pasted, most of the letters of the Tika colophon being lost

Post Colophon :—

सवत् १६५० समये पौष वदि ३ भौमवासरे ॥ युभनस्तु ।

The colophon of the text runs thus —

इति श्रीमहाभारते शान्तिपर्वणि दानधर्मोक्त विष्णोर्नाम-
सहस्रं सम्पूर्णम् ।

3353.

1736 विष्णुसहस्रनामविहतिः ।

A commentary on the same text

By Vanamah

Substance, country made paper 10½ x 4½ inches Folia, 44 In the Tripāṭha form The first leaf is missing Character, Nāgara Date, Śarpvat 1886 Appearance, tolerable Complete

Colophon :—

इति श्रीभारत उत्तमागुह्यासन श्रीविष्णुसहस्रनामा पदविहति
वक्ष्मणविरचिता समाप्ता ।

Post Colophon :—

शुभमस्तु श्रीसंवत् १८६० आश्विनमासे कृष्ण ५ तिथि
शिवलालका ।

End :—

हरिभक्तौ वर्णादिनियमो नास्ति इत्याशयेनाह विन्नेश्वरमिति ।
कामक्रोधादिभिः पराभवं न यान्तौति । १०२ ।
कृता श्रीहरवक्त्रेण दासा वै वनमालिना ।
नामां हरेः सहस्रस्य टोका सम्पूर्णतामिता ॥
श्रीगोविन्दविहारभूषितभुवो वृन्दावनात् प्राग्दिशि
क्रोशने त्रिभुगे पुरे सुभुवि ये विप्रा भरद्वाजजाः ।
श्रीसन्नाहमुष्णो वसन्ति मुकुले तेषां सुजातो करो (?)
वर्णवाह्यपूजनं मुररियोः [प्री] यातु वै तेन सः ॥
भगवतोऽङ्घ्रिकंजस्य श्रीगोपालस्य रेणवः ।
क्षियासु त्वैभवं वाचा मधराशेष शोधनम् ॥

3353A.

1315. विष्णोर्दिव्यसहस्रस्य विवृतिः ।

श्रीवल्लभाख्या ।

Substance, country made paper 10½ x 5½ inches Folia, 90. Lines,
9 on a page Extent in Slokas 1080 Character, Nāgara. Appearance,
tolerable Complete

This is a commentary on the Viṣṇu-sahasra-nāma of
the Śānti parvan of the Mahābhārata, according to Val-
labha's school.

Beginning :—

श्रीगणेशाय नमः ॥

नमः कृष्णाय विश्वात्मविभूत्यंशावतारिणे ।

श्रीवल्लभाय लोलाथे विद्याज्ञानादिशक्तये ॥ १ ॥

अथैह श्रीकृष्णदेवायनेन मुनिना व्याविर्भाविते महाभारते
शान्तिपर्वण्युत्तमानुशासने दानधर्मे जनमेजयमभिमुखीकुर्वन्
श्रीवैशम्पायन उवाच अत्रेति ।

It ends thus —

विष्णुं स्वामिनमानस्य विष्णुस्वामिनमोभिता ।
 विष्णुनामैकसाहस्रोविहतिविंशुवक्षभा ॥ १ ॥
 आत्मन कण्ठमाश्रय पदपर्यन्तलम्बिनो ।
 ओविष्णोर्वक्षभा नाम सद्यदक्षमालिका ॥ २ ॥
 इति श्रीशाचार्यवर्यपदभक्तिमता मया ।
 श्रीवक्षभविभोरयेऽर्पिता ओविष्णुवक्षभा ॥ ३ ॥

Colophon —

इति श्रीमहाभारते शतसाहस्र्या सहितायां वैयासिक्या
 श्रान्तिपर्वण्युत्तमानुश्रान्ते दानधर्मे ओविष्णोर्द्व्यसहस्रस्य
 विहति ओवक्षभाभ्यां सम्पूर्णा ।

3354.

9624 अनुस्मृतिः । *Anusmritih*

Substance country made paper 10 x 5 inches Folia, 7 Lines, 9
 on a page Extent in Slokas 102 Character, Nāgara Appearance
 old Complete

Colophon —

इति श्रीमहाभारते श्रान्तिपर्वणि विष्णुधर्मोऽनुस्मृति सम्पूर्ण ।
 शुभ भूयात् ।

See above Catal No 3323 Though not found in the Mahabharata it is found in the work entitled Visnu-dharma, which seems to have been a part of the Mahabharata at one time

3355.

11063 The Same

Substance, country made paper 10 x 4 inches Folia, 8 Lines, 7
 on a page Character Nūgara Date Samvat 1856 Appearance, fresh

Colophon —

इति श्रीमहाभारते श्रान्तिपर्वणि शतसाहस्र्या सहितायां
 विष्णुधर्मोपनिषदे (?) अनुस्मृति सम्पूर्णा ।

Post Colophon :—

श्रीगङ्गादेव्यै नमः । श्रीसंवत् १८५६ श्रीरामाय नमः ।

3356.

11234. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 7 on a page. Character, Nāgara. Appearance, fresh

Colophon :—

इति श्रीमहाभारते शतसाहस्र्य संहिताया वैयासिक्यां
छाण्डोग्योत्तरे (?) अनुसृतिः समाप्ता ।

3357.

9754. शिवव्रतकथा । *Siva-vrata Katha.*

From Śānti-parvan.

Substance, country-made paper 8×4 inches 1 folia, 7 Lines, 8 on a page. Extent in ślokas, 48. Character, Nāgara Appearance, old Complete.

It is said to belong to the Śānti-parvan of the Mahabharata.

Colophon :—

इति महाभारते शान्तिपर्वणि शिवव्रतकथा समाप्ता ।

3358.

9186. शिवाष्टोत्तरसहस्रनामावली ।

Sivāstottara-sahasra-nāmāvalī.

Substance, country made paper $10 \times 6\frac{1}{2}$ inches Folia, 13 Lines, 9 on a page. Extent in ślokas, 140 Date, Samvat 1875 Character, Nāgara Appearance, tolerable Complete

It begins :—

अथ शिवाष्टोत्तरसहस्रनामावली प्रारम्भ ।

तदि उवाच ।

अष्टोत्तमसहस्रान्तु नाम्नां शब्दस्य मे षट् ।

यच्छ्रुत्वा मनुजव्याघ्र सञ्चान् कामानवाप्नुमि ॥ १ ॥

ॐ गिरिणाय नमः । ॐ ग्यानवेः । प्रभवेः । भीमायः ।

प्रहरायः । वरदायः । वरायः ।

It ends:—

परायः । सङ्गलेः । भक्तानां परमागतयेः । विमुक्त्यायः ।

मुक्ततेजसेः । ओसतेः । शीवर्द्धनायः । जगते नमः । नामानि ।

नुयानोमानि कामानि तमिर्भगवतोऽष्टतः ।

देवप्रसादाद्देवेश पुनः प्राद सङ्गात्मने ।

This verse is not to be found in the Mahābhārata

Colophon —

इति श्रीमहाभारते आनुशासनिके पर्वणि दानधर्मं शिवा
ष्टोत्तमसहस्रनामावली सम्पत्ता । श्रीशिव प्रीयता । संवत्
१८७५ मिति प्राशस्त्युत्तमदी । ६ । बुधवामरे

Taken from the Mahabharata Anusasana parva
Adhyāya 17 The stava begins from the 31st verse and
ends in verse 153, A S B Edition

3359.

4479 *The Mahabharata*

कर्णोपर्व, शान्तिपर्व, (राजधर्म, मोक्षधर्म, दानधर्म,)

अश्वमेधपर्व, आश्रमवासिपर्व, मौषलपर्व, महा-

प्रास्थानिकपर्व, स्वर्गारोहणपर्व ।

Substance, country made yellow paper 21x5 inches Folia, 533
Karna parvan is complete in 109 leaves, Śānti parvan (Rājadharm
parvan is complete in 116 leaves, Mokṣadharm in 131 and Dānadharm
in 181), Āśvamedha in 53 leaves, Āśrama vānka parvan in 21, Mausala
in 5, Mahāprāsthānika in 3 and Svargārōhana in 4 leaves Character,
Bengal: Date, Saka 1739 Appearance, fresh

The Post Colophon Statement to the Karna parvan —

बन्धघटीय महामहोपाध्यायस्य कुलचक्रवर्तिन ओयुतरामचन्द्र
बन्धोपाध्यायस्य पुस्तकम् ।

निवामो यस्य विप्रस्य ख्यातो वैद्यपुरेति च ।

ओमद् गोकुलचन्द्राख्यो ज्येष्ठो यस्य महात्मन ।

तस्येदं पुस्तकं सर्व्वं भारताख्य शुभप्रदम् ।

प्रालिखेत् दिनं कश्चित् श्रीरामलोचनाक्षय ।

धीरो धीरधराष्टता धृतिमता धर्मात्मना धार्मिक

काले काव्यकलाकलापकुशल कौलीन्यकान्तोत्तर ।

विप्रः ओयुतरामचन्द्रहस्तिको यत्नाद्यतोऽलेखयत्

श्राके षडङ्गनेत्रसिन्धुशशिके (?) श्रीकर्मण्योर्व्वामिधम् ।

शकाब्दा १७३६ ।

3360.

3674A *The Same*

आश्वमेधिकपर्व्व, आश्रमवासिकपर्व्व, मौयलपर्व्व,
महाप्रास्थानिकपर्व्व and स्वर्गारोहणपर्व्व ।

Substance palm leaf 24x12 inches Folia 213 Lines 4 on a
page Character Bengali Appearance old and dilapidated

Āsvamedhika parvan ends in 128A —

शकाब्दा १६६१ । श्रीरामकृष्णदेवशर्माय पुस्तकमिदं

साक्षरश्च ।

Āsrama vasika parvan ends in 178B

Mauṣala parvan ends in 195B with the date शकाब्दा
१६६१ ।

Mahaprasthanika parvan ends in a leaf, the mark of
which is lost by corrosion

Svargarohan parvan ends in leaf 213B with the date
१६६१, after which the figure for the unit is gone From
what is left of it, it is either 6 or 3 शकाब्दा १६६१ +

3361.

3674B *The Same*(*आरण्यपर्व*) ।

Substance country made leaf 21x3½ inches Folia 30 to 324
 Lines 7 to 8 on a page Character Bengali Appearance, old discoloured
 and worn off Date Saka 1049 Incomplete

Post Colophon —

शुभमस्तु शक्राब्दा १६४९ अग्रहायणस्य द्वादशदिवसे लग्नपक्षे
 चयोदश्यां तिथौ समाप्तमस्त्ययं ग्रन्थः श्रीव्यनन्तरामशर्मेणा
 लिखितमिति पुस्तकस्थेति श्रीहरिवरणे मम भक्तिशक्त, etc

Last Colophon —

इति श्रीमहाभारते, आरण्यकपर्वद्वितीय समाप्तम् ।

There is an underleaf of folio 324 having the same
 pagination There is a stray leaf marked 210 with the
 colophon —

इत्याश्चर्यपर्वणि पारिजातहरणे ।

3362

8095 *The Same*(*आश्वमेधिकपर्व*) ।

Substance palm leaf 15½x1½ inches Folia, 189 Lines 3 on a
 page, Character, Nāgara in a Udiya hand Written with a style.
 Appearance, fresh Complete

Colophon —

इति श्रीमहाभारते शतमाद्यस्य महिताया वैयासिना
 माश्वमेधिक पर्व समाप्त ।

Post Colophon —

श्रीमन्म्यापि, etc , etc

3363.

7989 *The Same*

(अश्वमेध-आश्रम-सौयल-महाप्रस्थान-स्वर्गरोहण-
पर्वणि) ।

Substance, country made paper 16×3½ inches Folia 196 Lines 9, 10, 11 on a page Character, Bengali of the eighteenth century Appearance old and discoloured Svargarohana ends abruptly

Āśvamedha parvan complete in 121A, Āśramvasikā complete in 171B, Mauṣala complete in 183B, Mahāprastana complete in 188, and Svargārohana incomplete

3364.

10773 *The Same*

Substance palm leaf 15½×1½ inches Folia 91 Lines 4 on a page Character, Bengali of the seventeenth century Appearance, old and discoloured

The MS contains Āśrama vasikā (ending in 59A), Mauṣala (ending in 74A), Mahāprasthānka (ending in 80A), Svargarohana (ending in 90B)

3365.

4807 स्वर्गरोहणपर्वव्याख्या ।

A commentary on Svargarohana parvan from the same

Substance palm leaf 15×2 inches Folia 6 Three of them are marked 14, 15 and 25 Character, Bengali of the eighteenth century Appearance, old and dilapidated

3366.

8728. *The Same**The Mahabhārata.*

Substance country made paper 16×6 inches Folia 123 Lines 12 on a page Extent in Slokas 5000 Fresh Incomplete

(1) The Ādi parvan Incomplete, leaves from 1 to 123, ending with महाभास्ते आदिपर्वणि शकोपाख्यानम् ।

Substance country made yellow paper 13×5 and 15×5½ inches Folia 140 Lines 10 on a page Extent in slokas 1200 Fresh Incomplete

(2) Another copy of the Ādi parvan Incomplete, 140 leaves, in leaf 139B इत्यादिपर्वणि धृतराष्ट्रविवाहः ।

Substance country made paper 13½×5½ inches Folia 71 Lines 10 on a page Extent in slokas 2980 Character Nigara Fresh Incomplete

(3) Another incomplete copy of the same Leaves from 239 to 309, commencing from आदिपर्वणि खण्डवदाह to the end (309) Dated, Samvat 1751

Substance country made paper 17½×6½ inches Folia 138 Lines 9-10 on a page Extent in slokas 11000 Character Nagara Date Samvat 1800 Good Complete

(4) The Sabha parvan Complete in 138 leaves and 72 Adhyayas, with the commentary by Nilakantha entitled भारतभावदीप, copied in Samvat 1805 आषाढमासे शुक्लपक्षे द्वितीयाया ।

Substance country made paper 10½×7½ inches Folia 62 Lines 15 on a page Extent in slokas 370 Dated Samvat 1800 Character, Nagara Fresh Complete

(5) The Sabha parvan Complete in 62 leaves no chapter numbers no verse more at the end not found in the 1st copy, dated Samvat 1850, मौनी पुष्य वदी ११ वार अनवार

Substance country made paper 11×4 inches Folia 143 Lines 7 on a page Extent in slokas 3100 Date Samvat 1603 Character Nigara

(6) Another copy of the Sabha parvan Complete in 143 leaves, no chapter number, no verse number, dated, बुद्धदिन, समत् १६०३ On the reverse of the leaf 143, there is a document of borrowing money, dated 1603

Substance country made paper 15×6 inches Folia 217 Lines

14 on a page Extent in ślokaś, 12,100 Character, Nāgara Dated, Samvat 1851. Fresh Incomplete

(7) Aranya-parvan. Complete in 217 leaves; first two leaves are missing; dated Samvat 1851

Substance, country made paper $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 399 Lines, 11 on a page Extent in ślokaś, 12,700 Character, Nāgara Dated, Samvat 16 (?) Old Complete

(8) Vana-parvan Complete in 399 leaves and 269 chapters; the number of verses 15,664; dated, Samvat 16[00]; first and last leaves have modern papers pasted behind them.

Substance, country made paper $13 \times 5\frac{1}{2}$ inches Folia, 82 Lines, 11 on a page Extent in ślokaś, 2,400. Character, Nāgara. Dated, Samvat 1771 Old Complete

(9) विराट् पर्व Complete in 82 leaves; the leaves 25th and 82nd are missing; dated, Samvat 1771 चैत्रमासे शुक्लपक्षे त्रिंशो पौर्णमास्या[स्य] पुस्तकं लिखितं गुलावराय पाठकेन ।

Substance, country made paper $16 \times 6\frac{1}{2}$ inches Folia, 59 Lines, 12 on a page Extent in ślokaś, 2,300 Character, Nāgara Dated, Samvat 1852 Complete

(10) Another copy of the same as above. Complete in 59 leaves and in 69 chapters, dated Samvat 1852 नमय भादौ सुदी ८ वार मङ्गल । शुभमस्तु ।

Substance, country made paper $14\frac{1}{2} \times 6\frac{1}{2}$ inches Folia, 175 Lines, 13 on a page Extent in ślokaś, 8,800 Fresh Incomplete

(11) उद्योगपर्व । Complete in 180 leaves. The first five leaves are missing.

Substance, country made paper $11 \times 4\frac{1}{2}$ inches Folia, 165 Lines, 13 on a page. Extent in ślokaś, 1,350 Character, Nāgara Fresh Complete

(12) कर्णपर्व । Complete in 165 leaves.

Substance, country made yellow paper $14 \times 5\frac{1}{2}$ inches Folia, 306 Lines 9 on a page Extent in ślokaś 7,625 Character, Nāgara Dated, Samvat 1665 Old Good Complete

(13) शोधपर्व । Complete in 306 leaves and 170 chapters, dated, Samvat 1665 The number of verses, 9,989.

Substance, country mad : paper. $14\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 165. Lines, 12 on a page Extent in ślokaś, 6,600 Character, Nāgara Old. Fresh Complete.

(14) कथं पर्वः । Complete in 165 leaves.

Substance, country made paper $12\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 83 Lines, 10 on a page Extent in ślokaś, 2,000 Character, Nāgara Date, Samvat, 1665 Old Good Complete

(15) गदापर्वः । Complete in 83 leaves and in 32 chapters Dated, Samvat 1665.

(16) सौमिकपर्वः । Complete in 17 leaves

(17) ऐषिकपर्वः । Complete in 11 leaves

(18) विश्वोक्तपर्वः । Complete in 9 leaves Dated, Samvat 1665.

(19) स्त्रीपर्वः । Complete in 19 leaves

Substance, country made paper $13\frac{1}{2} \times 5$ inches Folia, 56 Lines 11 on a page Extent in ślokaś, 2,200 Character, Nāgara Old Complete

(20) शान्तिपर्वणि व्यापञ्चमे । Complete in 56 leaves

Substance, country made paper $14 \times 5\frac{1}{2}$ inches Folia, 56 Lines, 12 on a page. Extent in ślokaś 2,600 Character, Nāgara Old Incomplete

(21) An incomplete copy of Rājadharmā with the commentary by Nilakantha, from leaf 67 to leaf 122

Substance, country made paper 15×6 inches Folia, 257 Lines, 9, 10 on a page Extent in ślokaś 10 000 Character, Nāgara Dated, (in new) Samvat 1921 Good Complete

(22) शान्तिपर्वणि मोक्षधर्माध्यायः । Complete in 257 leaves, of which leaves from 241 to the end is a restoration Dated, Samvat 1921 काशगुप्तमहर्षि युक्तपक्षे सप्तम्या मन्दवासरे लिखितं चिह्नवर्तमानं महत्त्वा निदेश्यतीसमीपे ।

(23) व्यासमात्रपर्वः । Complete in 36 leaves Date, Samvat 1665.

(24) महाप्रस्थानपर्वः । Complete in five leaves.

3367.

4291. उत्तरगीता । *Uttara Gita**With the commentary of Gaudapādā.*

Substance, country made paper 9×6 inches Folia 33 Lines, 10 on a page Extent in ślokaś, 660 Character, Nāgara of the nineteenth century Appearance, discoloured

22A, श्रीमन्महाभारते प्रतसहस्रसंहिताया वैयासिक्या अश्वमेधपर्वणी(?)
 ॐ तत्सदिति श्रीमदुत्तरगीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुन-
 संवादे ब्रह्मविद्या आखण्ड आखण्ड प्रतिपादकयोगो ना[म] प्रथमोऽध्याय ।

Commentary :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमद्गौड़पादाचार्य-
 विरचितायामुत्तरगीतायाख्याया प्रथमोऽध्यायः समाप्तः ।

33A, (the last leaf).

Of the text. —

श्रीमन्महाभारत० आखण्डाधिकारयोगो नाम द्वितीयो-
 ऽध्याय ।

Of the commentary :—

० द्वितीयाध्यायः समाप्तः ।

For the text see L 933, and for the commentary see L 2144. In both the manuscripts the text has only two chapters

Aufrecht says that it is an extract from the Bhīṣma-parvan of the Mahābhārata But according to the present manuscript it is said to belong to the Aśvamedha-parvan.

3368.

10251. *The Same**With the same commentary.*

Substance, country made paper 9½×4 inches Folia, 41, of which those marked 1, 3, 9 are missing Lines, 8 on a page Character, Nāgara of the eighteenth century Appearance, old and discoloured Defective

The text in three chapters is commonly believed to be taken from the Bhīṣma-parvan of the Mahābhārata. It is, however, not found there in the Bengal recension at least.

For the commentary see L 2144. R. Mitra thought this to be a commentary on the Bhagavat Gita though the extract given by him distinctly says that Arjuna forgot all Bhagavan's teachings in the Gita and again asked Him to explain those very topics of atmatattva. Hence this work is called Uttara Gita. It is in three chapters while the Gita is in eighteen.

23B, इति श्रीगौडपादाचार्यविरचितायामुत्तरगीतायाख्यायां प्रथमोऽध्यायः ।

37A, • ब्रह्मोपदेशो नाम द्वितीयोऽध्यायः ।

It ends abruptly in the 15th sloka of the 3rd chapter.

3369.

5565 नाशकेतोपाख्यानम् । *Nasketopakhyanam*

From the Mahabharata

Substance* country made paper 11×5 inches Folia 40 Lines 10
on a page Character Nāgara Date Samvat 1918 and Saka 1783
Appearance fresh Complete

Colophon —

इति श्रीमहाभारते अष्टादशमाहस्ये महिताया नाशकेतोपा-
ख्याने शुभाशुभकृतजन्मान्तराख्ये नामाष्टादशोऽध्यायः । समाप्त
शुभम् ।

The Mahabharata is here called Astadasasahasri. The story is not to be found in the extant copies of the Mahabharata. A shorter story is found in the 21st chapter of the Itihāsa-Samuccaya.

Post Colophon Statement —

श्रीमन्वत् १९१८ शके १७८३ माघ शुक्लतिथौ २ तृतीयाश्विनौ
विद्याधरद्विवेदिना लिखित काश्या स्वार्थ परार्थेण । श्रीराम ।

3370.

5601B. सत्यनारायणव्रतकथा ।

*Satyanārāyaṇa-vrata-kathā.**From the Mahābhārata.*

Substance palm leaf $14\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 19 Lines, 4 on a page
 Character, Udiyā, written about 25 or 30 years ago Appearance, fresh
 Complete in four Adhyāyas

Last Colophon :—

इति श्रीमहाभारते इतिहासमुच्चये साधुचरितवर्णे सत्य-
 नारायणव्रतकथा नाम चतुर्थोऽध्यायः ।

Itihāsa Samuccaya is said to be a summary of the Mahābhārata.

3371.

1573 महाभारतार्थसंग्रहद्वीपिका ।

*Mahābhārata-rtha samgraha-dvīpikā**By Arjuna Miśra, son of Isāna*

For the manuscript see L, 2126 Rājendralāla takes
 शकाब्दः १६ as 1600 How far he is justified is open to
 doubt It is, however, found usual with ordinary scribes
 to omit the first two digits. It may be a case of
 omitted hundreds.

3372.

3577. *The Same*

Substance, country made paper. $14\frac{1}{2} \times 2$ inches Folia, 88 Lines, 6,
 6 on a page Extent in Slokas, 3,000 Character, Bengali Date, Śaka
 1584 Appearance, fair.

Contains the commentary on Hari-vamśa, called here
 Āścarya-parvan

Colophon:—

इति चम्पाहेडिकुलसरिमाधेन्दु-भारताचार्यपाठक-श्रीमदीशान-
तनयभारताचार्यश्रीमदज्जुनमिश्रकृतौ महाभारताथैमय-
दीपिका सुममाप्ता ॥

Post Colophon:—

श्रीरस्तु मयि लेखके । श्रीगोमहर्षिचक्रवर्तिनः स्वाक्षरमिदं
पुस्तकम् ।

शाले वेदाष्टाशतानिपरिगणिते १५८४ ।

From Śake to gunite the letters have been blurred over with ink. The same is also the case after the figures of the date for more than a line, after which यथादृष्टमिथादि । श्री श्री श्री. Then in a Devanagari hand रामाय रामचन्द्राय राम राम राम ।

It begins thus:—

ॐ नमो गोपीजनवल्लभाय ।
कादण्डरसपौषधनिधियासात्मने नमः ।
अज्ञानतिमिराच्छन्नगदालोकमानये ।
श्रीदेवकीधपादादिमतमालक्ष्य साम्प्रतम् ।
आश्चर्यपर्वणो यज्ञाभ्यया यद्य विविच्यते ।

What is Āścarya-parvan.—

नवाश्चर्यपर्वणः कथं भारते सगतिः भवत्यते । अष्टादश-
संख्यापरिमितस्य भारतस्य स्वर्गारोहणान्तेनैव समाप्तत्वात् ।
उक्तम्:—

“उक्तानि वेदविदुषा पर्वणाष्टादशैव तु” इति ।

भविष्यपुराणे परिगणितमेव यथा ।

आदिः सभा-वन-विराटसप्तोद्यमश्च
भौषो गुह्यरविजसदपमौलिकश्च ।
स्त्रीपर्व शान्तिरनुशासनमश्वमेध-
वानाश्रमौ मुषलयागदिवावरोहः ॥

इतीत्य प्रकरणसङ्कतिर्नाभ्येव । नञाप्पुपोद्वातसगतिर्भारत
चिन्ताविरामात् ।

आदौ यस्य न सङ्गावस्त्वन्तेवापि न विद्यते ।

चिन्ता प्रकृतिभिद्वाधामुपोद्वात विदुर्बुधाः ॥

इति तत्तत्तन्नायोगात् । नाप्यर्थतः सगतिः ॥ + + +
+ + + एकस्मिन्नेककरणे वाक्ये स्थानान्तरस्थितस्य
कारणवशात् स्थानान्तरसम्बन्धः । न च प्रकृते तथास्ति । तस्मा
शास्त्रेवास्य सगतिः । माभूत् सगतिरिति चेत् न परिगणितानु
क्रमण्यामन्याप्यन्वाख्यानानात् पुराणान्तरान्वाख्यानवत् । अस्या
प्यनुक्राम]ण्यामुपपत्तिर्भविष्यतीति चेन्न । अस्यापि पर्वसमाख्याया
भारत न सहेकधा पठनश्रवणात् तस्मादङ्गत्वा सङ्कतिः ॥ उच्यते
ऽथ प्रकरणसगतिरेवास्य श्रुतसादृश्यव्यपारिमितस्य भारतस्य
मर्त्तलोके मुनिनाकृत्वात् । न च हरिवंशमन्तरेण लक्षसंख्या
पूर्त्तिरस्ति पर्वान्वाख्यानमप्यत एव युक्तम् । ऊनविश्रुतिपर्वत्व तर्हि न
शान्तिरनुशासनमित्यस्य अलोकसमामनैकपद्यात् श्रीलावण्ये यशस्वर
इतिवन्मुनिवचनोपपत्तेः । उक्तञ्च प्रागेव ।

पदज्ञानातिनिर्बन्ध कत्तव्यो मुनिभाषिते ।

अनुस्मरणतात्पर्यान्नाश्रियन्ते हि लक्षणम् ॥ इत्यादि ।

किन्तु खगारोदयप्रवृत्तौ यदुक्तम् ।

उक्तानि वेदविदुषा पञ्चाण्यष्टादशैव तु ॥

ततः कथं सङ्गृह्यताम् उच्यते अष्टादशपर्वान्ते अतिसंक्षिप्तस्य
हरि[ह]वशार्थस्य प्रश्नाद्विस्तारकथनेपि तस्याष्टादशपर्वत्व युक्त्या
तूनविश्रुतिपर्वत्वमायाति । तथाप्यदोषः । भारतान्तर्गतत्वे प्रकरण
सगतिरेव वा । पूर्व हि जनमेजयेन पाण्डवाख्यानप्रसङ्गेन
श्रीविष्णुमाहात्म्यं श्रुतम् । सम्पति तमव मुख्यतया श्रोतुं राजा
वैशम्पायन उक्तः ॥

उक्तञ्च पूर्वमेव गुरुणा यत्र यत्र भण्योऽस्य सर्वं तत्र वक्ष्यसीति
अतोऽस्यस्य सगतिरिति उक्तनया च सगतिर्भविष्योत्तरमेव ततो
भारतं कथितं भवेति वचनात् । उक्तत्वञ्च प्रसङ्ग एव पौष्करादि

प्रादुर्भावात्तान् विष्णुमाहात्म्यकथाप्रसङ्गमङ्गति । चिप्रवधो-
पाख्यानस्य विष्णुक्षेत्रपालतया समति । सर्वं समझसम् । अन्य
चार्यनसञ्ज्ञानिवन्धनमिदमुक्त पुनरनुज्ञान्ति विवलिमिषमिधोयते ।

• इत्यादि ।

It ends thus:—

श्रीदेवबोध-विमलबोध प्राण्डिल्य-माधवा ।
नारायणाच्च सर्वज्ञा पिता च गुरवो मम ।
एतेषामुपदेशेन मन्मथ्य च क्षचित् क्षचित् ।
दृष्टिर्विशस्य विस्तारबुद्धमोऽय ममाभवत् ।
तत्र भवद्भि + + + साहाय्यमनुरूपिभि ।
श्रीमत सत्यखानस्य योगक्षेमान्मयाधुना ॥
टोकेय रचिता विद्वत्प्रिया गङ्गानिधेविना ।
अत्राङ्गलिर्मया वज्रो विद्वत्सु कृतबुद्धिषु ॥
तैरेवास्या परिष्कारो विधेयो मतमत्सरै ।

3373.

4035B *The Same.* (*Udyoga and Bhishma.*)

Here called Mahabharatartha-dipika

Substance, country made paper 18½ x 3½ inches Folia, 71 + 11
Lines, 8 on a page Extent in ślokaś, 2000 Character Bengali of the
eighteenth century Appearance fresh

The MS contains Arjuna Misra's commentaries on the
Udyoga and Bhishma parvans, each separately paged
The commentary on the Udyoga-parvan contains 71 leaves
and that on Bhishma II, of which the first is missing

The commentary on the Udyoga-parvan begins thus —

ॐ नमो गणेशाय ।

धर्मार्थकामनिर्वाणं पञ्चभारसमीक्षरम् ।

वृजते वाङ्मयं वृत्तं कानोनमुनये नमः ।

एषा विशदमिव्यादे जज्ञे माहोवधन्वि इत्यन्तस्य सम्पत्ति
दुर्व्योधने युधिष्ठिरेण किं करणीयमिति, etc , etc

Preceded by five leaves, containing, among others, a table of contents of Ādi-parvan, and followed by two

Last Colophon:—

इति श्रीवज्रुनमित्रकृता आदिपर्वटोका समाप्ता ॥

Post Colophon:—

नत्वा रामं वनश्याम शाके रुद्रकलामिते ।

लिखिता मालरामेय टोकाज्जुन्यादिपर्वण ॥

शकाब्दा १६११ । २६ चैत्र ॥ श्रीराम शरणं ॥ ॐ नमो
गुरवे ॥ ॐ हनुमते नमः ॥

See I.O Catal. Nos 3169-3178 (I.) and W. No 392.

3375.

4035A. महाभारतटोका ।

A commentary on Mahābhārata.

By Ram Kṛṣṇa

(सभा, वन, भीष्म, द्रोण) ।

Substance, country made paper 18×4 inches Folia, 23+59+37+
1-10, 15 and 38 Lines, 7 to 9 on a page Character, Bengali of the eigh-
teenth century Appearance, fresh

Sabha-parvan has 23 leaves and is very nearly com-
plete See L 2089 The present MS gives a different
Mangalacarana —

सुखित्ति शिशुपालस्य प्रणम्य परमेश्वरम् ।

सभापर्वमता व्याख्या रामकृष्णैः तन्यते ॥

Vana-parvan has 59 leaves It is not complete See
L 2090 We have here a different Mangalacarana —

प्रणिपत्य हृदि भगवता सर्वलोकैकपालकम्

तन्यते रामकृष्णैः व्याख्यास्य रूपवन् ॥

On the reverse of the last leaf the following is recorded in a later hand:—

शकान्दा १६८२ इति श्रीहरितर्कभूषणेन स्थाने १२ पौष
राजधर्मे रक्षित २७ ये पौष श्रीकन्दर्पसिद्धान्तेन स्थाने विहाट-
पर्वरे टिप्पणी रक्षित ।

The Bhisma-parvan is complete in 37 leaves. See L. 2093.

The present manuscript gives a different Mangalā-carana verso:—

भगवन्तं नमस्कृत्य भक्ताभीष्टफलप्रदम् ।
तन्यते रामकृष्णेन व्याख्यानं भोक्ष्यपर्वणः ॥

Colophon:—

इति विरोधभङ्गिन्यां भोक्ष्यपर्वार्घ्यप्रकाशनं समाप्तम् ।

The Drona-parvan has 12 leaves A mere fragment.

It has a verso more on Maṅgalācarana at the beginning:—

अष्टाकाश इव व्यापो द्योतिताश्चर्य्यदीपनः ।
ज्ञानदीपनदीप्यो यस्तमोश्चरमुपास्महे ॥
चक्रपाणि नमस्कृत्य सर्व्वदा भक्तपालक ।
तन्यते रामकृष्णेन व्याख्यानमपर्वणः ॥

3376.

9222 The Same

(आदिपर्व) with the commentary entitled भावदीपः ।

By Nilakanṭha

Substance, country made paper. 16×7 inches Folia, 448 Lines,
10 on a page Extent in slokas, 11,000 Character, Nagara Date,
Samvat 1837 Appearance, tolerable The text above and below the
commentary

The Last Colophon of the text runs thus —

इति श्रीमहाभारते प्रतसहस्रग सहिताया वैयासिक्यामादि-
पर्वणि खण्डवदाह समाप्त । शुभमस्तु । मङ्गल चास्तु ।
श्रीरस्तु । लेखकपाठकयो शुभ भवतु । दृष्टान्तः वैकाणि
शेषेण सान्वलेकर । सवत् १८२७ कार्तिक सप्त ।

The Colophon of the commentary —

इति श्रीमत्पदवाक्यप्रमाणसमर्थ्यादाधुरन्धरचतुर्ध्वजशावतन
गोविन्दस्वरिखनो श्रीनीलकण्ठस्य ह्यनौ भारतभाष्यदीपे व्यादिपर्वणि
खण्डवदाहार्थप्रकाश समाप्तस्यायमादिपर्वणि भाष्यदीपः ।

श्रीहृण्यसहाय । पुस्तकमिदं पद्माकर पत सुभेदावरस्य साध
परार्थे च । लिखितमिदं विदुरभातीयैः वङ्गाभिगणेशेन । पुस्तक-
पतेर्वाचकस्य च शुभमस्तु ।

खञ्जसुततनयपरिश्रुमिन्

दिनपतिजनकात्मजनिवास ।

अञ्जसुतमुखजामिदग्धतान्त

प्रभुवरमनिश नतोऽस्मि ह्येष । १

शिवनाथकृत पद्य ।

3377.

9223 *The Same*

(सभाष्यं) *with the commentary by Nilakantha*

Substance country made paper 15½ x 7 inches Folia 117 Lines
12 on a page Extent in ślokas 6 000 Character Nāgara Appearance
tolerable

3378.

9223A *The Same*

(वनपर्व) *with the commentary by Nilakantha*

Substance country made paper 16 x 7 inches Folia 355 Lines,
10, 11, 12 on a page Extent in ślokas 12 000 Character, Nāgara
Appearance tolerable The text above and below the commentary

3379.

9221. *The Same.**With the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 171. Lines, 11 on a page. Extent in ślokas, 4,200. Character, Nāgara. Appearance, fresh.

This is in continuation of the previous number. It begins from leaf 356 and runs to the end in leaf 527.

3380.

9225. *The Same.**(विराटपर्व) with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 114. Lines, 11, 12 on a page. Extent in ślokas, 4,110. Character, Nāgara. Appearance, tolerable. The text above and below the commentary. Complete.

3381.

9226. *The Same.**(उद्योगपर्व) with the same commentary.*

Substance, country made paper. 16×7 inches. Folia, 297. Lines, 11, 13, 15 on a page. Extent in ślokas, 7,500. Character, Nāgara. Appearance, tolerable. Complete.

3382.

9227. *The Same.**(भीष्मपर्व) with the same commentary.*

Substance, country made paper. 16×7 inches. Folia, 339. Lines, 11, 13 on a page. Extent in ślokas, 12,200. Date, Samvat 1837. Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe:—

श्रीकृष्णाय नमः ।

संवत् १८३७ भाद्रपद शुद्ध ।

3382A.

9228. *The Same.*

(द्रोणपर्व) ।

Substance, country-made paper 17x6 inches Folia, 304 Lines, 11 on a page Character, Nāgara Appearance, fresh Complete Date, Samvat 1837.

Colophon :—

इति श्रीमद्भागवते प्रथमाद्वयं महिताया वैयासिक्या
द्रोणपर्वण्यनुक्रमिकाध्याय समाप्त ।

Post Colophon —

श्रीवेदव्यासाय नमः । संवत् १८३७ मार्गशीर्ष शुद्धतीया ।
भौमवासरेण लिखितं ब्राह्मणशम्भुरामेण । लेखकपाठकयो शुभं
भूयात् । श्रीछायाय नमः ।

3383.

9229. *The Same*

(कर्णपर्व) with Nilakantha's commentary

Substance, country made paper 13x7 inches Folia, 318 Lines 10 on a page Extent in slokas 6,359 Character, Nāgara Appearance, tolerable. Complete

3384.

9230. *The Same.*

(शल्यपर्व) with the same commentary.

Substance, country made paper 16x7 inches Folia, 57 Lines, 12 on a page Extent in Slokas 1980 Character, Nāgara Appearance, tolerable Complete

3385.

9231. *The Same*

(गदापर्व शल्यपर्वान्तर्गतं) with the same commentary

Substance country made paper 16x7 inches Folia, 50 Lines, 13 on a page Extent in Slokas, 1600 Date, Saka 1702=Samvat 1837 Character, Nāgara Appearance, tolerable Complete

The note of the scribe —

श्रीसंवत् १८३७ शके १७०२ विरोधो सवत्सरे कार्तिक शुद्ध
१० चन्द्रवासरे समाप्तं ।

Gada-parvan is included in Śalya-parvan

3386.

9232 *The Same*

(सौत्तिकैयिकपर्वणौ) *with the same commentary*

Substance, country made paper 16×7 inches Folia, 36 Lines 12
on a page Extent in Slokas, 1 200 Appearance, tolerable Complete

The Colophon —

इति श्रीमद्वाभारते शतसाहस्रगं संहितायां वैयासिक्या सौत्ति-
कैयिक पर्व समाप्तं । पर्वद्वयमिदं संपन्नं ।

For Nilakanthas commentary on the different parvans
see l O Catal. 3216-3223

3387.

9233 *The Same*

(विशोकपर्व) *with the same commentary*

Substance, country made paper 16×7 inches. Folia 9 Lines 13.
14 on a page Extent in Slokas 450 Character, Nāgara. Appearance,
tolerable

Viśoka though made a separate Parvan in this MS, is
generally included in the Stri-parvan.

The Colophon —

इति श्रीमद्वाभारते शतसाहस्रगं संहितायां वैयासिक्या
विशोकपर्व समाप्तं । अष्टमोऽध्यायः । ४ ।
अम्यानुमन्यौ स्त्रोपर्वं भविष्यति ।

3388.

9234. *The Same.*(स्त्रीपर्व) *with the same commentary.*

Substance, country made paper 16×7 inches Folia 25 Lines, 10-12 on a page Extent in Slokas, 900 Character, Nāgara Appearance, tolerable Complete

इति श्री० स्त्रीपर्व समाप्तमिद ।

अस्यानन्तरं दानधर्मस्यायमाद्यज्ञोक्तः ।, etc

3389.

9238. *The Same*(आनुशासनिकपर्व) *with the same commentary*

Substance, country made paper 16×7 inches Folia 315 Lines, 11, 12 on a page Extent in Slokas, 10,100 Character, Nāgara Appearance, tolerable Date, Saivvat 1838, Saka 1703 Complete

Colophon :—

इति श्रीमद्भारते दानधर्म उक्तमातुशामने अध्याय
दानधर्मा समाप्ता । आनुशासनिक पर्व समाप्त ।

Post Colophon —

संवत् १८३८ । शके १००३ । चैत्र शुक्ल ८ ।

3390.

9239. *The Same.*(अश्वमेधपर्व) *with the same commentary*

Substance, country made paper 16×7 inches Folia 110 Lines 11 on a page Extent in Slokas, 5,008 Character, Nāgara Appearance, tolerable Complete

Colophon :—

इति श्री० अश्वमेधिक पर्व समाप्त । शुभमस्तु ।

अतः परं आद्यमवशिष्टम् ।

3391.

9240. *The Same.*(आश्रमवासिकपर्व) *with the same commentary.*

Substance, country made paper 16×7 inches Folia, 29 Lines, 13 on a page Extent in Slokas, 700 Date, Samvat 1837=Saka 1702 Character, Nāgara Appearance, tolerable. Complete

Colophon :—

इति श्रीमद्भारते आश्रमवासिकं पर्वं समाप्तमिति ।

श्रीमन्मार्तण्डभैरवाय नमः ।

श्रीसंवत् १८३७ शके १७०२ फागुन शुद्ध १३ गुरुवामरे
समाप्तं काष्ठां । ब्रह्मघट्टे पञ्चगङ्गा विन्दुमाधवमन्त्रिणौ ।

3392.

483. *The Same.*राजधर्म and आपद्धर्म *with the same commentary.*

Substance, country-made paper 8½×4 inches Folia, 83, of which the first two leaves are missing Lines, 13-15 on a page Character, Nāgara Appearance, old

The present MS contains the commentary on Rājadharm and Āpaddharma of the Śānti-parvan in two separate paginations Rājadharm: complete in 65 leaves Āpaddharma: complete in 18 leaves.

65B, इति श्रीमत्पदवाक्यप्रमादमर्थ्यादाधुरन्धरचतुर्धरवंशावतस-
योगोविन्दसूरिसूतो. श्रीनीलकण्ठस्य ज्ञातौ भारतभावदीपे शान्तौ राजधर्मार्थ
प्रकाशः समाप्तः ।

18B, (of the second pagination) :—

•शान्तावापद्धर्मार्थप्रकाशः समाप्तमगमत् । शुभमस्तु ।

3393.

8639. *The Same.*

मोक्षधर्मपर्व्याध्यायः ।

(*Mokṣa-dharma-pariūdhya*) with the same commentary.

Substance, country made paper 12x7 inches Folia, 543 Lines, 11 on a page Extent in Slokas, 23 000 Character, Nāgara Old Complete

3394.

9243. *The Same.*(*स्वर्गारोहणपर्व*) with the same commentary.

Substance, country made paper 16x7 inches Folia, 14 Lines, 11 on a page Extent in Slokas 420 Character, Nāgara Appearance tolerable Complete

Colophon :—

इति श्री • सर्वपर्वानुकीर्तनं समाप्त ।

The Colophon of the Tīlā runs :—

इति श्रीमत् पदवाक्यप्रमाणमर्थोदाधुरन्धरचतुर्द्धरवशावतम-
श्रीगोविन्दसूरिसूनु श्रीगोळकण्ठस्य ह्यनौ भारतभावदोषे स्वर्ग-
रोहणयथार्थप्रकाशः समाप्तिमगमत् ।

श्रीवेदव्यासाय नमः । श्रीह्य्याय नमः । श्री । शुभमस्तु ।

3395.

9242 *The Same.*स्वर्गारोहणपर्वान्तर्गतमहाप्रास्थानिकम्) with the same
commentary

Substance, country made paper 10x7 inches Folia 6 Lines, 11 on a page Extent in Slokas 180 Character, Nāgara Appearance, tolerable Complete

Colophon :—

इति श्री • महाप्रास्थानिकं पर्वणि द्वितीयोऽध्यायः ।

महाप्रास्थानिकं पर्वं समाप्त ।

3396.

9241. *The Same*(मौषलपर्व) *with the same commentary*

Substance country made paper 16×7 inches Folia 14 Lines 11
on a page Extent in Slokas 420 Character Nāgara Appearance
tolerable Complete The commentary above and below the text

Colophon —

इति • मौषलपर्वणि अष्टमोऽध्याय । मौषल-पर्वेद समाप्त ।

3397.

2929 महाभारततात्पर्यटीका ज्ञानदीपिका ।

*Mahābhārata tatparya ṭīkā Jñānadīpikā**By Darabodha, the disciple of Satyabodha*

Substance country made paper 12×6 inches Folia 54 Lines 9
on a page Extent in Slokas 1075 Character Nāgara of the early
eighteenth century Appearance discoloured Ādi parvan only

Colophon —

इति श्रीपरमहंसपरिव्राजकाचार्यभट्टारकश्रीमत्सत्यबोध
शिष्यस्य परमहंसपरिव्राजकाचार्यश्रीदेवबोध[स्य] हस्तौ महा
भारततात्पर्यटीकायां ज्ञानदीपिकायामादिपर्व समाप्तम् ।

It begins —

तिर्यग्गवान्ति यदाश्चैव मरुतो यस्याञ्जया भारत
प्रागक्ताचिगतागतै(?)रहरश्च छिन्नो न विश्राम्यति ।
प्रज्ञाब्ज्योतिरुपास्यते त्रिभुवने यस्य त्रिवेदीमय
तत्तेज कथमप्यमयविभव नारायणोय नमः ।

It ends —

आवृणुत न योमवीथौ खरतुङ्गिनकरौ वगवापौ विवर्तौ
निर्व्याप्य द्योतमानो निजनखरुचिभिर्भासयन् भूर्भुव स्व ।

आमर्त्यादावसत्यात् प्रथमचरमदिभित्तिशूल करोष्यग्री (?)

पायाग्रायाग्रीयश्चिरर्णकिततरस्यास्यमाभीप्रबोधः । (?)

See L 527

3398.

5755. *The Same.*

उद्योगपर्व *only with the same commentary.*

Substance, country made paper 12×5½ inches Folia, 17 Lines, 25 on a page Extent in slokas, 1,462 Character, Nāgara of the early nineteenth century Appearance, old and discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

लघ्नीभर्तु प्रसर्पत्पदकमलभुवः पातु वो + + दशा-

भुङ्क्ष्वैवेन्द्रपर्वज्वरभरविटपित्रीमुख सप्तलोकान् ।

स भर्तु कल्पवृक्षात् त्रिभुवनकमलाकेलिहिन्दोलवृक्ष

व्यापावृक्षा सुगन्धा यमनियमभृतां दुःखनिर्व्याणवृक्षा ॥

धर्मार्थकामनिर्व्याणफलभारमनोहर ।

वृजते वाङ्मय वृक्ष कान्तीनमुनये नमः ॥

उद्योगे देवबांधस्य वाग्वाडवमरीचयः ।

पिवन्त्वद्यानदुर्जयश्चोदोरक्तमहाशयः ॥

Colophon:—

इति परमहंसपरिव्राजकाचार्यभट्टकश्चैवदेवबोधस्य ह्यतौ
महाभारततात्पर्यटीकायां ज्ञानदोषिकायामुद्योगपर्व समाप्तमिति ।

Post Colophon.—

सुभमस्तु । काश्या लिखितमस्ति श्रीविश्वेश्वरनिकटे । श्रीव्यङ्ग-
पूर्णो जयति ।

3399.

4814 *The Same*

Substance, palm leaf 11½×2 inches Folia 3 to 118, of which the following leaves are missing —13, 39, 53 54 62, 63 81, 85 86, 98, 100 to 109 and 111 Lines 5 on a page Character, Nāgara of the sixteenth century Appearance, old and mouse eaten

Leaf 18A,

अनर्थक इव कापि गङ्गामूर्ध्निष्कृते क्षपित ।

सजयोक्ते तम स्याच्चेद् गृह्यतां ज्ञानदोषिका ।

सजयायान समाप्तम् ।

43B, प्रजागर समाप्त , 73A, सनत्सुजात समाप्तम् ।

There are 20 stray leaves, of which one marked 25 contains the following colophon —

इति कालोत्तरोक्त उत्पादकगणपटलम् ।

3400.

5823 महाभारतटिप्पनी । *Mahabharata tippani*

By Vimalabodha

Substance country made paper 11x4 inches Folia, 99 to 128
Lines 7 on a page Character Nagara of the nineteenth century
Appearance old and soiled A fragment

Vimalabodha's commentary on the Mahābhārata is entitled *Durbodhapada-bhañjini*, being concerned only with the difficult passages See L 3011

111A, एते अश्वमेधीयश्लोकाः । इति महाभारतस्य टिप्पनी श्रीमद्भिमलबोधविरचिता समाप्ता ।

Here ends the MS described by Rajendralala But our MS still continues

112A, गदापर्ज्वलि , 113A, अथ दानधर्मेणश्लोकविवरण , 124A इति दानधर्मेणविवरणम् , अथान्वमेधिकम् , 124B, इति अनुगोताविवरणम् , 127B ब्राह्मणगीता समाप्ता , आश्वमेधिक समाप्तम् ।

The subsequent portion does not bear the name of Vimalabodha and seems to be a later addition, commenting on verses left out by Vimalabodha as easy

3401.

10151 *The Same here called***दुर्घटार्थप्रकाशिनौ or दुर्बोधपदभञ्जिका ।***Durghatārtha prakāśinī or Durbodha pada bhāṅjika**Notes on all the difficult passages in the Mahābhārata**By Vimalabodha*

Substance, country, made paper 9½ x 4½ inches. A fragment containing leaves marked 1 15-23, 27-33 40 69 and 74. The first leaf belongs apparently to a different manuscript. All the leaves are marked, on the reverse side, with the letters मा० टी०. Character, Nāgara of the eighteenth century. Appearance old and discoloured.

Beginning —

नमो धर्माय मद्धते नम कृष्णाय वेधसे ।

नमो व्यासाय गुरवे यैरिदं धार्यते जगत् ॥

निघटुभाष्यानिगमनिरुक्तानि विशेषतः ।

वैशम्पायनटीकादिदेवस्वामिमतां च ॥

वौश्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनौ ।

भवद्विगलबोधेन भारताख्यानवेदिना ॥

श्रीमद्भारताख्यान दुर्बोधपदभञ्जिका ।

टीका विरच्यतेऽस्माभिर्वादिपर्व्वणमादिभ्यः ॥

तत्रादि वाक्य ॐ नमो भगवते वासुदेवाय, etc, etc

See L 3011

17B, एते ध्यादिपर्व्वणि श्लोका, 18A, इत्यादिपर्व्वणि विषमोदाहरण दर्शितः । तथा सभापर्व्वणि नारदो युधिष्ठिरमपृच्छतः ।

42A, विराटपर्व्वणि विषमश्लोका, 59B, इत्युद्योगपर्व्वणि विषमश्लोका, 64B, एते भीष्मापर्व्वणि विषमश्लोका, 69A, एते कर्णपर्व्वणि विषमश्लोकाः । शल्यादिपर्व्वणि सुगमानीति ॥ " इदानीं राजधर्मो निरूप्यते "

3402.

3593. महाभारतटिप्पनी । *Mahabhārata-tippanī*.*By Srstulhara*

Substance, country-made paper 15½ x 3 inches Folio, 41 Lines, 9
on a page Extent in Slokas, 2,800 Character, Bengali of the sixteenth
century. Appearance, discoloured Complete

Last Colophon :—

इति श्रीकृष्णधरस्य कृष्टेयं हरिवंशस्य टिप्पनी ।
स्वार्थमालेखनीयम् ।

Beginning :—

नमो गणेशाय नमः । कृष्णाय नमः ॥

तत्र देवबोधस्वामिमते पञ्चनमस्कारा न सन्त्येव अध्ययनाङ्गस्तु
नमस्कारत्रयमेव विधिना तन्मात्रस्यैव बोधनात् । अत्र किमादि-
भारतं इत्यत्र विचारः । विमलबोधमते ॐ नमो भगवते वासु-
देवाद्येत्यादिकमेव तेन पञ्चनतियाख्यानात् मन्वादिभारतमित्यस्यापि
मन्वतया द्वादशाक्षरस्य व्याख्यानात् तन्मते प्रथमतो नमस्कार-
त्रयम् । तदनु पञ्चनमस्कारा । तदनु नारायणमितिश्लोक
इति । चतुर्भुजमिथ्यमते प्रथमतो विधिबोधितमध्ययनाङ्गं नम-
स्कारत्रयम् । तदनु नारायणमितिश्लोक । मन्वादिभारत-
मित्यत्र मनुपदेन नागायणमिति श्लोकस्योक्तत्वात् । तदनु पञ्च
नमस्कारा इति । तदनन्तरं पञ्चनतियाख्यानाच्चेष्टामप्यध्ययनाङ्गत्वे-
नोक्तत्वात् । तदनु लोमहर्षणपुत्र इति नेदं युक्तिसम्बद्धं अन्तरा-
नमस्कारपञ्चके मानाभावात् वस्तुतस्तु नमस्कारपञ्चकं नाङ्गं किन्तु
सम्प्रदायवशात् मङ्गलरूपतया प्रथमतः पश्यते न तु श्लोका-
नन्तरम् । अतङ्क्यवायापक्ते तस्मादादौ नमस्कारपञ्चकं तदनु
विधिबोधितनमस्कारत्रयम् तदनु भारतादिनागायणमितिश्लोक ।
अथमेव पक्षः सर्वानमृतो ग्राह्यः ।

28B, इति आदिपर्व्याख्या, अथ सभापर्व्याख्या, 30A, इति सभापर्व-
्याख्या, अथ वनपर्व्याख्या ; 36B, इति वनपर्व्याख्या, अथ विराटपर्व्याख्या ,

39A, इति विराटपर्वव्याख्या, अथोद्योगपर्वव्याख्या . 43A, इत्युद्योगपर्वव्याख्या, अथ भीष्मपर्वव्याख्या . 44B, इति भीष्मपर्वव्याख्या, अथ द्रोणपर्वव्याख्या . 53A, इति द्रोणपर्वव्याख्या, अथ कर्णपर्वव्याख्या , 65A, इति कर्णपर्वव्याख्या, अथ शल्यादिपर्वव्याख्या , 78B, इति शल्यादिपञ्चक्याख्या, अथ रात्र्यध्याय-
व्याख्या ; 93A, अथ मोक्षधर्मव्याख्या ; 121B, अथ हस्तिनापुर व्याख्या ।

3403.

5061. विराटपर्वोद्दीचटीका । *Virata-pariudicaya tika.*

Substance, country made paper 13×3 inches Folia, 16, of which the first 14 is restoration Lines, 8 on a page Character, Bengali of the eighteenth century Appearance, old, faded and worn out A fragment The first leaf has a portion of the left hand side torn off breadthwise

Beginning.—

+ + + + + अभिमन्यते पृच्छति ज्ञातुमिच्छतीत्यर्थ

विराटे तत्प्रमोषे । विराटपर्वणि समन्तले । प्रथमोऽध्याय ।

The leaves 1 to 10 are marked as विराटोद्दीचटी.

3404.

4005 सभापर्वव्याख्या । *Sabhā-paria-vyākhyā*

*By Jagadīśa Cakravartī, son of Vanikāntha Ācārya,
a native of Nalahāti*

Substance, country made paper 16½×3½ inches Folia 94 Lines, 8 on a page Extent in ślokaḥ 3400 Character, Bengali Date, B S. 1150 Appearance, worn out Complete

Colophon —

इन्द्राक्षौप्रकरणान्तर्धत्ति नलाहटौद्यामनिवासि-श्रीवाणौकण्डा-
चार्यसुत-श्रीजगदीशचक्रवर्तिहताया महाभारतटीकाया सभा-
पर्वटीका ।

Post Colophon —

श्रीश्यामसुन्दरदेवशर्मा पुस्तकमिदं लेखनञ्च । श्रीगुरु ।

श्रीभक्तिरत्न परदेवताया सन ११५६ साल ता २२ फाल्गुन ।

Beginning :—

त्वदीयचरणास्त्रयोः स्मृतिरतोव येषां भवेत्
 भवानि भववेदनामनुभवन्ति नो ते जनाः ।
 इतोह निपिलयुतिस्मृतिपुराणतन्वादितो
 न सा भवति जानतो यदि तदान्ति सैव स्थिरा ॥
 येन स्वनामयज्ञतोधितेन दृशामभास्तृविवद्भवत्वा ।
 दुष्यारलज्जाम्बुनिधौ पतन्तो छण्णा धृता कौरवराजगोद्याम् ॥
 समा सभायां विषमार्यपद्ये पर्वण्यमद्गास्तृतिदोषभोतम ।
 विशुद्धभक्त्या हृदयेऽनुवेणं निवेश्यमानः पश्यातु छण्णः ॥
 विभज्य वेदश्च तदर्थभात चक्र परामृश्य पुनः पुराणम् ।
 तदीयमर्थश्च विहृष्य चक्रे यो भारतं तत्र मनो ममात्ताम् ॥
 गलाद्वाटोग्रामवासो वाणीकण्डसुत' सुधीः ।
 जगदीशोऽक्रगोद श्लाघ्यां पूर्वटोकांनुसारत' ॥
 सकलभारतसूत्रमादिपर्वणि विधाय उपोद्वातसगत्या भारत-
 युद्धनिदानरूपराजसूयाद्युपलक्षित सभालक्षणायांविच्छिन्नं सभा-
 पर्वोपक्रमते तत इति ।

Nalāhātī is a small village on the Hughli near Katwa in the District of Burdwan inhabited chiefly by learned Brahmins

3405.

4034. विराटपर्वटोका ।

A commentary on Virāṭa-parvan

By Kanthabharana.

Substance, country-made paper 18×3½ inches Folia, 29 Lines, 9 on a page Extent in Slokas, 1,000 Character, Bengali of the eighteenth century Appearance old and discoloured Complete

Colophon :—

इति विराटपर्वटोका समाप्ता ।

It begins thus :—

द्वैपायणपदाम्भोज भक्ताभीष्टसुरङ्गमम् ।

प्रणम्य विदधे टोकां वैराटी विज्ञतोधिनीम् ॥

कण्ठाभरणधोरेण रचितार्थप्रकाशिनौ ।

सद्यदा कण्ठलघास्तां वीराटौ विद्यतोपिणी ॥

ममपूर्वप्रितामहा इति ।

3406.

5701 मोक्षधर्मटीका ।

A commentary on Mokṣadharmā

By Paramananda Bhāṭṭacārya

Substance, country made paper 12 x 5½ inches Folia, 226 Lines,
12 on a page Extent in Slokas 10 840 Character Nāgara of the nine
teenth century Appearance, discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

साधको यः प्रमाणाणां बुद्धौद्धो बोधकश्च यः ।

तः सराम भज राम विश्वाराममनुत्तमम् ॥

दूष्काकागदलश्यामशोरामचरणद्वयम्

द्वेष्टानोदयोच्छ्दि चकास्तु हृदि सन्ततम् ॥

रामतौघाभिध ज्योतिरन्याभास्यमह भजे ।

स्वान्तर्वासजनस्वान्तध्वान्तसन्तातनाश्रयम् ॥

सतामतिमनाहर सुपदवाक्कमानार्थवत्

मुनोन्मत्तमनिर्मितं यदपि भाति टीकाशतम् ।

तथापि मितभाषिता विरचयामि टीकासिमा

भमाननविशुद्धय स्वमितमोक्षधर्मैर्यदि ।

Colophon

इति श्रीपरमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ।

कृता श्रीपरमानन्दभट्टाचार्येण पञ्चत ।

श्रीमोक्षधर्मटीकेष परमानन्ददायिनौ ।

गमाप्तथाय यश्च । शिवमस्तु ॥

3407.

9235 *The Same*(राजधर्मपर्व) *with a commentary*

Substance, country made paper 16×7 inches Folia, 244 Lines, 12-14 on a page Character, Nāgara Appearance, tolerable Complete

इति श्री० श्रान्तौ राजधर्मा समाप्ता ।

3408.

9236 *The Same.*(शान्तिपर्वोऽथ आपद्धर्मपर्व) *with a commentary*

Substance country made paper 16×7 inches Folia, 79 Lines, 10, 11 on a page Extent in slokas, 2,370 Appearance tolerable Complete

श्री० शान्तिपर्वोऽथ आपद्धर्मे कृतश्लोकाख्यान समाप्तम् । आपद्धर्मे समाप्त । अतः पर मोक्षधर्मा ।

3409.

9237 *The Same*मोक्षधर्मपर्व *with a commentary*

Substance, country made paper 16×7 inches Folia, 576 Lines, 12, 13 on a page Extent in slokas, 14 400 Appearance, tolerable Complete

The commentary appears above and below the text

Colophon.—

इति श्री० शान्तिपर्वोऽथ मोक्षधर्मेऽथ उच्छिष्टश्लोकाख्यान समाप्त । समाप्तश्चेद शान्तिपर्व ।

अस्यानु आनुशान्तिक ।

3410.

8646 मोक्षधर्मटीका । *Mokṣa-dharma ṭikā*

Substance, country mad paper 11½ x 11 inches. Folia, 168. Lines 7 on a page. Extent in Slokas 3,700. Character, Nagara. Appearance old and worn eaten. Incomplete.

The MS. comes up to the 79th chapter

It begins —

य श्वेतस्यमुपागतः क्षत्रयुगे चैतायुगे ब्रह्मतां
 प्राप्ये यः कपिलः कलौ च भगवान् क्षत्रायसमभागतः ।
 य वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
 स ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नमः ।
 मधुर-मधुर-मुग्ध स्नेह-वज्रागविन्दा
 मधुकरमृदुघोषप्रोलसत्सुततनो
 मधुपतिरिव खन्दाराधितश्रीप[दा]ला
 वदनमुकुटवन्द[्यन्दे] श्रुत्यतां भारती न ।
 राजधर्मद्वारा त्रिवेगे श्रुत्वा तच्च गृह्योक्तमप्ययं विस्तरेण
 बुभुक्षुर्बुधिरिष्टिश्चोदयति भौक्ष धर्मा पितामहेनेति

3411.

8645 मोक्षधर्मटिप्पनिका ।

Mokṣa-dharma ṭippanikā, otherwise called Vidyasūgarī

Substance, country made paper 11 x 4 inches. Folia, 74. Lines, 12, 13 on a page. Extent in Slokas, 35,000. Character, Nāgarī. Old. Complete.

Complete in 74 leaves

Last Colophon —

इति श्रीमत्परमहंसपरिव्रजकाचार्याभयानन्दपूज्यपादशिष्येण
 आनन्दपूरुषमुनीश्वरेण विद्यासागरापरनामधेयेन विरचितायां व्याख्या-
 रत्नावल्यां शान्तिपर्वणि मोक्षधर्मटिप्पनिका समाप्ता ।

3412.

4014.

Substance, country made paper 16×3 inches Folia, 13 Lines, 6 on a page Extent in Slokas 350 Character, Bengali of the nineteenth century Appearance, fresh

These leaves contain notes on the Udyoga, Bhishma and Drona *parvans*, in portions considered difficult by the anonymous writer

4B, इत्ययोगपर्व्याख्या, 6B, इति भौष्यपर्व्याख्या; 13B, इति द्रोणपर्व्याख्या.

3413.

5450 हरिवंशः । *Hari-lamśah*

Substance palm leaf 30×2½ inches Folia, 370 Lines, 5 on a page Character, Bengali Date, Śaka 1,600 Appearance, old and faded Complete

Last Colophon :—

इति महाभारते शतसाहस्रं संहिताया वैयासिक्या आख्यं
पर्वणि खिलेषु हरिवंशे त्रिपुरवध । समाप्तस्याय पारिजात-
भट्टारक । शतसाहस्रसंहिता समाप्ता ।

Post Colophon Statement :—

हरिवंशस्य मृत्ने विशेष पात्रजगार्दन etc , etc , etc
शकाब्दा १६०० श्रीरामेश्वरशर्मेण साक्षरमिदं श्रौयुतजगन्नाथ
दासस्य पुस्तकोऽयम् । श्रौक्ष्णाय नम । यथावृष्टमित्यादि ।

3414.

4860 *The Same*

Substance, palm leaf 23×2½ inches Folia, 1 to 333, of which the 209th leaf is missing, while 167 and 244 mark two leaves each—433 to 445—482 to 525 The 525th is the last leaf There are 115 broken leaves of which the leaf marks are lost Character, Bengali Date, L S 424 Appearance, very old

Colophon:—

इति श्रीमहाभागे अलसाहस्य मंहिताया वैयासिष्या
पारिजाते हरिवंश समाप्त ।

Post Colophon:—

युभमस्तु । श्रीरत्न ।

भागे मानि निते दले रविदिने श्रीगौडभूमौपते
रब्दे मागर्-पक्ष-वेदमहिते यथा तिथौ ब्यालिखत् ।
श्रीचन्द्रो ऋग्विंशपुस्तकमिदं स्वात्मावबोधाय
मिश्रश्रीशयदेवपादकमकदहप्रसादात् मुमुम् ।

ॐ कृष्णाय नमः ।

3415.

3633A *The Same*

Substance, country made paper 20×5 inches Folia 352 Lines,
*10, 11 on a page Character, Bengali Date, Saka 1858 Appearance,
discoloured Complete

Post Colophon:—

यत्वा भवानौ गुहपादपद्म

पित्रोः पदार्थं शिरसा विधृत्य ।

सखित्य निधं दिजपादपद्मं

लिलेख पुस्तौ दिजसामभम् ॥

भौमस्यापि रणे भङ्ग, etc, यथावृष्टम्, etc

रामगोविन्दचक्रवर्त्यात्मजश्रीरामभद्रदेवशर्माणा लिपिरेषा ।

कार्तिकपक्षदशदिने गुहवासरे दितोयावान्तिथौ इयं पुस्तको
समाप्त । प्रकाब्दा २६५६ ।

वाणश्रुतिव्येक(?)मिते प्रकाब्दे

प्रणम्य नारायणपादपद्मम् ।

ऋग्विंशपुस्तौ विदुषा समोच्च

समालिख (?) श्रीरामभद्रशर्मा ।

इमां मदौषा यदि नाम कश्चित्

विवेकशून्यो हरते च पुस्तौम् ।

नेत्रस्य क्षान्तिनयस्य शोक
गर्वाङ्गकुल लभते च नूनम् ।
भगवत्, etc.

3416.

3633B *The Same.*

I.

Substance, country made paper $20\frac{1}{2} \times 5$ inches Folia, 312 Lines,
10 on a page Character Bengali of the eighteenth century Appearance
old discoloured and worn out Complete Leaves 205 to 216 and 236
are a restoration

Post Colophon.—

+ + + + +
+ + + + पुस्तक ।

लिलेख धीरो वसुदेवशर्मा

तस्यैव प्रेक्षातिनिवृत्तेता ॥

यत् पुस्तक वीक्ष्य मया यलेखि

तदत्यसृजं खलु + + + ।

+ + + + +

+ + + + + ।

यथावृष्टं तथालिखितमित्याद्यपि ।

किन्तु शेषपुस्तकस्य किञ्चिन्नास्तीति [न] मे भ्रमो यद्दृष्ट्वा लिखित

तस्यैव + + + + ।

II

Substance country made paper $22 \times 4\frac{1}{2}$ inches Folia 85 to 241
Lines 8 on a page Character, Bengali of the eighteenth century
Appearance old, discoloured and worn out A fragment

In leaf 89B ends the chapter in which the killing of
Kalanemi is described In the foregoing leaves there is
no colophon In leaf 239 ends the chapter in which the

abduction of Bhanumatī is described The last two leaves have no colophon

There is one dilapidated stray leaf kept with it

3417

3636 *The Same*

1

Substance country made paper 22×4½ inches Folia 273 to 376 and 3 leaves not marked Lines 8 on a page Character Bengali of the eighteenth century Appearance old and discoloured 376th is the last leaf

In this MS there are fragments of Bhīṣma Parvan Ramayan Ayodhya Kand Molṣa dharma Yogi prana yāma and Aranya Parvan

3418

9706 *The Same*

Substance country made paper 13×5 inches Folia 393 Lines 11 on a page Extent in ślokaḥ 994 Character Nagara Date Samvat 1680 Appearance decayed Complete

Last Colophon —

इति श्रीमहाभारत श्रुतमाह्वया सहिताया वैयासिक्या
खिलेषु हरिवंश पाणिजलिहरण नाम समाप्त
शुभमस्तु । सवत् १६८० भाषवदि दशमी राम । राम ।

3419

3847A *The Same*

Substance palm leaf 7×2 inches Folia 1 to 96 Lines 4 on a page Character Bengali of the eighteenth century Appearance old and worm eaten

From the beginning to the end of Rulnuniharana It contains also the beginning of the next chapter which is continued in No 3847B i.e. the next MS

3420.

J847B. *The Same*

Substance, palm leaf 26½ x 2 inches Folia 261 to 573 Lines, 4 on a page Character, Bengali of the eighteenth century Appearance old and worm eaten Leaves 350 to 353 are missing

From Rukmivadha to the end of the work.

3421.

9200 *The first two chapters of Harī-īamśa*

Substance, country made paper 11 x 6 inches Folia, 5 Lines 10 on a page Extent in ślokaś 125 Character Nāgara Date Samvat 1619 Appearance, tolerable

3422.

6585 *A commentary on the same**By Arjuna Mīśra*

Substance palm leaf 15 x 1½ inches Folia 85 (by counting) The numbering of the leaves ceases after the 60th Then we have the last three leaves marked 82-84, although there are seventeen leaves unmarked and No 82 should be 83 Character Bengali Date, Śaka 1610 Appearance, old and worm eaten

Beautifully written in two different hands The second hand begins in fol 15A and continues to fol 47A The other hand resumes in 47B and goes to the end of the MS

This contains the commentary of Āścarya-parvan, defective in the beginning, for which see IO Catal No 3298

It begins —

नन्दकेन खड्गेन पलाशपत्रार्द्धमपि त्वया जितो न पारिजातस्य ।

10B, यथोपदेशं यद्यमति च व्याख्या काश्यपस्तुति ।

वारेन्द्र चम्पाहेट्टीय भारताचार्य श्रीमदर्जुनमित्रज्योति भारतार्थ
सद्यःदोषिकाया आख्यपर्वणि खिलेषु हरिवंशे पारिजातहरणे
कण्ठपस्तुति ।

37B, इति चम्पाहेट्टिककुलमरौजविकाशभारताचार्य श्रीमदर्जुनमित्रज्योति
भारतार्थसद्यःदोषिकाया आख्यपर्वणि हस्तिवश वाणयुद्ध समाप्तम् । समाप्त
आख्यपर्वेति ।

73A, पूर्वव्याख्यानुगारेण तथा तानोपदेशत ।
विहता यौष्करश्लोका योगोपनिषदाश्रया ।
दुःखदौष्करश्लोके मम स्यात् कथमुद्यम ।
तथापि लिखित किञ्चित् आख्यस्य समाप्तम् ॥

इत्याख्यपर्वणि हरिवंशे पोष्क[र]प्रादुभाव ।

It ends —

इयमाख्यपर्वणीयदुःखोद्यमदोषिणी ।
टीका विरचिता शुभा सतामान्ता मुदे सदा ।
श्रीदेवबोधविमलबोध [शाण्डिल्य I O M]साधका ।
नागावणश्च सर्वज्ञ पिता च गुरुर्वा मम ।
एतथासुप्रदर्शनं स्वतया च क्वचित् क्वचित् ।
हस्तिवशस्य विहतावुद्यमोऽयं समाभवत् ।
तत्र मे हस्तिभिः कार्यं साहाय्यमनमूयिभिः

टीकेय रचिता विहत् प्रिया गङ्गानियेविशा ।

Last Colophon

इति चम्पाहेट्टीयकुलमरौजविकाशभारताचार्य श्रीमदर्जुनमित्र
+ + + महाभारतार्थसद्यःदोषिकाया हरिवंश समाप्त ।

Post Colophon —

श्रीगण प्रणोद । शकाब्दा १९१० १८ आश्विन

3423

8634 भारतभावदीपः । *Bharata bhava dipah**A commentary on the same with text**By Govinda Caturdhara s son Nilakantha Caturdhara*

Substance country made paper 14½×6 inches Fols 708 Lines
8 9 on a page Extent in Slokas 21 000 Character Nāgara Dated
Samvat 1871 Good Complete

Complete in 708 leaves The Purvardha comes to an end on leaf 456 From 423 to the end the paper used is thick *tulat* with two red stripes at the two ends of the writing All before that is a restoration in 391 leaves on inferior paper and in inferior hand Out of these again, leaves 301 to 338 are written on beautiful *tulat* of shorter dimensions, in a neat hand, often marled with red

The commentator is Nilakantha Caturdhara son of Govinda Caturdhara

Last Colophon —

इति श्रीमत्पद्माक्षप्रमाणमय्यादाधुरन्धर चतुर्धरवशात्तत्त
श्रीगोविन्दसूरिसूत्रोर्नीलकण्ठस्य कृतो भारतभावदीप हरिवशान्त
संश्रयप्रकाशक समाप्तिमगमत्

After this there is the फलश्रुति in 18 verses after which —

इति श्रीमहाभारते प्रतमाहख्य सहिताया वैयासिक्या
खिलेषु हरिवशे अवगणन समाप्तम् । सम्वत् १८७१

Just before the Colophon of the 317th chapter occur these three verses —

आत्माचार्यमिवोत्तमकल् त्र्योतदयागौतमी ()
य प्रत्यक्षप्रवशा ययस्य कृतोतिमिज्ञेश लाभभवत् । (?)

विहङ्गलसुवर्णपूर्णघटित सम्भूषण कूर्पूर-
 ग्राम य समुपाश्रयन्ति मुग्धयो दूरान्त सवत्सर । (?)
 तत्र ब्रह्मकुल मङ्गलिनयते गोत्रेण यत् गौतम
 धर्मज्ञानविभागवैभवस्तुभङ्गेन चातुर्द्वरम् ।
 गौविन्द स्वयमत्र जन्म धृतवान् यो गौलकरुण शिव
 कृष्ण व्यम्बकमित्यमूनजनयत् पुष्पाम्बिकाया सुता ।
 तेषा ज्येष्ठो गौलकरुण काश्या विश्वेशानुष्टये
 यतगोत् भागते भावदीपमान्धविनाशनम् ॥

After the Mangalacarana occurs the following —

वाङ्मतेनभिभाषी बहिरुदयमित याति तर्कोऽप्रतिष्ठो
 मौमासाप्रतिष्ठाप्य भजति गुणगण यस्य सन्ध्यातिमात्यः ।
 हृत्पीठे योगशुद्धे निश्चितमुपनिषद्वाङ्मते पश्य मे
 भाग्य श्रीलङ्कायाः जगति विजयते यस्य लेशा शिवाद्या ॥ २ ॥
 व्यापक्रे चित्तशुद्धे प्रतपयद्दय य पुराणेतिष्ठामि
 स्थितैकाग्रैकबोज मणियनिविहित योगशास्त्रश्च भाष्ये ।
 मूलध्वान्तापहृत्यै अतिशिखरगिरा ब्रह्मरूपै रक्षस्य
 वेदव्यास स भूयादखिलभवभयध्वस्तयेऽस्मद्विधानाम् ॥ ३ ॥
 हरिविधिवसिष्ठशक्तौपागश्रव्यामशुकदेवान् ।
 वैशपायनमुग्रश्रवस च नुम पुराणगुरुमुखान् ॥ ४ ॥
 सत्त्वविद्योऽज्ञतामाविस्त्रिकीर्य पूर्वपुत्रधौ ।
 श्रीनारायणधीरेशरूपौ हरिहरौ नुम ॥ ५ ॥
 बह्वन समाहृत्य विभिन्नदेशान कोषान विनिश्चित्य च पाठमयाम् ।
 प्राक्षा गुरुगामनुष्ठत्य वाच व्याख्यातेऽथ हरिवशदौष ॥ ६ ॥
 टोकान्तराणि दुरविप्रभाणि वाङ्मार्थरत्नानि च काशयन्तु ।
 अन्तर्निर्भूतार्थचक्षुःकाशे दौष क्षमोभारतमन्दिरेऽस्मिन् ॥ ७ ॥
 ईशप्रमादाद्वितु स्तवप्रधान भगौरद्येनेव मया प्रणीता
 वशे हरेर्पा जनि तीर्थगङ्गा लोकचयीजायमल धुनोतु ॥ ८ ॥
 उत्तानेखिह कोशविग्रहवत् पद्येषु नैवाश्रितम् ।
 गम्भीरेषु न सेतवो न विहिता कूटाननम्फोटिता ।

नष्टिन्नानतमस्यराननततिर्भक्ताननाहादिता । (?)

नोदीनास्य विभीषणा न विहिताः श्रीलक्ष्मणार्थस्थितैः ॥ ६ ॥ (?)

3424.

5824. हरिवंशोद्योतः । *Harī-vaṃśodyotah.*

Being a commentary on the same.

By Mahādeva Paṇḍita,

Substance, country-made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 33 Lines, 16 on a page Extent in ślokas, 1,650 Character, Nāgara of the eighteenth century Appearance, old and damaged Complete

Beginning:—

ॐ नमो भगवते वासुदेवाय ।

असम्भवमिति विद्युत् विद्योतनमात्रकारी अश्वनिर्हन्तो ।, etc ,
eto.

Colophon:—

इति हरिवंशोद्योतः । समाप्तश्चायं शाण्डिल्यकुलकमलिनौ
मार्त्तण्डस्य पण्डितमहादेवव्रतिः ॥ भारतप्रकाश इति ।

3425.

8458 हरिवंशेंदुचन्द्रिका । *Harī-vaṃśendu-candrikā.*

Being a commentary on Harīvaṃśa.

By Jayarāma

Substance, country made paper $10 \times 4\frac{1}{2}$ inches Folia, 73 Lines, 12-15 on a page Character, Nāgara of the eighteenth century. Appearance, discoloured Incomplete at the end

Beginning:—

भवानीशंकरौ दुर्दिं कालराजं जगद्गनम् ।

भास्करं ददिनं नौमि काशी गंगामुदग्बहाम् ॥

रामानंदवनाङ्गप्रखमज्ञानतिमिरापहम् ।

हृदयेस्तु ममाविस्तत् सुखद्वयार्थप्रकाशकम् ॥

टीका यत्कृतिमालोक्य पदभावार्थदीपिकाम् ।

लिख्यते जयरामेण ह्रिविशेन्दुचन्द्रिका ।

The last colophon in the incomplete manuscript :—

73B, त्रिचत्वारिंशदधिकशततमम् ।

The MS ends abruptly

3426.

8630 *The Same*

Substance, country made paper 14 x 5 inches Folia, 62 Lines, 11 on a page Extent in slokas, 2,700 Character, Nāgara Good Incomplete

Comes up to the 56th verse of the chapter 144

It begins —

भवानीश्वरौ दुष्टिकालराज जनाङ्गम् ।

भास्कर दण्डिन भीमि काशी गङ्गामुदग्वहाम् ।

रामानन्दवनाङ्गुलमञ्जानतिमिरापहम् ।

हृदयेऽस्तु ममार्चिस्तत् सुखकार्यप्रकाशकम् ।

टीका यत्कृतिमालोक्य पदभावार्थदीपिकाम् ।

लिख्यते जयरामेण ह्रिविशेन्दुचन्द्रिका ।

Based on the commentary entitled Padabhavartha
dipika on the Harivamsa by Ramananda-Vana

3427.

8631 पुष्करपादुर्भावः । *Puskara-pradurbhavaḥ*

**Being a part of Harivamsa and its commentary*

मिताक्षरा ।

Substance, country made paper 13½ x 6 inches Folia 76 Lines, 15 on a page Extent in slokas, 4500 Character, Nāgara. Old Complete

Complete in 26 Adhyayas

3428

5832 *The Same**With the same commentary*

Substance country made paper 14×5½ inches Folia 30 Lines
10 on a page Character Nāgara of the early nineteenth century
Appearance old and discoloured Incomplete at the end

The text begins —

श्रीजनमेजय उवाच ।

प्रभाव पद्मनाभस्य सप्तत सागराम्भसि ।

पुष्करे वै यथोद्भूता देवाः सर्वाङ्गना पुरा ।

It is a treatise on the nature of God and Creation
included in the Harivamsa It is in 26 adhyayas

The last colophon in the incomplete manuscript —

81B, इति पुष्करप्रादुर्भाववि(व) सटीके मत्तेपत समंगलयनिर्णयना नाम
द्वादशोऽध्याय ।

For the commentary see I O Catal No 3712

3429.

8632 *Another incomplete copy of the same as above,
coming up to the 10th chapter and 13, 14*

Substance country made paper 13×6½ inches Folia 38 Lines
18 on a page Extent in ślokas 2000 Character Nāgara New

3430

8482 पुष्करप्रादुर्भावप्रकाशः ।

Pushkara pradurbhāva prakāśaḥ

*A commentary by Tryambaka, son of Govinda Śūri
on the same*

Substance country made paper 13×6 inches Folia 59 In Tri
pāṭha form Character Nāgara Date Śamvat 1719 Appearance old
and discoloured Complete

A treatise on the nature of God Visnu in 26 Adhyayas assigned to Harivamśa

Beginning —

अनन्तेनैव उवाच ।

प्रभावः पद्मनाभस्य स्वपतः सागरात्मनि ।
 पुष्करे वै यथोद्धता देवा सर्वांगणा सुरा ॥ १ ॥
 एतदाग्राहिं निखिलं योगयोगविदां पते ।
 शृण्वन्स्तस्य वै कीर्तिं न हतिरभिजायते ॥ २ ॥
 कियत्तत्रैव कालं वै श्रयितां पुरुषोत्तम ।
 किमेष श्रूयते कालं तस्य कालस्य सम्भवं ॥ ३ ॥
 कियतां चैव कालेन प्रनुध्यति सुराधिप ।
 कथमुत्थाय भगवान् व्यष्टज्जिह्विलजगत् ॥ ४ ॥
 के प्रजापतयस्तात धामान् पूर्वं मच्चामुने ।
 कथं निर्मितवाचैव स तु लोकः सनातनम् ॥ ५ ॥
 श्वमेकाग्रं वै लोके नष्टे श्वावरजङ्गमे ।
 नष्टे देवासुरगणे प्रनष्टोरगराक्षसे ॥ ६ ॥
 नष्टानलानिले लोके नष्टाकाशमघौतले ।
 केवलं गङ्गारौभूते मच्चाभूतविपर्यय ॥ ७ ॥
 प्रभुर्मच्चाभूतपतिं मंचातेजा मच्चातति ।
 आस्ते सुरगुह्येष्टो विधिनादाय कमुने ॥ ८ ॥
 तस्मै त्वमुपपन्नय मच्छमेतदमशय ।
 वत्सुमर्चसि धम्मिंस्तु यशो नारायणात्मकम् ॥ ९ ॥
 प्रादुर्भावि पुरस्कृत्य भूतं भयं मच्चात्मन ।
 आज्जानामुपविष्टानां भगवन् वत्सुमर्चसि ॥

The commentary begins —

पुष्करप्रादुर्भावेऽध्यात्मविद्यास्वरूपमाधिदैविकादिरूपेण च
 दर्शिता तां यथामतिं व्याकुर्वे ॥

The text ends —

यच्चैनमप्यपुनश्च पुराणं सदाश्रमतं शृणुयाद्यथोक्तम् ।
 अथाप्य कामानिह वीतशोकं परत्र च स्वर्गफलानि मुक्ते ॥

Last Colophon —

इति श्रीमहाभारते शतसाहस्रग संहिताया वैयासिक्या
खिलेषु चरिवशेषु पुष्करप्रादुर्भावे षड्विंशोऽध्याय ।

पुष्करप्रादुर्भाव समाप्त ।

Post Colophon —

संवत् १७१६ चेन्न वदि ३या पुरुषोत्तमेन लिखित ।

(Comm) इति श्रीमत् पदवाक्यप्रमाणमर्थ्यादाधुरधरत्ततुर्धरवशावतस
गोविन्दसूरिसूनुयम्बकहर्तो पुष्करप्रादुर्भावे भावप्रकाश षड्विंशोऽध्याय समाप्त ।

समाप्तोऽयं ग्रन्थः ॥ श्रीगोपालाय नमः ॥

Post Colophon —

संवत् १७१६ × × × × ।

3431.

5712 पुष्करप्रादुर्भावटीका ।

A commentary on the same

Substance country made paper 14×6 inches Fols 8⁷ Lines 6
on a page Character Nāgara of the early nineteenth century Appear
ance discoloured Incomplete at the end

Beginning —

ॐ नमो भगवते वासुदेवाय ।

ॐ अन्तर्भाल ललितकुठिलावस्थितिस्त्राक्षुशोभ

शम्भोर्नेत्रोत्पलद[म]ल पातु वामम्बिकाया ।

य कन्दर्पद्विषमधिवप मयम नेतुमुच्चै

प्रादुर्भूता + + इव नवोन्नामिना योवनम्य ।

यद्विद्यानामिदमुपनिषद्गतं काव्यरत्न

चक्रो वासुदेवदुःखमुक्तं चारित्रत्वाकरेण ।

तन्नागर्ध्वद्विषि विषमता मश्रितानां पदानां

उद्योताय स्फुरति जडधीजौवित न प्रयत्नः ।

काव्यारम्भे बह्वचनविप्रत्ययपरतये परमेश्वरकीर्तन कीर्त्तिविशीषाधिगतये न
श्रोतृणा दर्पमाशौर्द्धादिना निकीर्षुंगाच्च दीपमत्र यमुनामध्य नलवन + + +
देवायन यस्य स देपायन त "दीपे न्यस्त स यद्वालो देपायन इति स्मृत " ।

3432

1735 जैमिनिभारतम् । *Jaimini-Bharatam*

Substance country made paper 13×6½ inches Folia 191 Lines,
12 on a page Character, Nāgara Date Samvat 1886 Appearance,
fresh Complete

The first leaf belongs to an older manuscript

Last Colophon —

इति श्रीमहाभारते शतसाहस्रग मङ्गिताया आश्वमेधिके
पर्वणि अवनपलसमाप्तिर्नाम अध्याय ।

Post Colophon —

मुभमस्तु सवत १८८६ श्रीगोपालेन अलिखत् ।

Often printed Of Jaimini's Mahabharata only the
Asvamedha parvan is known This is to be differentiated
from the Mahābhārata by Vyasa It was complete in
100 000 slokas of which the Asvamedha parvan alone is
known It was translated into Bengali verse in the
beginning of the 16th century at Chittagong under the
patronage of Chūti Khan

3433.

3421. *The Same*

Substance country made paper 13½×3 inches Folia, 215 Lines
6 to 8 on a page Character Bengali of the eighteenth century Appearance
discoloured Complete

Post Colophon —

समाप्तश्चेद जैमिनिभारताख्य आश्वमेधिक पर्वेति ।

श्रीसदाशिवस्य पदाब्जे भक्तिरस्तु सदा मे

श्रीगणगोपालशर्मेण साक्षाच्छ्रद्धम

आश्वमेधिकपर्वाख्यशेषार्द्धं लिखितम् मया ।

लिखितश्चातिपक्षेण फलं दास्यति वा न वा ।

इति मे व्याकुलं चित्तं स्वीर्य माभूत् कथञ्चन ।

श्रीः । दुर्गा । शिव शिव । हर हर । राम राम । कृष्ण
कृष्ण ।

3434.

3850. *The Same.*

Substance, palm leaf 29½ × 2 inches Folia, 179 Lines, 4 on a page Character, Bengali of the early eighteenth century. Appearance, old, discoloured and worm eaten

Colophon :—

इति श्रीमहाभारते जैमिनीये आश्वमेधिके पर्वणि श्रवणपत्रं
नाम नवमष्टितमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

3435.

4566A. *The Same*

Substance, country made paper 18½ × 6½ inches Folia, 100. Lines, 14 on a page. Character, Bengali of the nineteenth century Appearance, fresh Complete

Post Colophon :—

समाप्तश्चेदमाश्वमेधिकपर्वेति ।

ॐ काले वर्धतु पर्वान्यः पृथिवी शस्यशालिनी ।

देशोऽयं क्षोभरहितः ब्राह्मणाः सन्तु निर्भयाः ॥

3436.

1649. **भारतसारः** or **भारतसमुच्चयः** ।

Bharatasāra or Bhārata-samuccaya.

Substance, country made paper 8½ × 4½ inches Folia, 105 Lines, 16 on a page Extent in Slokas, 3,000 Character, Nāgara Date, Samvat 1680 Appearance, very old Complete in 68 Adhyāyas Verse

It is an abridgment of the great epic Mahābhārata (historical portion only); and it ends with the fall of Duryôdhana, the last prince of the Kuru dynasty

Last Colophon —

इति श्रीमहाभारते भारतमाटे वैशम्पायनजम्भेनयसंवादे
अष्टमस्कन्धेऽध्यायः ।

भारततिलकोऽयं यत्र समाप्तः ।

Post Colophon :—

संवत् १९८० वर्षे वैशाखमासे शुक्लपक्षे ५ रवौ पलिनावास्तव्य
नागरवासीय रा० चमिनाचसूत-रा लक्ष्मीदामेन लिखितम् ।

संस्कृतप्रणालिखित विद्वद्भि मम दोष न दातव्यं शुभं भवतु
श्रीरक्ष कल्याणं अस्तु यत्नेन रक्षणीय इदं पस्तक । भुमरुष्टो
इत्यादि ।

शास्त्रकर्त्ता भवेद्यो(मो)[सौ] लेखक[ो] गुणनायक ।

तथा वे वलते बुद्धि[] मनुष्याणां तु का कथा ॥

The work begins —

यो गोशतं कनकहस्तमयं ददाति

विप्राय वेदविदुषे सुवज्रश्रुताय ।

पुण्या च भारतकथा प्रशुभया नित्यं

तुल्यं फलं भवति तस्य च तस्य चेष्ट ॥

पाशशृङ्खलं सराजममलं गीतापंगवोत्कटं

नागाख्यानककेशरं हस्तिकपालम्बोधनावोधितं

लोके सज्जनघटपदै रघुरघुं विप्रोद्यमानं मुदा

भूयात् भारतपङ्कजं कलिमलप्रद्वंसितं श्रेयसे ॥

द्वैपायनोऽष्टादशस्कन्धमप्रमेयं

पुण्यं पवित्रं अथ पापहरं शिवं च ।

यो भारतं समधिगच्छति वाचमानः

किन्तु पुष्करजैश्च अभिषेचनेन ॥

नारायणं नमस्कृत्य इत्यादि ।

श्रीमहाभारते अष्टादशस्कन्धसमुच्चये श्रीभारतकथा पुण्या तां

प्राह—

हृण्णद्वैपायनो ध्यामो जम्बूद्वीपस्य मध्यत ।

महती राजधानी च दृष्ट्वा जम्बेजयस्य च ।

दृष्ट्वा गङ्गातटस्य उपविष्टो नदीतटे ।

तत्रैव आगत ध्याम राजा जम्बेजय प्रभु ।

प्रणम्य शिरसा पादौ पादार्चनं करोत तदा ।

...

पाण्डवकौरवानां च कथनेषां क्षय गत

कुरुणा पाण्डवानां च न तु सा दृश्यते (?) मयि

5B, इति श्रीमहाभारते भागवतसमुच्चये सङ्ख्यप्रवेश नाम प्रथमोऽध्याय ,
7B, • शिवहृत्यामुक्तिर्नाम द्वितीयोऽध्याय , 11A, • व्यासवरप्रदान नाम
तृतीयोऽध्याय , 14A, • दुर्वाभावप्रदान नाम चतुर्थ • , 16A, • कर्णोत्पत्ति
कथन नाम पञ्चम • , 18A, भोम[]नागलोकादागत नाम षष्ठ ; 20B,
युधिष्ठिरराजधान्या श्रीहृण्णप्रवेश नाम सप्तम 22A, जरासन्धवधो नामाष्टम ,
23A, राजसूये शिशुपालवधो नाम नवम , 24A, राजसूये पाण्डुपरलोकगमन
नाम दशम ; 25A, राजसूययज्ञसमाप्तिर्नाम एकादश , 26A, पाण्डुवन
प्रवेश नाम द्वादश , 27A, दुर्योधनबन्धनमोचन नाम त्रयोदश , 28A,
वक्रदैत्यनधादनन्तर पाण्डुवाहानो नाम चतुर्दश , 29A, लाक्षाधवनदाहे
हुम्बकीवाक्य नाम पञ्चदश , 30A, द्विदम्बवध द्विदम्बावरण नाम षोडश ,
31A, किर्मीरवधवर्जरीकषटोत्कषोत्पत्तिकथन नाम सप्तदशोऽध्याय , 32A,
क्षौपदौपरिग्रहो नाम अष्टादश , 33B दुर्वाभा वरप्रदान पश्चात् प्रयाग नाम
एकोनविंशतिम , 34B, पाण्डवानां हस्तिनापुरप्रवेश नाम विंशतितमोऽध्याय ,
36A, क्षौपदौवस्त्रप्रदानो नाम एकविंशति and द्वाविंशतितमोऽध्याय , 37A,
पाण्डवानां वनवासो वर्षद्वादशमभ्यर्णो नाम त्रयोविंशतितमोऽध्याय , 40A,
विराटपर्वणि जीमूतमल्लपराजयो नाम चतुर्विंश , 43B, पञ्चविंशोऽध्याय ,
45B, षड्विंशोऽध्याय , 48A, कौचकवधोनाम सप्तविंश , 48B, अष्टाविंशो
ऽध्याय , 52A, विराटपर्वणि दक्षिणगोष्ठ्यो नाम एकोनत्रिंशोऽध्याय .
54B, वृहन्नलोत्तरसंवाद नाम विंशतितमोऽध्याय , 55B, विराटपर्वणि उत्तर-
गोष्ठ्ये अश्वत्थामाकर्णपरस्परसंवादोनाम एकत्रिंश , 58B, उत्तरगोष्ठ्ये
धनञ्जयकृतपुद्ग नाम द्वात्रिंशतमाऽध्याय , 61A, उत्तरस्य नगरप्रवेश नाम

अयस्त्रिंशोऽध्याय , 62B, कृष्णकृन्तोविगाटनमग्नप्रवेशो नाम चतुस्त्रिंशोऽध्याय , 65B, विदूरस्य वसप्रदानो नाम पञ्चत्रिंशोऽध्याय , 67B, आचारप्रशस्ता नाम षट्त्रिंशोऽध्यायः , 70A, कृष्णदुर्योधनमवादे सप्तत्रिंश , 70B, अष्टत्रिंशोऽध्याय , 71B, कृष्णममनात दुर्योधननिन्दन नाम अकोनचत्वारिंशोऽध्याय , 73B, विगाटे दूतप्रवेशो नाम एकचत्वारिंशत्तम , 75A, दुर्योधनचिन्ताया द्विचत्वारिंशोऽध्याय , 76A, मेनावगम नाम त्रिचत्वारिंश , 77A, मङ्गय हतराष्ट्रनवादे वर्ज्वरीकवधो नाम चतुश्चत्वारिंशोऽध्याय , 78A, पूर्वैरिने भौष्मयुद्ध नाम पञ्चचत्वारिंशत्तम 80A, भौष्मार्जुनयुद्धे षट्चत्वारिंशोऽध्याय , 83A, भौष्मव्युत्थान नाम सप्तचत्वारिंशोऽध्याय , 83B, गाङ्गेययुद्ध पून अष्टचत्वारिंश 85A, अभिमन्युप्रयाने परीक्षितव्यक्तिकथन नाम अकोन पञ्चाशत्तम , 86B, अभिमन्युवध पञ्चाशत्तम , 87B, जयद्रथवधो नाम एकपञ्चाशोऽध्याय , 88B, भगदत्तवधो नाम द्विपञ्चाशोऽध्याय 90B, षटोत्तचवधोगम त्रिपञ्चाशोऽध्याय , 92A, भीमकर्णयुद्ध नाम चतुपञ्चाशोऽध्याय , 93B, द्रोणाचार्यवधो नाम पञ्चपञ्चाशोऽध्याय 94A, विष्णुपदौसथ्ये अश्वत्थामाचर्च्यशायप्रारम्भो नाम षट्पञ्चाश , 95B, कर्णकवचप्रायणा नाम सप्तपञ्चाशोऽध्याय , 96A, अर्जुनस्य विश्वावलीकन नाम अष्टपञ्चाशोऽध्याय , 97A, कर्णचिन्ताप्रपनो नाम अकोनव्यष्टितमोऽध्याय 99A, कर्णप्रतन नाम व्यष्टितमोऽध्याय , 100A दुर्योधनविलापो नाम एकव्यष्टितमोऽध्याय , 102A, कर्णवधो नाम द्विव्यष्टितमोऽध्याय , 102B, शल्यवधो नाम त्रिव्यष्टितमोऽध्याय , 103A, दृष्टान्तवधो नाम चतुर्व्यष्टितमोऽध्याय , 105B, दुर्योधनवधो नाम पञ्चव्यष्टितमोऽध्याय and गान्धार्यनशतपरौक्षणे षट्व्यष्टितम , 107A, हतराष्ट्रचिन्ताया सप्तव्यष्टितम ० ।

3437.

3788 महाभारतकथासंग्रहः ।

Mahabharata katha-samgrahah

Substance country made paper 19 x 3½ inches Issues 6 on a page
Folia 132+42+129+33+70+56+64+36+9+11 to 17 and 24 Character
Bengali of the nineteenth century Appearance fresh

The Ādi parvan is complete in 132 leaves, Sabha in 42, Vana in 129, Virāṭa in 31, Udyoga in 50, Bhīṣma in 56, Drona in 61 and Karna in 36. Gada and Salya are incomplete. The former has 1 to 9 leaves and Salya 11 to 13 and 24.

We have the following statement at the end of the Vana parvan —

इति वनपर्वकथा समाप्ता । अथानन्तर विराटपर्वकथा
भविष्यति । श्रीरामकानाह गोखामौन प्रसक्त ।

3438

3666 उद्योगपर्वकथामग्रहः ।

Ud yoga parva Katha Samgrahah

Being an abridgment of Udyoga parvan

Substance country made paper 13×3½ inches Folia 8 Lines 9
on a page Character Bengal of the eighteenth century Appearance
old and discoloured. Incomplete

Notes and extracts made for the use of professional expounders called Kathas as throughout India.

The present MS relates to the Udyoga parvan of the Mahabharata.

Here is a specimen shewing how the Mahabharata is condensed by Kathas as —

वैशम्पायन उवाच ।

राजसूयधाम्य श्रूयताम् । विशाहे भूते सर्वे सदसि यथायोग्यं
सम्भाषादिकं कृत्वा ऊचुः । अतः । श्रीकृष्ण उ सर्वे प्रदत्तवन्तु
सम्पत्तिं प्राण्डवा भवतः प्रसादाद्भूमिं प्रतिष्ठात उत्तोर्या सम्पत्तिं
किं कार्यं तत् कथ्यताम् । राम उ कश्चिद् गत्वा न्यूनं स्त्रीकारं
कृत्वा दुःखी । राज्यं प्रार्थयतु । सात्य उ० वरं सरणं नैतत् कार्यं
यथा त्वं । तद्योक्तम् । न पापिष्ठ मृदुतया । न राज्यं दास्यति
• कूरा मृदुमुपहसन्ति तस्माद्युद्धयोगे श्रेष्ठतमम् ।

3439

3691 हरिवंशकथासंग्रहः ।

Harivamsa Katha Samgrahah

Substance palm leaf 18½ x 2 inches Folia 188 by counting Lines
4 on a page Extent in ślokaś 3 000 Character Bengali Date Sala
1702 Appearance fresh Complete

An abridgment of the story of Harivamsa for the use
of the Kathakas

It begins —

अयति पराशरस्तु सखवतीहृदयनन्दनो व्यास . etc , etc

पितामहाय प्रवदन्ति षष्ठ

महर्षिमन्त्रयविभूतिपुङ्गव ।

नारायणस्याग्रजमेकपुत्र

द्वैपायन वेदमहानिधानम् ॥

अथै वञ्जमिति (*) द्वैपायनौ अ (*) इति यो गोशतमिति
etc , etc

Colophon —

इति हरिवंशकथा समाप्ता ।

Post Colophon —

इतिहाममिम पुण्य महाय वेदसम्मितम् ।

आवयेद्यस्तु वणास्त्रौन कृत्वा ब्राह्मणमयतम् ।

स नर पापनिम्नस्तु कौर्षि प्राप्येह श्रौतक ।

अधुरोभि परिहृत स्वर्गलोक मश्नोयते ॥

धर्मे नार्थे न कामे न मोक्षे न भरतर्षभ ।

प्रदण्डन् फलमवाप्नोति राजस्तुयास्त्रमधया ॥

यो गोशतमित्यादि ।

युभनस्तु शक्राब्दाः १७०२ पुस्तकमिदं श्रीमहातनयधर्मश ।

3440.

8633 पुष्करप्रादुर्भावः । *Puskara-pradurbhavaḥ*

With • कथाणक by Hari Kṛṣṇa

Substance country made paper $13\frac{1}{2} \times 7$ inches Folia, 89 Lines, 12 on a page Extent in ślokaṣ, 3,000 Character, Nāgara New Complete

Text and कथाणक complete in 89 leaves and 26 chapters

The Last Colophon:—

इति श्रीमहाभारते हरिवंश भविष्यपर्वणि चतुर्विंशोऽध्याय ।

But this should be 26th, as the previous chapter is marked 25 There is no doubt that the text of the पुष्कर-प्रादुर्भाव is the same as in the previous works, but here these 26 chapters are said to be a part of Hariyamśa.

The MS was acquired from the author's son.

3441.

8629 कथाणक only

Substance, country made paper $14 \times 5\frac{1}{2}$ inches 1 oha 26 Lines, 14 on a page Extent in ślokaṣ, 1,000 Character, Nāgara Good Incomplete

Complete in twenty six leaves and twenty-three chapters A modern composition on the subject of appearance of a lotus from the navel of Brahma

3442.

4719. इतिहाससमुच्चयः । *Itihāsa-samuccayaḥ.*

Substance, palm leaf $12 \times 2\frac{1}{2}$ inches 1 oha, 1 to 149 of which the following leaves are missing —8, 9, 15, 18 19, 22, 23, 29 to 31, 41, 43, 44, 47, 48, 69, 80, 83, 89, 102, 103, 106, 112, 122, 137, 139, 144, 146 to 148 Lines, 6 on a page Character, Newari of the tenth century Appearance, old

The letter numerals are ८८=65=945 A.D. But this is given in a later and rather faded hand

The leaves are marked on one side with letter numerals and on the other with figure numerals

There are two more leaves at the end, which cannot be rightly placed, the leaf marks on both the sides, having been lost

ॐ नमो भगवते वासुदेवाय ।

य भक्षा वरुणान्द्रुमसुतस्तुन्वन्ति दिव्यै स्तवै
 सिद्धैर्वेदपदक्रमोपनिषदैर्गायन्ति य सामगा ।
 ध्यानावस्थिततद्रूपेन मनसा ध्यायन्ति य योगिन
 यस्यान्त न गता सुरासुरगणा देवाय तस्मै नमः ॥
 यान्तु वो जलदग्धामा प्राक्कृत्याघातकर्कशा ।
 त्रैलोक्यमण्डपकृन्मोक्षतारो हरिवाहव ॥
 रक्षन्तु व प्रवरदानवधुञ्जक्षुः
 कालीयनागदग्धनाहतिधूर्जिताङ्गाः ।
 गण्डा + + + हिरण्यकशिपायलम्बा
 प्रत्यग्रस्तखचिता हरिवाङ्मदग्ध ॥
 भयति पराशरस्त्रं सखवतो हृदयगन्दर्वा व्यास ।
 यथास्युकमलगलित वाद्यममृतं जगत् पिबति ॥
 पाराशर्यवत् सरोजममल गीतार्थगन्धोत्कट
 नानाख्यानककेशर हरिकयामबोधनावोधित ।
 लोके सञ्जनधटपदैरहरह पेपीयमान मुदा
 भूयाद्भारतपद्मं कलिमलप्रध्वनिः श्रेयसे ॥ इत्यादि ।
 पुष्पिका । इतिहासमुच्चये पुण्डरीकोपाख्यानम् ॥ ३२ ।
 इतिहासमुच्चये समाप्तः ।
 नेपालाब्दगते सवत्सरं वरं शुभमस्तु सर्वदा ।

3443

5556 The Same

Substance palm leaf 13½ x 1½ inches Folia 139 Lines 4 to 6
 on a page Character Udiya of the early nineteenth century Appearance fair

Last Colophon :—

इति श्रीइतिहाससमुच्चये मंमारकुपोपाख्यानम् । ३३ ।

Post Colophon :—

पुस्तकलिखनपरिश्रमवेत्ता, etc., भगवच्छेत्तादि । समाप्तोऽयं
ग्रन्थः ।

3444.

3673. *The Same.*

Substance, country-made paper 11×4½ inches Folia, 10 Lines, 8
on a page Character, Bengali of the eighteenth century Appearance,
old, faded and worn out A mere fragment

3445.

2925 *The Same.*

Substance, country-made paper 15×4 inches Folia, 102. Lines,
7, 8 on a page. Extent in Slokas, 3,500. Character, Nāgara Date,
Samvat 1676. Appearance, soiled Complete

The Last Colophon :—

इतिहाससमुच्चये युधिष्ठिरभौषसवादे पलकचनं नाम
समाप्तम् ॥ ३२ ॥

Post Colophon Statement :—

समाप्तोऽयमितिहासग्रन्थः । संवत् १६०६ समय मार्ग सुदि
प्रतिपदि गुरौ श्रीनिवासहरिवंशभ्यां लिखितम् ॥

This is a collection of episodes from the Mahābhārata.

The introduction giving a list of its contents is not in the present MS. Oxf No 37 contains 32 episodes as well as I O. Catal No 3305-07 The present MS. has, altogether, 42 episodes It begins with Yudiṣṭhira-śokāpanoda, as in the I.O manuscript. It seems that some episodes were added in this MS.

3446

3632 *The Same*

I

Substance country made paper 14x5 inches Folin, 26 to 109
Lines, 8 on a page Character, Bengali Date, Saka 1639 Appearance,
discoloured

Colophon.—

इतिद्याममुच्चये नृजयोपाख्यानं समाप्तम् । समाप्तोऽय-
मितिद्याममुच्चय ॥ २६ ॥

श्रीकृष्णाय नमः ।

शकाब्दा १६३९ । व्यावाटन्यादृदिवसे गुरुवाखरे क्षणपक्षे
अमावास्यान्तिथौ श्रीच्यनन्तरामधर्मिणा लिखितमिति पुस्तकश्चेति ।
शुभमस्तु मयि लेखके ।

गुरुवे नमः ।, etc

II जैमिनीयमहाभारतम् ।

Substance, country made paper 14x4½ inches Fols, 2 to 210
Lines 10 on a page Character, Bengali of the seventeenth century
Appearance, old, discoloured and mouse eaten

This contains the Āśvamedhika-parvan of the Mahā-
bhārata, in the version attributed to Jaimini This is the
only parvan of this author's Mahābhārata yet known.
It was translated in Bengali verse in the 16th century
A D at Chittagong

The first leaf of the manuscript is missing In 210B
ends the 63rd chapter There are only the 1st nine lines
of the 64th, the last chapter

III

There are nine stray leaves kept along with the
manuscript.

3447.

9863. बहुलोपाख्यानम् । *Vahulopākhyānam.*

Substance, country-made paper 10×5 inches Folia, 23 Lines, 7
on a page Extent in Slokas, 322. Character, Nāgara Appearance,
fresh Complete

Beginning:—

श्रीगणेशाय नमः ।

वैशम्पायन उवाच ।

शरत्सम्पत्तं भोक्तुं वृद्धं कुदपितामहं ।

मूर्धा प्रणम्य धर्मात्मा पप्रच्छेदं युधिष्ठिरः ॥

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि सत्यवाक्यमनुत्तमं ।

यत् प्राग् बज्रलया प्रोक्तं तन्मे व्याख्यातुमर्हसि ॥

भोष्ण उवाच ।

सौम्य धर्मं प्रवक्ष्यामि सत्यार्ज्ववगुणान्वितं ।

थाग्रस्य कामरूपस्य धेन्वा संवादमुत्तमं ॥

मायुरे विषये म्ये धनधान्यसमाकुले ।

नानाजनसमाकीर्णं यत्तोत्सवविभूषिते ॥ ४ ॥

तत्र या नगरौ रम्या यमुनातीरमाश्रिता

वृद्धचन्द्रप्रतीकाशा विदञ्जनविभूषिता । ५ ।

End:—

या कुमारी च शृङ्गयाद वीरं पतिमवाप्नुयात्
ष्यायुरागोद्यमैश्वर्यं ज्ञानश्चैव विवर्द्धते । २७३ ।

दोर्धामुर्ज्जुवच्च स्वर्गलोके महौघते

जगदुभवस्थितिलयकर्मसाधनं

विभूतिभिर्विविधविभक्तभूषण ।

सनातनं सततदृष्टं जगत् प्रभुं

ब्रजन्ति ते भवभयभङ्गसिद्धये ॥

Colophon:—

इति श्रीइतिहासमनुदये बज्रलोपाख्यानं समाप्तं ।

3448.

2014. *The Same.*

Substance, country made paper 10½ x 4½ inches Folia 11 Lines 7
 on a page Extent in Slokas, 225 Character, Nāgara Date, Samvat
 1857 and Śaka 1502 Appearance, discoloured Complete

Colophon:—

इतिज्ञानममुष्ये वज्रलोपायान समाप्तं । शुभमस्तु ।

Post Colophon:—

भवत् १६६० शके १५६२ समय कार्तिक वदी १० दिने मङ्गल
 वानरे लिखितमिदं शिवप्रसाद शिवाठिना प्रयागधामे ।

3449.

10072 भारतसावित्री । *Bharata-savitri*

Substance, country made paper 10 x 3½ inches Folia 11 Lines 7
 on a page Character, Bengali Date, B. Ś. 1202 Appearance, dis-
 coloured Complete

Being an abstract of the story of the Mahabharata.
 It has nothing to do with the story of Savitri and
 Satyavān The MS. is awfully corrupt.

Beginning —

अथ भारतसावित्री लिख्यते ।

श्रीभगवानुवाच ।

भगवान् स मुनिर्ध्यासो कृत्वा भारतमहिता ।

उवाचेकाक्षरं ब्रह्म व्यक्ताव्यक्तनाशन ।

धृतराष्ट्र उवाच ।

मृदि (विहि) सजय य(ज) दक्ष(ब्रह्म)पुत्र तेषां(मां)महात्मना[] ।

पाण्डवानां कुलगा[] सप्रवृ(वि)त्ते महाध्वरे ।

It ends with a phalaśruti. —

इमा भारय[] सावित्री प्रवदन्त्याय ज[] य[] पाटेत्, etc.

Colophon :—

इति भारतमाविनी समाप्ता ।

Post Colophon :—

इति तारिख १२ फाल्गुन मस १२०२ मन वारणत दुइ साल
लिखितं श्रीकेवलकृष्णसेन साकोम कामाभग्न परगणे वीरगाथो
मोक्तम भौधनी परगणे मनुधा जमोदार राणीभवानीदेयाः ।

3449A.

1843 *A number of short treatises.*

I

Substance, palm leaf 8½ x 1½ inches Folia, 3 Lines, 4 on a page
Character, Newari Appearance, old and discoloured

An abstract of the Mahābhārata, the same as Bhārata-Savittrī, noticed in the previous number.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

धृतराष्ट्र उवाच ।

ब्रूहि सङ्गम्य यदुक्तं युद्धं तेषां महात्मनाम् ।
पाण्डवानां कुरुणाञ्च सम्पद्यते महाहवे ।
के तत्र प्रमुखा योधाः के च तत्र महाबला ।
महाग्धाश्च के तत्र कथन्ते विनिपातिताः ।
भीष्मद्रोणौ कथम्भद्रौ कर्णशल्यौ कथं हतौ ।
युत्रस्तु मम मन्दाक्सा कथं दुर्योधनो हतः ।

Saṅjaya, in reply, enumerates the Parvans and it
breaks abruptly in 3A धोडम मो

II. कुशोपदेश ।

Substance, palm leaf 8 x 1½ inches Folia, 6 Lines, 5 on a page
Extent in slokas, 60 Character, Newari Date, N S 552 Appearance,
old and discoloured

A collection of moral verses

Beginning —

नामो भाति मदन क जलरुहे पूर्णेन्दुना शश्वंशौ
श्रीलेन प्रमदा जवेन तुरगो निथोत्सवैर्मन्दिरम् ।
वागो व्याकरणेन हसमियनेनैव सभा पण्डितै
मत्पुत्रेण कुल त्वया वसुमतो लोकत्रय विष्णुणा ।

3A, इति कुशोपदेशे नीतिसारे सुद्योववानगाधिपते श्लोकाष्टक
समाप्तम्, 4B, इति • वानगाधिपतिमहादेवोत्तराश्लोकाष्टक समाप्तम् 6A,
• अद्भुतकुमारकार्ये श्लोकाष्टक समाप्तम् ।

Post Colophon Statement —

यथावृष्टमित्यादि । मवत् ५५२ भादपद लक्ष्यदादश्या तिथौ ।

'Then it quotes several well known slokas

III मृत्युञ्जयस्तव ।

Substance palm leaf 8×12 inches Fols 5 Lines 5 on a page
Extent in Slokas 50 Character Newari Appearance off and dis
coloured Complete

It begins thus —

कैलासस्योत्तरे शृङ्गे मुञ्जफटिकमणिमे ।

क्षताञ्जलिपुटो भूत्वा सुखामीन सदाशिवम् ।

पप्रच्छ प्रणतो भूत्वा जानुभ्यामवनीगत ।

केनोपायेन देवेश चिरायुर्लोमशोभवत् ।

श्रीसदाशिव उवाच ।

शृणु ब्रह्मण प्रवक्ष्यामि चिरायुर्मुनिमत्तम ।

सज्जात कर्मणा येन व्याधिर्मृत्युविवर्जित ।

तस्मिन्नेकादशे घोरे सलिलौघपरिजृते

क्षतान्तमयशान्त्यर्थे क्षुणो मृत्युञ्जय शिव ।

Colophon :—

इति पाण्डेश्वरे चतुरशीतिमाहसे मृत्युञ्जयस्तवः समाप्तमिति ।

शुभ ।

Post Colophon Statement :—

यथादृष्टमित्यादि ।

सन्वत् ५४२ = A D. 1422, व्याघाटं यदि १३ दृष्टस्यतिवारे ।

IV. शनैश्वरस्तवः ।

From the Skanda Purāna.

Substance, palm leaf 8×1½ inches Folia, 6 Lines, 5 on a page
Extent in slokas, 60 Character, Newari Appearance, old and dis-
coloured Complete

Beginning :—

ॐ नमः शनिश्वराय ।

रघुवशे तु विख्यातो राजा दशरथः पुरा ।

शक्रवर्त्तो स विश्वेय सप्तद्वीपाधिपो भवेत् ।

क्षत्तिकान्तः शनि ज्ञात्वा देवज्ञापितो हि स

... ..

पप्रच्छ यत्नतो राजा वशिष्ठप्रभुखान्तया ।

समाधानं किमत्राभिमूहि तद् दिवसत्तम ॥

Colophon :—

इति स्कन्दपुराणे शनैश्वरस्तव समाप्त ।

V गजायकम् ।

Substance, palm leaf 8×1½ inches Folia, 3 Lines, 4½ on a page
Extent in slokas, 25 Character, Newari Appearance, old and dis-
coloured Complete

It begins thus :—

चिन्तामिमा वहसि किं गजयूथनाथ

योगी जोगविनिमोलितनेत्र + + (?) ।

+ + गृहाण पिव वारि यथोपनीत

देवाहूवन्ति विषद खलु सम्पदो वा ॥

Colophon —

समाप्तमिदं गजाष्टकम् ।

VI

Light stray leaves

One marked 2, contains the following colophon —

इति महालक्ष्मीस्तोत्रं समाप्तम् ।

Leaf marked 3, contains the following colophon —

नवग्रहस्तव समाप्तमिति ।

After which Ganapatistava begins, ending in the leaf marked 4 —

इति श्रीगणपतिस्तवराजं समाप्तम् ।

MAHĀPURĀNAS.

I. BRAHMA-PURĀNAM.

3450.

970 ब्रह्मपुराणम् । *Brahma-Purāṇam*.

The manuscript agrees with L 1182 in every detail of the description. It is said to have belonged to Kālidāsa Vidyā-vāgiśa of Śāntipura.

The leaf 21 is found missing. 181 and 182 mark one and the same leaf, while 200 marks two leaves.

3451.

4399. *The Same*.

Substance, country made paper 17½ × 6½ inches. Folia, 105 Lines, 12 on a page Character, Bengali Date, Saka 1739 Appearance, fresh

For the beginning of the work see Oxf. Catal. 62 and I.O. Catal No 3404.

It ends:—

व्यास उवाच ।

इत्येवं वो मुनिश्रेष्ठा विस्तरेण मयोदितम् ॥

जातस्य यत् यदोवेषे वासुदेवस्य चेष्टितम् ।

Colophon:—

इत्यादि ब्रह्मपुराणे छण्णचरित समाप्तम् ।

Post Colophon:—

समाप्तश्चाय ब्रह्मपुराणयश्चमिति ।

शकाब्दा १७३९ श्रीमध्वदत्त श्रीछण्ण श्रीहरि श्रीरास ।

3452.

5195 बुधायमौव्रतम् । *Budhastami Vratam**With the Katha from the Brahma Purana*

Substance country made paper 16 × 3½ inches Folia 4 Lines 7
 on a page Extent 11 slokas 100 Character Bengali of the nineteenth
 century Appearance fresh Complete

The Vrata is undertaken if the eighth day of the
 waning moon falls on a Wednesday

It begins —

श्रीगुरुवे नम ॥ अथ बुधायमौव्रतम् ।

बुधवारे यदा शुक्लाष्टमी भवति प्रथमं स्तिवाचनपूर्वकं सकल्पं
 कुर्यात् ।

The Puja ends in 1A and then begins the Katha, said
 to belong to the Brahma Purana —

अथ कथा ।

क्षत्रियाय नमस्कृत्य बुधाय वरदाय च ।

तदाराध्य बुधायर्थां प्राप्नोति फलमौष्ठितम् ॥

तत्र त्रैलोक्यमौन्दर्ये पुरे पाटलिपुत्रके

वज्रघाशेषवेदज्ञो वीगो नाम दिगोत्तमः ॥

Colophon —

इति ब्रह्मपुराणे बुधायमौव्रतकथा समाप्ता ।

Katha means a story extolling the merits of particu-
 lar vows or Vratas The story is recited after the
 worship or donation vowed for, has been performed or
 made

3453.

9400 मार्गशीर्षेकादशीव्रतम् ।

Margasirsasikadasi Vratam

Substance country made paper 11½ × 7 inches Folia 9 Lines 10
 on a page Extent in slokas 160 Character Nagari Date Samvat
 1837 Appearance tolerable Complete

Taken from the *Brahma Purāna*. It is an interlocution between Kṛṣṇa and Arjuna.

Post Colophon :—

संवत् १८८७ मासोत्तमे मासे अष्टे मासे शुक्ले पक्षे दशम्यां
शौभवाप्तरे । अतनाथ मिथ्येण लिख्यते । शुभमस्तु ।

It treats of the merits of the fast on eleventh day of the Moon in the month of November.

3453A.

5703. *कार्तिकमाहात्म्यम् । Kārtika-māhātmyam*

Being an extract from the Brahma Purāna.

Substance, country-made paper 9½ x 4½ inches Folia, 80 Lines, 11 on a page. Extent in ślokaś, 2,200 Character, Nāgara. Date, Samvat 1858. Appearance, discoloured. Complete

Beginning :—

श्रीगुरुभ्यो नमः । श्रीवेदव्यासाय नमः । निर्व्विघ्नमस्तु ।

नारायणं नमस्कृत्य, etc.

श्रीनारद उवाच ।

यापेन्धनस्य घोरस्य शुष्कादस्य च भूरिश्च ।

को वशिर्दहते ब्रह्मन् तद्भवान् बह्वर्हति ।

भाक्षात चिधु लोकेषु ब्रह्माण्डान्तर्गतस्य यत् ।

विद्यते तव देवेश विविधस्य तु निश्चयम् ।

मासानां प्रवरो मासो देवानामुत्तमोत्तमम् ।

तीर्थानि तद्विशेषाणि कथयस्व पितामह ।

Last Colophon :—

इति श्रीब्रह्मपुराणे कार्तिकमाहात्म्ये अष्टाविंशोऽध्यायः ।

Post Colophon Statement :—

राधादामोदरार्पणमस्तु । श्रीरस्तु । शुभ भवतु । सम्वत्
१८५८ व्याक्रिग नाम संवत्सरे कार्तिकशुद्धद्वादशी लिखित हस्ता-
क्षर वासुदेवसुतश्रीनिवासेन लिखितं सम्पूर्णम् ।

श्रीकृष्णार्पणमस्तु ।

II PADMA PURĀNAM

3454.

317 पद्मपुराणम् । *Padma Puranam*

Substance country made paper 13½ x 7 inches Folia 99 in all the 4 parts Lines 10 on a page Extent in slokas 2400 Character Nagara in a bad hand Appearance bad

It contains —

(1) Svarga Khanda in 84 leaves

इति पद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्याय समस्त खगखण्ड पूर्वार्द्ध
शुभमस्तु ।

(2) Bhumi Khanda in 221 leaves (by counting)

• भूमिखण्डे पूर्वभागे वेणोपाख्यानं सकलाचरितं समाप्तौ एकोनपञ्चाशति
मोऽध्याय भार्यातीर्थौ नाम प्रकरणं समाप्तम् ।

(3) Bhūmi Khanda in 46 leaves (by counting)

श्रीपद्मपुराणे भूमिखण्डे वेणोपाख्यानो नाम सप्तत्रिंशोऽध्याय ।

(4) Patala Khanda in 149 leaves (by counting)

इति श्रीपद्मपुराणे पातालखण्डे वैशाखमाहात्म्यं ध्यायं शत १०० ।

The entire Padma Purana has been printed at Bombay
and at Calcutta

3455

1597 The Same (*Bhumi Khanda*)

Substance country made paper 13 x 7 inches Folia 96 Lines 12
on a page Extent in slokas 3000 Character Nagara Appearance
fresh Incomplete

For a description of the work see Oxf 12B

It covers the same ground as pp 113 to 295 of
Mandabha's edition

In our manuscript this is termed the 11th part of the Pārana, but in Māṇḍalika's edition it forms only a portion of the second part.

3456.

8914 *The Same.*

Substance country-made paper. 12×5 inches. For folia, see below. Lines, 7-11 on a page Character, Nāgara of the nineteenth century Appearance, fresh

(1) भूमिखण्ड पूर्वभाग । Complete in 105 leaves, dated, Samvat 1741. चत्वारिंशद्विंशत्योदश्या ।

(2) भूमिखण्डोत्तरभाग । Complete in 101 leaves, dated, 1916.

(3) उत्तरखण्डः ।

In leaf 33A occurs the following colophon:—

इति श्रीपद्मपुराणे उत्तरखण्डे युधिष्ठिरनाम्नः गङ्गादेः सप्तमोऽध्यायः ।

Leaves are greatly in disorder with प. उ written on the left hand upper margin throughout. They appear by counting to number 643. There are leaves which bear different page marks, while there are many which bear no page mark at all.

3457.

4493 *The Same*

(*Bhūmi Khanda and Uttara Khanda.*)

Substance, country-made paper 16×5½ inches Bhūmi Khanda is complete in 153 leaves Uttara Khanda is incomplete at the end There are 118 leaves Lines, 10 on a page Character, Bengali in a modern hand Appearance, fresh

For Bhūmi Khanda see Oxf. Catal. 12B. The chapters are not numbered.

Last Colophon:—

इति श्रीपद्मपुराणे भूमिखण्डे पद्मपुराणं समाप्तम् ।

Post Colophon Statement:—

कस्यचित् श्रीमत् नीलमणिमल्लिकस्य वैयावचरणमल्लिकस्य
चाख्ययाव्युतचरणान्नद्वन्द्व(द्वन्द्व)द्वितचेतस (श) पुस्तकमिदं
केनचित् । सुधिया श्रीमन्मज्जिमोपाधिना भिषकेन वै
पाशुनिकस्य षष्ठादिवदिने । पुस्तकं येन चौर्यंलत, etc.

The original manuscript from which this was copied was apparently defective as there are lacuna here and there and leaf 151B is left entirely blank

For Pātala Khanda see Oxf. 13B

144A, इति पद्मपुराणे उत्तरखण्डे उमामहेश्वरसवादे गीतामाहात्म्ये
त्रयोदशोऽध्याय ।

147B, इति • सप्तदशोऽध्याय ।

The 18th chapter of the Gita mahatmya, is incomplete.

3458.

4423 *The Same*

(*Bhūmī Khanda and Kriyayogasara*)

Substance, country made paper 14×5 inches Folia 238+126
Lines, 10 on a page Character Bengali of the nineteenth century
Appearance, fresh

Bhumi Khanda is complete in 238 leaves

Last Colophon —

इति श्रीपद्मपुराणे भूमिखण्डे अमुकमवर्णनं नाम त्रयस्त्रिंश-
दधिकप्रतितमोऽध्याय ।

See Oxf. Catal. 12B and 13A

Kriyāyogasara is complete in 126 leaves

Last Colophon:—

इति श्रीपद्मपुराणे उत्तरखण्डे क्रियायोगसारे व्यासजैमिनि-
सवादे पञ्चविंशतितमोऽध्याय ।

See Oxf Catal 14B and 15A .

3459.

1598 *The Same.**(Srṣṭi Khanda.)*

Substance, country-made paper 14×7½ inches Folia, 101 Lines,
on a page Character, Nāgara Appearance, fresh. Incomplete.

There are altogether 38 sargas numbered from 1 to 3. This agrees with Māṇḍalika's edition of Padma urana, pp. 1101 to 1233.

In the present manuscript it is stated to be the third part. But Māṇḍalika calls it the 5th part; and the work embodied in this manuscript is the last part of the rṣṭi Khanda.

3460.

8898 *The Same.**Srṣṭi Khanda and Sarga Khanda.*

Substance, country made paper 14×7 inches (Srṣṭi Khanda),
3½×7 inches (Svarga Khanda) Folia 42 to 279, 1-90, 1-30. Lines, 13
1 a page Character, Nāgara Appearance, fresh

(I) दृष्टिखण्डः । Leaves from 42 to 279 Dated, Sam-
vat 1893.

See L 520 (Srṣṭi) 1257 (Srṣṭi) I O Catal. 3380 (Srṣṭi
Khanda).

(II) स्वर्गखण्ड पूर्वार्द्धः । Complete in 90 leaves Dated
samvat 1867.

स्वर्गखण्ड उत्तरार्द्धः । Complete in 30 leaves. Dated Sam-
vat 1867.

I

Last Colophon :—

इति श्रीमद्भगवद्गीतायां दृष्टिखण्डे पुराणावतारे महाचर्चनवर्णनं
चतुर्दशोक्तितमोऽध्यायः । ८३ । समाप्तमिदं दृष्टिखण्डः ।

Post Colophon :—

शुभमस्तु सवत् १८६९ ।

II. (Svarga-Khanda.)

Last Colophon :—

इति श्रीपद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्याय ६२ । समाप्त
सर्गखण्ड पूर्वाब्दे ।

Post Colophon .—

संवत् १८६७ जेटमास शुक्लपक्षे परमा खविवासरे सम्पूर्णम् ।

(Uttarārḍha) Last Colophon .—

इति श्रीपद्मपुराणे सर्वांगारे द्वाविंशोऽध्यायस्य षट्त्रिंशतितमो-
ऽध्याय । इति सर्गखण्ड सम्पूर्णम् ।

Post Colophon .—

संवत् १८६७ । अष्टादश्या सप्तम्या मनी ।

3461.

4517 *The Same.*

(Bhūmī Khanda and Śrṣṭi Khanda)

Substance, country made paper 16×5½ inches Folio Śrṣṭi Khanda is complete in 237 leaves and Bhūmī Khanda in 223 leaves. Separately paged Lines, 6 to 9 on a page Character Bengali of the early nine-
teenth century Appearance discoloured

For Śrṣṭi Khanda see Oxf 11B

Last Colophon —

इत्यादि महापुराणे पाप्मे द्दष्टिखण्ड समाप्तम् । पञ्चचत्वारिंश-
तमोऽध्याय ।

For Bhūmī Khanda see Oxf 12B.

Last Colophon —

इति पद्मपुराणे भूमिखण्डे अष्टमस्कन्धे त्रयस्त्रिंशदधिकशत-
तमोऽध्याय । समाप्तमिदं भूमिखण्डम् ।

3462.

4416 *The Same*

(स्वर्गखण्डः and उत्तरखण्डः) ।

(*Svarga Khanda and Uttara Khanda*)

Substance country made yellow paper 17×6 inches Folia 106+
366 Lines 8 on a page Character Bengali of the nineteenth century
Appearance fresh Complete

Svarga Khanda is complete in 106 leaves and Uttara
Khanda in 366

Last Colophon to the Svarga Khanda —

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंश
तमोऽध्यायः ।

See Oxf Catal 13A

Post Colophon —

समाप्तमिदं स्वर्गखण्डम् । अस्यानन्तरं पातालखण्डं भविष्यति ।
पुस्तकमिदं श्रीयुक्तवावुकाश्रीनाथशर्मा ।

Last Colophon to the Uttara Khanda —

इति श्रीपद्मपुराणे उत्तरखण्डे पलश्रुतिर्नाम त्रिसप्तत्यधिक
प्रतितमोऽध्यायः ।

Post Colophon —

समाप्तमिदमुत्तरखण्डं श्रीपद्मपुराणस्य । समाप्तश्चायमुत्तरखण्डः ।

See Oxf Catal 13B to 14B

Printed in the Ānandasrama Sanskrit series and by
the Vangavasi

The manuscript is written in a remarkably neat and
clear hand

(190)

3463.

4393 *The Same.*

(उत्तरखण्डः) ।

(*Uttara Khandah*)

I.

Substance, country made paper 16 x 5½ inches Folia, 315 Lines, 9 on a page Extent in ślokaś, 14,200 Character, Bengali in a very modern hand Appearance, fresh Complete

For a full analysis of the work see Oxf Catal pp. 13B to 14B.

3464.

4564A क्रियायोगसारः । *Kriyāyogasārah.*

From the Same

Substance, country made paper 14 x 5 inches Folia, 153 Lines, 10 on a page Character, Bengali Date, Saka 1742 Appearance, fresh Complete

Post Colophon Statement:—

समाप्तश्चाय क्रियायोगसारः ।

लिखित श्रीगयारामशर्मणा । शुभमस्तु शकाब्दा १७४२ ।

५ । १६ । ३ ।

3465.

5197. *The Same*

Substance country made paper 14½ x 3½ inches Folia, 1 to 16 and 57 to 136. The leaves 1 to 46 have been restored in a later hand and cover the 56 leaves lost of the original manuscript Lines, 6 on a page Extent in ślokaś 4,000 Character, Bengali Date Saka 1618 Appearance, old and discoloured Complete

See I O Catal No 3398 and Oxf. 14B

It differs, in the beginning, from the manuscripts referred to.

3462.

4416. *The Same.*

(स्वर्गखण्डः and उत्तरखण्डः) ।

(*Starga Khanda and Uttara Khanda.*)

Substance, country-made yellow paper. 17x6 inches. Folia. Ind. 366. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Svarga Khanda is complete in 106 leaves and *Uttara Khanda* in 366.

Last Colophon to the Svarga Khanda:—

इति श्रीपद्मनाभे नरंतरसे ऋद्धकमरसेनं नाम चत्वारिंश-
त्तमोऽध्यायः ।

See Oxf. Catal. 13A.

Post Colophon:—

नमोऽस्तुते नरंतरसे ऋद्धकमरसेनं नाम चत्वारिंश-
त्तमोऽध्यायः ।

Last Colophon to the Uttara Khanda:—

इति श्रीपद्मनाभे उत्तरखण्डे चत्वारिंशत्तमोऽध्यायः ।

Post Colophon:—

नमोऽस्तुते उत्तरखण्डे चत्वारिंशत्तमोऽध्यायः ।

See Oxf. Catal. 13B to 14B.

Printed in the Anandabazar Sanskrit series and by the Vaidya.

The manuscript is written in a remarkable neat and clear hand.

3463.

4393 *The Same*

(উত্তরখণ্ডঃ) ।

(*Uttara Khandah*)

I.

Substance, country made paper 16×5½ inches Folia, 315 Lines, 9 on a page Extent in Slokas, 14 200 Character, Bengali in a very modern hand Appearance, fresh Complete

For a full analysis of the work see Oxf Catal pp. 13B to 14B.

3464.

4564A ক্রিয়াযোগসারঃ । *Kriyāyogasārah**From the Same*

Substance, country made paper 14×6 inches Folia, 153 Lines, 10 on a page Character Bengali Date Saka 1742 Appearance, fresh Complete

Post Colophon Statement.—

সমাপ্তায়া ক্রিয়াযোগসারঃ ।

লিখিত ষ্রীযোগসারসম্মেলনা । শ্রুতমন্ত্ৰ শকাব্দা ১৭৪২ ।

৫।১৬।৫।

3465.

5197 *The Same*

Substance country made paper 14½×3½ inches Folia, 1 to 46 and 57 to 136 The leaves 1 to 46 have been restored in a later hand and cover the 56 leaves lost of the original manuscript Lines 6 on a page Extent in slokas 1 000 Character, Bengali Date Saka 1618 Appearance, old and discoloured Complete

See I O Catal No 3398 and Oxf 14B

It differs, in the beginning, from the manuscripts referred to.

It begins thus —

जैमिनिहवाच ।

क्रियायोगस्य तत्त्व मे ब्रूहि व्यास महामते ।

क्रियायोगसह सातुमिच्छामि भवदयत ॥

व्यास उवाच ।

शरीर मानुष विप्र दुर्लभ चात्र भूतले ।

घोरा शरीरमासाद्य मोक्षार्थ योगमभ्यसेत ॥

क्रियायोगध्यानयोगावभौ योगौ प्रकीर्त्तितौ ।

तयोराद्य क्रियायोग कुर्वता सर्वकामद ॥

गङ्गा श्रोविष्णुपूजा च दानानि द्वित्रसत्तम ।

ब्राह्मणाना तथा भक्तिस्त्रिधरेकादशौ हरे ॥

धात्रीतुलस्योर्भक्तिश्च तथा चातिथिपूजनम् ।

क्रियायोगाङ्गभूतानि प्रोक्तानितीति समासत ॥

It is complete in 24 chapters, but it agrees, in the end, with the manuscripts, referred to above

Last Colophon —

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे चतु
र्विंशोऽध्याय ।

Post Colophon Statement —

शकाब्दा १६१८ ।

शक्रिऽष्टचन्द्रसचन्द्रमिते समय

श्रीरामभट्टहतिना क्रियायोगसारम् ।

व्यालेखि पुस्तकमिदं समुदा द्विजेन

3466.

3740 *The Same*

Substance country made paper 17×3 inches Folia 31 Lines 6
on a page Character Bengali of the later eighteenth century Appearance fresh A mere fragment

For complete manuscripts see L 1162, I.O Catal No 3398 and Oxf p 14

Padma Purana has been printed by Visvanatha Māṇḍalika of Bombay and by the Vaṅgavasi Press of Calcutta.

3467.

3801. *The Same*

Substance, country made paper 14½ × 4½ inches Folia 106 Lines 10 on a page Extent in ślokas, 4,500 Character, Bengali Date Saka 1643 Appearance, old, discoloured and worn out Complete

The Last Colophon:—

इति पद्मपुराणे क्रियायोगसारे व्यासत्रैमिनिसंवादे पञ्चविंशति
तमोऽध्यायः ।

समाप्तश्चेद क्रियायोगः ।

Post Colophon.—

औरख पुस्तके पाचरे प । शुभमस्तु । शकाब्द १६४३
श्रीरामश्रीवत्सलवर्चन पुस्तकमिदम् । श्रीश्रीरामदेवशर्मागो
लिपिरियम् ।

See I.O Catal No 3398

3468.

4393. *The Same*

II

Substance, country made paper 16 × 5½ inches Folia, 116 Lines 9 on a page Extent in ślokas 2300 Character, Bengali Date, Saka 1738 Appearance, fresh Complete

See Oxf. Catal 14B to 15A, I O Catal No 3398 and Cs IV, 299

Colophon:—

इति श्रीपद्मपुराणे वेदव्यासत्रैमिनिसंवादे क्रियायोगसारे युग-
धर्मादिकथनम् पञ्चविंशतितमोऽध्यायः । समाप्तश्चाय क्रिया-
योगसारः । समाप्तश्चेद पद्मपुराणम् ।, etc , etc

Post Colophon Statement —

ফাল্গুনস্য মিতে পক্ষে পঞ্চম্যা শুক্লাসরে ।

লিখিত পুস্তকমেতত আদিগম্বঃশ্রমৈশা ॥

শকাব্দা ১৩২৮ তামিখ ২৫ ফাল্গুন ।

3469.

3377 *The Same*

Substance country made paper 19×3½ inches Folia 114 Lines 7 on a page Character Bengali of the eighteenth century Appearance faded Incomplete at the end The 20th chapter ends in 111B leaf The remain ng three leaves contain the beginning of the 21st

The MS contains four additional leaves, two of which form a *Krodapattra* to the 4th line of 9A, and the other two, containing the date BS 1110 (সন ১১১০, ১৬ কার্তিক সোমবার) form a *Krodapattra* to the 4th line of 66B

See I O Catal No 3398, L 1162, Oxf 14B and W p 131 Often printed in Calcutta

3470

4416A *The Same*

পদ্মপুরাণম্ ।

(স্বর্গখণ্ডঃ and পাতালখণ্ডঃ) ।

(*Siarga Khandah and Patala Khandah*)

Substance country made paper 17×5½ inches Folia, 99 and 241 Lines 9 on a page Character Bengali of the nineteenth century Appearance fresh

Svarga Khanda is complete in 99 leaves and Patala Khanda in 241

Last Colophon to the Siarga Khanda —

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंशत्तमाध्यायः ।

Post Colophon —

समाप्तमिदं सर्गखण्डमस्यानन्तरं पातालखण्डं भविष्यति ।
 श्रीराधाचन्द्रावरणचन्द्राभ्यां नमः । लिखितं श्रीनीलकान्तशर्मणा ।

Patala khanda, Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम द्वादश-
 शततमोऽध्यायः ।

On the reverse of the last leaf —

लेखक श्रीकमलाकान्तदेवशर्मणः ।

See Oxf Cat 13A and 13B, the last chapter in which
 is marked 112

3471.

4538 *The Same*

पद्मपुराणम् ।

(पातालखण्डः) (*Patala Khanda*)

Substance country made paper 17×6 inches Folia 268 Lines 8
 on a page Extent in slokas 7500 Character Bengali in a very good
 hand Appearance fresh Complete

Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम चतु-
 रशीतितमोऽध्यायः । समाप्तश्चायं पातालखण्डः ।

See Oxf Cat 1 p 134

3472.

10649 *The Same*

(*A mere fragment*)

Substance country made paper 12×4 inches Folia 21 34 53-60
 Lines 8 on a page Character Bengali of the eighteenth century
 Appearance old and burnt in fire

28B, इति श्रीपद्मपुराणे पातालखण्डे चतुर्थोऽध्यायः 32A, • पञ्चमो
 अध्यायः, 58A, • षष्ठादशीऽध्यायः ।

3473.

528 पद्मपुराणीय पातालखण्डे रामाश्वमेधः ।

Rāmāśvamedha from the same

Substance, country made paper 12×6½ inches Folia, 114 Lines,
14-18 on a page Extent in slokas 5 000 Character, Nāgara Appearance, tolerable Complete

The principal interlocutors are Śeṣanāga and Vatsya-
yana There are 69 chapters, numbered 1 to 69 These
agree generally with Oxf 13B from chapter 29 to chapter
95

The whole of the Padma Purana has been printed at
Bombay

See L. 1263

3474.

5475. *The Same*

Substance, country made paper 12×6½ inches Folia, 176 Lines,
12 on a page Character, Nagara Date, Saka 1750 Appearance, fresh
Complete

Colophon —

इति श्रीपद्मपुराणे पातालखण्डे शेषवाक्यायनसवादे रामाश्वमेधे
एकोन(अष्ट)षष्टितमोऽध्यायः ॥ ६९ ॥ समाप्तोऽयं श्रीरामाश्वमेधः ॥

Post Colophon Statement —

श्रीराधाकृष्णौ मम जननीजनकौ प्रीयेताम् ।
यत्नस्त ४५२५ । श्रीकृष्णार्पणमस्तु ।
लेखकपाठकश्रोतृणां शुभं भूयात् ॥
वत्सरे कौलके प्राक् यद्वाणवर्षभूमिते ।
आश्विनस्य सिते पक्षे चतुर्थ्या भौमवासरे ।
मध्याह्ने वै समाप्तोऽयं रामचन्द्राश्वमेधकः ।
कर्त्तुं इत्युपनामो हि विश्वनाथस्य पुस्तकम् ॥
वाराणस्यां ब्रह्मचद्रे यम्योऽयं वै लिखापितः ।

इत्ता वै मुद्रिका सप्त सप्तम्यारय न मानत ।

तेनैव प्रोदितश्चैव श्रीमोपालमुदेऽन्तु तत् ॥

See the number immediately preceding

3475.

1451 वैद्यनाथमाहात्म्यम् । *Vaidyanātha mahatmyam*

From the Same

Substance country made paper 17½ x 3½ inches Folia 41 Lines 7
on a page Character Bengali Date Saka 1709 Appearance fresh
Complete

Colophon —

इति श्रीपद्मपुराणे मातालखणे वैद्यनाथलिङ्गमाहात्म्ये अष्टमो
ऽध्यायः । समाप्तस्तथा यत्न ।

Post Colophon —

शुभमस्तु शकाब्दा 1709 लिखित श्रीवामनचरणदेवशर्मेणा ।

For the work see L 2304

This is a description of the well known Phallic emblem of Śiva at Deoghar in the Santhal Pargana This work is not found in Mandalik's edition

3476.

10109 कालिञ्जरमाहात्म्यम् । *Kalinjara-mahatmyam*

From the Same

Substance country made paper 8½ x 4 inches Folia 16 Lines 5
6 on a page Character, modern Nagara Appearance, fresh

Beginning —

श्रीमणेशाय नमः । अथ कालिञ्जरमाहात्म्य
पार्वती प्रति शिवोवाच ।

श्रवणात् कौर्त्तनाद्यानाद्दर्शनादधिकं फलम् ।

चतुर्धा वाञ्छितं चैव नृणामापोहणाद् गिरि ॥

दर्शनान्मच्यते ऋतु[] कलौ कालिजरस्य तु ।
 सदेहो नात्र कर्त्तव्यो गिरिरूपी सदाशिव ॥
 समुद्रमथनारम्भे विष्णुना निश्चिते (?) विषे ।
 प्रार्थितो भक्त्या तस्माद्गोलकण्ठो भवेच्छिव ॥
 नीलकण्ठस्तदारभे गिरौ कालिजरे स्थित ।
 सत्तेजो वसता चैव चतुर्वर्गफलप्रदा ॥ (?), etc

5A, इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे प्रथमोऽध्याय
 7A, • उपलगिग्निमाहात्म्य द्वितीयोऽध्याय १B • रविद्वेजमाहात्म्य तृतीयो-
 ऽध्याय , 11B, • सर्वतोर्यवर्णनो नाम चतुर्थोऽध्याय ।

End —

कालिजर परित्यज्य यो (ओ) अन्यत्र कुरुते रति ।
 मूढो भ्रमति सप्तारे दुःख च दुर्गतिर्भयम् ॥
 श्रुत्वा पठित्वा च माहात्म्यं यः शृणोति नरोत्तम ।
 सर्वपापविनिर्मुक्तो लभते वाञ्छितं फलम् ॥

Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे व(?)वर्णन
 नाम पञ्चमोऽध्यायः ॥ समाप्तः । शुभमस्तु ॥

This is a famous hill in Bundelkhanda held sacred from very ancient times. It was several times the capital of the province and now forms three separate states under British protection. See I O Cat 3389

The work is not found in Mandalik's edition

3477.

1661 *The Same*

Substance country made paper 9x4½ inches 1 ol a 14 Lines 9
 on a page. Extent in slokas 180 Character Nāgara Date Samvat
 1891 Appearance, fresh. Complete in 5 chapters.

Last Colophon —

इति श्रीकालझरमाहात्म्ये पञ्चमोऽध्यायः । ५

3479

2803 *The Same*

Substance country made paper $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 24 Lines
14 16 on a page Extent in slokas 1 000 Character, Nāgara Date
Samvat 1742 Appearance discoloured and worn out Complete

Colophon —

इति पद्मपुराणे पातालखण्डे काशीमाहात्म्ये लोमशादिभ्यु
सवादे पद्मोऽध्याय ।

Post Colophon —

संवत् १७४२ समये पोष्यशुद्ध ६ तद्दिने लिखित रेणुकदास
पाठक ततस्तुत वावाजीपाठक ततस्तुत रुद्राजीपाठक ततस्तुत
शब्दाजीपाठक ततस्तुत रामाजीपाठक ततस्तुत सौवदासपाठकेन
लिखित काश्या श्रीरक्ष ।

3480

8129 *वृन्दावनखण्डः । Vṛndavana Khandah*

Substance country made paper $13\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 17 Lines
8 on a page Extent in slokas 1 100 Character, Bengali Date Saka
1703 Appearance fresh

Beginning —

पार्वत्युवाच ।

अनन्तकोटिब्रह्माण्डतदाद्याभ्यन्तरस्थित ।
विष्णोः म्यान पर तेषा प्रधान प्रियमुत्तम ॥
यतपर नास्ति क्षणास्य प्रियम्यान मनोरम ।
तत्सर्वं श्रोतुमिच्छामि कथयस्व महाप्रभो ॥

ईश्वर उवाच ।

गुह्याद् गुह्यतम इदं परमानन्दकारण ।
अत्यद्भुत रहस्याना रहस्य परम पर ॥
दुर्लभाणाञ्च परम दुर्लभ सर्वमोहन ।
सर्वशक्तिमय देवि सर्वतन्त्रेषु गोपित ॥

गालनी गालधुर्द्ध्व विष्णोः शलावक्रमा ।
निख्य हन्दावन नाम ब्रह्माद्यापरि मण्डितः ।

तद्वि मायुदे मध्या हन्दावन् विद्मन्तः ।
तस्मात्तेनायामधो तु पृथ्वी धमेनि विष्णोः ।
यत्त मायुः क धाम विष्णोदेकालावक्रमा
लगातमधिक नाम तेय मायुः मण्डितः ।
विष्णु विविध ग्यान् धूर्द्ध्वमायुः मण्डितः
महत्तमवक्रमालाकार मायुः मण्डितः ।
विष्णुकोपरि श्रीमद्भाम वैष्णवमहत्तम
कर्मकायविस्तारे रक्षस्यक्रम ईति ।
प्रधान दान्त्रावक्रमावक्रमा कथित क्रमान
मत् श्री लोच भाव्योः महा तान रात्रीरका ।
वज्रना कुमुद काय मधु हन्दावन तथा ।
हृदयैतानि सत्यानि कानिश्च्य मत्त पश्चिमे ।
पूर्वे तु पद्मभद्राद्यान्तालाद्या मत्त पश्चिमे ।
महत्तम गोकुलाय मधुरा मधुवन तथा ।
अन्यद्योपवन धीत ह्यङ्गकोडाङ्गमण्डितः

सुख प्रसादन वत्सहरत श्रीवशापितः ।
श्यामकुण्ड दधिग्राम हवभानुपद तथा
शङ्केत द्विपत्तैव रामकोडन्तु धूमः ।
केसदम च स्मर (१) वीर कायन चन्दन वन
इत्यमेतदने मय्या निश्चयोपवन स्मृतः ।
पूर्वोक्तद्वारशारण्य प्रधान धम्मुत्तम
तत्त्वोत्तरे चतुर्गुण वनच ममुत्तम ।
नानाविधरमकोडा नानाशोणामयमण्डितः ।
दशकेन्द्रविस्तारे रक्षस्यक्रम ईति ।

सहस्रपत्रकमल गोकुलाख्य सहत् पद ।
 कर्णिकातन्महद्भाम गोविन्दस्थानमुत्तम ॥
 तत्रोपरि स्वर्णपीठे भणिमण्डपमण्डित ।
 दलाय प्रणवेनोक्त कर्णिकयो प्रदक्षिण ॥
 पूर्वोदित क्रमाद्दिक्षु विदिक्षु वलये चित ।
 मङ्गल दक्षिणे प्रोक्त पर गुह्योत्तमोत्तम ॥
 तत्र राममहापीठ निगमागमदुर्गम ।
 योगीन्द्रैरपि दुष्प्राप तत्तु पुंसामगोचर ॥

Thus go on the mystic descriptions of Vrndavana, Srikr̥ṣṇa, His consort, His associates and attendants

L 36A Parvatī asks —

पार्वत्युवाच ।

विस्तरेण समाचक्ष्व मन्त्रार्थपदगौरव ।
 ईश्वरस्य स्वरूपश्च तत्स्थानानि विभूतयः ॥
 तद्विष्णो परम धाम ब्यूहभेदास्तथा हरे ।
 निर्वाण + हितत्वेन मय(?) सर्वं सुरेश्वर ॥

ईश्वर उवाच ।

स्मरेद्दृन्दावने क्षण गोपीकोटिभिरावृत ।
 तत्र गङ्गापराश्रक्तिस्तस्याममलकानन ॥
 नानाकुसुमसङ्गीतं नानादुमलतावृत ।

तत्र त्रयीमय रत्नसिंहासनमनुत्तम ।
 तत्रामीन जगन्नाथ त्रिगुणातीतमख्य ॥

दिनेत्र द्विभुज गौर तप्तजाम्बूनदप्रभ ।
 श्लिष्यमाण चाङ्गनाभि सुदामानश्च सर्व्वशः ॥
 ब्रह्माक्षी सनकाद्यैश्च ध्येय भक्तवशीकृत ।
 मदाघृणितनेत्राभिर्दृश्यन्तीभिर्महोत्सवैः ॥

धुम्वन्तोभिर्हसन्तोभिः श्लिष्यन्तोभिर्मुञ्जमुञ्ज ।

अवाप्तदेहाभिरिव श्रुतिभिः कोटिकोटिभिः ॥

तत्पादाम्बुजमाध्वीकं विश्वाभिः परितो वृत ।

तासां मध्ये च मा देवौ तप्तचामीकरप्रभा ॥

... ..

स्वरूपा च शक्तिरूपा च मायारूपा च चिन्मयी ।

ब्रह्मविष्णुशिवादीनां देहकारणकारण ॥

चराचरं जगत् सर्वं यन्मायोपरि ऋम्भित ।

वृन्दावनेश्वरी राधा नाम्ना धातर्यकारणात् ॥

तामालिङ्गा वसन्तं तं तच्च वृन्दावनेश्वर ।

अन्योन्यधुम्वनाश्लेषमदावेशविधूर्णित ॥

ध्यायेदेव विधे देव स च सिद्धिमवाप्नुयात् ।

मन्त्ररागमिमं गुह्यं तस्या मन्त्रश्च मन्त्रवित् ॥

It ends —

श्रीकृष्णरूपगुणवर्णनशास्त्रवर्गे

बोधाधिकार इह चेदलमन्यपाठैः ।

तत् प्रेमभक्तिरसभावविलासनाम

छादेषु चेत् खलु मनः किमु कामिनौभिः ॥

तच्चेतसापि भजता ब्रजवालकेन्द्र

वृन्दावगच्छितितलं यमुनाजलञ्च ।

तल्लोकगायपदपङ्कजधूलिभिश्चेत्

लिप्तं वपुः किल वृषागुरुचन्दनाद्यैः ॥

Last Colophon —

इति पद्मपुराणे पातालखण्डे वृन्दावनखण्डे समाप्तः ॥

Post Colophon —

शकाब्दा १७०३ । ३ । श्रीकृष्ण प्रीणतु ।

Mandalik's edition, chaps 69-83

3481.

The Same here called

3148. वृन्दावनमाहात्म्यम् । *Vṛndāvana mūhātmyam.*
Chapters 69 to 83 of the Pātāla Khanda

Substance, country made paper 12½ x 5 inches Folia, 80 Lines, 7
 on a page Extent in Slokas, 1,300 Character, Nāgara Appearance,
 discoloured Complete

The Last Colophon:—

इति श्रीपद्मपुराणे पातालखण्डे श्रीवृन्दावनमाहात्म्ये अष्टौति-
 तमोऽध्यायः ।

Post Colophon:—

समाप्तमिदं वृन्दावनमाहात्म्यम् । नन्दनन्दनम् ।

Beginning:—

ऋषय ऊचुः ।

सम्यक् श्रुतो महाभाग त्वत्तो रामाश्रमेधक ।

इदानीं वद माहात्म्यं श्रीकृष्णस्य महात्मनः ॥

सूत उवाच ।

ब्रह्मवन्तु मुनिशार्ङ्गलाः श्रीकृष्णचरितामृत ।

शिवो यमश्च भूतेश यत्तद कौर्त्तयाम्यहम् ॥

एकदा पार्वतीदेवो शिव सन्निग्धमानसा ।

प्रणयेन नमस्कृत्य प्रोवाच वचनं त्विदम् ॥ इत्यादि ।

पार्वत्युवाच ।

अनन्तकोटि ब्रह्माण्डे, etc , etc , as in the previous
 numbers It has, however, three chapters
 more

3482.

8165. भट्टहरचरित्रम् । *Bhaṭṭa-Hara-caritram*

From the same.

Substance, country made paper 10½ x 5 inches Folia, 200. Lines,
 8 on a page Extent in slokas, 3 300 Character, Nāgara Date, Saṃvat
 1785 Appearance, fresh Complete

शक्ति शक्तिरश्मिरश्मिश्च शिव
 तस्य सेवितुमुद्यतो गिरिवर ओमान् त्रिकूटाक्षल ।
 प्रादक्षिण्यपरिक्रमेण सुतरां भक्तिश्रिय योजयन्
 अस्माक सकलक्रियासु कुशल ओमान् त्रिकूटाक्षल ।
 यन्नास्ते जगदेकलिंगतनुवशोपचयन्त मुहु
 सम्यक् स्थापितुमुद्गता सुतटिनो प्रादुर्बभूव सत ।
 गङ्गास्रच्छजलेन भूयकुटिला पुण्यप्रवाहोदया
 कल्याणानि तनोतु जन्मश्रतजान्यहामि विच्छेदितु ॥
 तीर्थश्रेणीविराजमानविभव ओमान् शिव सर्वदा
 नद्यादिश्रुतिपेशलैकसद्भजे ससेवितस्त्रिभुति ।
 ओमहूदृष्टरे पुरेति शक्तिरे हारौतमुख्यै स्तुत
 प्रासादे प्रतिमूर्तिमानिव महान् ओएकलिङ्गप्रभु ॥
 यन्नास्ते सकलार्थमाधनविधौ कात्यायनी देवता
 बाण उद्गमनि तथा च कुलिश चक्षैस्त्वर्तुभिं क्रमात् ।
 विभक्ति[तौ] भटभेद(पाद)पाठसुखदा सा विध्यस्तवामिनी
 नित्य तिष्ठति नागराजकृपया तदायिता सुश्रिये ॥

इत्याद्यद्भुततीर्थराजशक्तिरां सिद्धि समुद्भावितु
 विन्येषस्थ करे गले च हुतरा भूषाविधिर्योऽभवत् ।
 भक्तिप्रेमरसाशयेन मनसा सम्पादितो वीरदन
 क्षाति कर्त्तुमितो दिजाधिगमय ओएकलिङ्गप्रभु ॥
 त्रैमिषे निमिषक्षेत्रे मुनयो वीरसत्रिण ।
 स्वर्गाय कामनास्तत्र तस्थिरे शरदा शत ॥
 सम्पन्नविध्यस्तत्र भगवद् भजनोत्सुका ।
 कलि विज्ञाय सम्प्राप्त तत्रैव निरुपद्रवा ॥

4A, शौनक उवाच ।

सूत सूत महाभाग पिता ते शोमहर्षण ।
पुराणसंहितावेत्ता सर्व्वथा सदृशोऽभवत् ॥

त्वयोक्त भूमिके खण्डे युगचितपरूपिणे ।
शिवमाहात्म्यसमये धर्मैराजकयागक ॥
रात्रा धर्मसुत शोमान भोगसेनश्च पाण्डुन ।
नकुल सहदेवश्च भ्रातर पञ्च विश्रुता ॥

समस्तसर्पनाशाय प्रवृत्तस्यास्य भुपते ।
भागिनेयेन सर्पाणां मोक्षितस्तत्तत्कोयथा ॥
आमूर्त्तं मूलतस्तत्तु समाचक्ष्वाप सुव्रत ।
याथातथ्येन विहिते हिते श्रैवो विनिर्मिता ॥
भक्तिवासुकिना पूर्वं तस्य विघ्नस्य शान्तये ।
स्थापना मेदमाटाना भटानाय तथाकरोत् ॥
एतत् सर्व्वं समाचक्ष्त् रोचते यदि चेतसि ।
अत तत् सुश्रुत + + आबितु श्रोतुमिच्छथे ॥

Last Colophon —

इति श्रीमद्भद्रपुराणे पातालखण्डे भट्टहरचरित्रे षतुर्विंशप्रसूयार्थे
प्रसङ्गतो निरूपणे पञ्चविंशतितमोऽध्यायः ॥ २५ ॥ Not in
Mandalik's edition

3483

10117 होलिकामाहात्म्यम् । *Holika mahatmyam*

(*Legends in connection with the Holi festival*)

From the Putala Khanda of the Padma Purana

Substance country made paper 9½ x 4 inches Fols 26 Lines 9
on a page Extent in slokas 520 Character Nāgara Date Samvat
1850 Appearance repaired Complete Fols 15-18 23 are missing

See I O Catal 3386 and 3387

3485.

2028. *The Same*

Substance country made paper 10 x 14 inches Folia 47 Lines 11 on a page Extent in Slokas 1000 Character Nigara of the eighteenth century Appearance, old Complete

See L 1489 and 1777 and I O Catalogue 1399

An interlocution between Raghava and Siva

3486.

3376 *The Same*

Substance, country made paper 16½ x 3½ inches Folia 83 Lines 4 on a page Extent in Slokas 1000 Character, Bengali of the eighteenth century Appearance, old Complete

Often printed

3487.

5224 *The Same*

Substance palm leaf 15 x 1½ inches Folia 101 Lines 2 7 on a page Character Bengali Dat Saka 1710 Appearance fresh Complete

For the work see L 1777

Last Colophon —

इति श्रीपद्मपुराणे कैवल्योपनिषत्सारे शिवगीतासूत्रनिबत्सु
ब्रह्मविद्याया योगशास्त्रे शिवराममन्त्रादे भोक्तयोगी नाम षोडशो
ऽध्यायः

Post Colophon Statement —

श्रीशिवो जयति

स्मर्यते पुस्तिका चेय येन वै पापभागिना ।

करो ह्रीनो भवेत्तस्य + + पिण्डभवेत्तत ।

लिखिता शिवगीताख्या श्रीराधाकान्तशर्म्मणा ।

यस्या अक्षरमात्रेण शिवलोकं व्रजेत् परम् ॥

अस्ति श्रीशिवमुन्दगौपदयुगध्यानेकमय सुधौ
 जानाम्भोधिरपारकोर्त्तिगमलखान्त प्रतापी प्रभुः ।
 श्रीमदामगतिर्विनायककुले जातोऽभिजात कृति-
 स्तस्यार्थे शिवगौतिका त्रिलिखिता जौयात् शत वत्सगन् ॥
 प्राक्ते गते गगनभूमिधगाधरेन्द्री
 गत्वा महेष्चरण निशि मार्गशीर्षे ।
 पक्षे मिते हरतिथौ लिखिता मयेय
 गौता सुधीभिरवधानपरैर्विशोद्धा ॥
 श्रीशिवौ जयतः ।

3488.

9295 *The Same.*

Substance, country made paper 12x6 inches Folia, 35 Lines, 11,
 13 on a page Extent in Slokas, 900 Character, Nāgara Date, Samvat
 1869 Appearance old Complete

The Last Colophon runs :—

इति श्रीपद्मपुराणे कैवल्योपनिषत्कारे शिवगौतासूपनिषत्सु
 ब्रह्मविद्याया योगशास्त्रे शिवरामसवादे मोक्षयोगो नाम षोडशो
 अध्याय समाप्तिमगात् ।

मार्गशीर्षे मासे कृष्णपक्षे शिवरात्रे सवत् १८६६ ।

3489.

9354 *The Same*

Substance, country made paper 9½x5 inches Folia, 46 the first
 four leaves missing Lines 8 on a page Extent in Slokas, 920 Date,
 Samvat 1831 Saka 1645 Character, Nagara Appearance, tolerable
 Complete

Taken from the Padma Purāṇa.

See L Vol V, p. 95, No 1777.

Colophon :—

इति श्रीपद्मपुराणे श्रीशिवगौतासूपनिषत्सु ब्रह्मविद्याया
 योगशास्त्रे श्रीशिवरात्रसवादे मोक्षयोगो नाम षोडशोऽध्याय ।

सवत् १८३१ प्राक्ते १६६५ ।

3490.

892 The Same

. With the commentary entitled *Subodham*
for the MS see L 1777.

The commentary is by Apyaji Bhatta of Virā purī,
pupil of Jñānananda

Post Colophon Statement —

सवत् १८७३ । श्रीमाव सदाशिवार्पणमस्तु नम शिवाय
नम शिवाय ।, etc , etc

3491.

11076 वेदसारसहस्रनामस्तोत्रम् ।

Veda-sara-sahasra-nama-stotram

Substance, country made paper 12×4½ inches Folia 13 Lines
10 on a pag Extent in slokas 340 Character Nagari Date Samvat
1869 Appearance, old and discoloured Complete

Colophon —

इति श्रीपादो पुराणे पञ्चपञ्चाशत्सहस्रिकाया सज्जिताया
उत्तरभागे विश्वेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयश्यामादिसंवादे
वेदसारसहस्रनामैकोनव्रतितमोऽध्याय ।

Post Colophon —

सवत् १८६६ मिति माग कृष्णपक्षे चतुर्दश्या रविवारे
समाप्तम् । Not in the Bombay edition

Beginning —

योगेश्वरेशाय । ॐ नम शिवाय ।

व्यास उवाच ।

एकदा मुनय सर्वे दारका दृष्टमागता ।

वासुदेवश्च मोत्कण्ठा कृष्णदर्शनलालसा ॥

तत स भगवान् प्रीत पृञ्चासक्रे यथाविधि ।

तथामाश्रीस्ततो ऽष्टौ बहूमानपुर सः ।

तैः पृष्ट कथयामास कुमारप्रभवश्च यत् ।
 शमित भूमिभारघ्नं लोकानन्दकरं परम् ।
 मार्कण्डेयमुखाः सर्वे माध्याह्निकक्रियोत्थिताः ।
 छण्डः खानमथो नके मृदक्षतकुशादिभिः ।

2B, देवा उचुः ।

त्वया यत् कथितं शम्भो दुर्ज्ञेयमजितात्मभिः ।
 सौम्योपायमतो ब्रह्मन् वद कारुण्यवारिधेः ।

शिव उवाच ।

प्रहृत्यन्तु सर्वपापघ्नं भुक्तिमुक्तिप्रदं त्वया ।
 सद्यस्त्रयाम सदिद्यो जयन्तु मम सुवता ।

4B. ॐ नमः पराय देवाय शङ्कराय महात्मने ।
 कामिने नोलकण्ठाय निर्मलाय कथहिने , etc , etc

3492.

8933. *The Same.*

Substance, country made paper 9½ x 4½ inches Folio, 69 Lines, 5
 on a page Extent in Slokas, 340 Character, modern Nāgarī in a
 modern hand Appearance, fresh Complete

Complete in 68 leaves Written in large letters with
 rubrics at stops.

The Colophon —

इति श्रीपद्मपुराणे उत्तरभागे ब्रह्मसंहिताया विष्णुशेखरमाहात्म्ये
 श्रीलक्ष्णमार्कण्डेयमवादे शिवसह[स्र] नाम स्तोत्रं सम्पूर्णं समाप्तम् ।
 सम्बत् १८२४ ।

3493.

9626 *The Same.*

Substance, country made paper 9 x 3½ inches Folio, 26 Lines, 6
 on a page Extent in Slokas, 320 Character, Nāgarī Date, Samvat
 1706 Appearance, fresh Complete

This is taken from the Uttara Khanda of the Padma Purāṇa

Colophon :—

इति श्रीपद्मपुराणांतरखण्डे कृष्णमार्कण्डेयनवादे एकोऽविंशति-
तमोऽध्यायः ।

Post Colophon —

संवत् १७०६ समय घोष मुदि पञ्चमौ लिखित काश्या लाला-
मिश्रेण । शुभ भवतु, &c.

3494.

9761 *The Same*

Substance, country made paper 8½×4 inches Folio 21 Lines 9
in a page Extent in Slokas 280 Character Nagari Appearance,
tolerable Complete

3495.

8401 *The Same with a commentary*

*By Paramasutendra, the disciple of Abhinava-
Narāyanendra*

Substance country made paper 11×5½ inches Folio 144 Lines
10 on a page Extent in Slokas, 3,700 Character modern Nāgari
1) &c. Survat 1926 Appearance, fresh Complete

Last Colophon —

इति श्रीपादो पुराणे पञ्चपञ्चाशत्साहसिकाया महिताया
उत्तरभागे विष्णुकेसरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिमवादे
वेदसारसहस्रनामैकोनवर्तितमोऽध्यायः ।

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमत्सुभिनव
नारायणकेन्द्रसरस्वतीपूज्यशिष्य-श्रीमत्पद्मशिवकेन्द्रसरस्वतीविरचिता
वेदसारसहस्रनामव्याख्या समाप्ता ।

Post Colophon —

संवत् १८२६ काश्याशुक्लप्रतिपदाया गुरौ सपूर्ण शुभमस्तु
मङ्गलमस्तु ।

For the beginning of the commentary see L. 2286
It has a long preface ending in 7B —

अतएव वेदसाराख्यत्वेन प्रसिद्ध श्रुतिमूलत्वं च तत्तन्नामव्याख्या
रान्ते केषाञ्चिन्नाम्ना प्रदर्शयिष्यते नमः पराय देवायेति ।

142B, इति दशमशतकविवरण समाप्त ।

श्रीसदाशिव उवाच ।

जपन्तु मामिका देवा नाम्ना दशशतौमिमा ।

मम चाति प्रियकरो महामोक्षप्रदायिनीम् ।

The Phalasruti continues to the end of the MS

3496.

4659 गौतामाहात्म्यम् । *Gita mahatmyam*

Substance, country made paper 12x4 inches 101x 85 Lines 1
on a page Extent in slokas, 1200 Character, Bengali of the eighteenth
century Appearance, old and discoloured Complete

Beginning —

ॐ नमः श्रीकृष्णाय ।

अतसौपुष्यसङ्गाश पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्द न तेया + + + + ।

अतसौपुष्यसङ्गाश खगेन्द्राननमच्युतम् ।

शयान शशशय्याया महाविष्णुमुपास्मरेत् ।

इश्वर उवाच ।

× × × × × सुखासीन मुरद्विधम् ।

आनन्दयन्तो लोकाना लक्ष्मी पप्रच्छ सादरम् ।

श्रीहवाच ।

शयानुरासि दुग्धाब्धौ भगवन केन हेतुना ।

उदासीन इवैश्वर्ये भगति स्यापयन्निधि ।

इश्वर उवाच ।

इति देव्या वच श्रुत्वा मुरभिदागमर्जितम् ।

उवाच प्रलङ्घयता वाचा विस्मयस्मरलाचन ।

श्रीभगवानुवाच ।

नाहं सुमुक्तिनिदानं निजं माहेश्वरं मया ।

दृष्ट्वा तत्त्वानुवर्तिन्या पश्याम्यन्तर्निमग्नया ।

कुशायया धिया देवी यदन्तर्योगिनो हृदि ।

पश्यन्ति यच्च सावन्दा मां सोमासते भृशम् ।

तदेकमग्रं ज्योतिरात्मरूपमनामयम् ।

अखण्डानन्दसन्दोहनिष्पन्दैतवर्जितम् ॥

निर्ममं च बहुधालोच्य वेदशाम्नाम्बुधि मुनि ।

द्वैपायनो यदा प्रिये गीताशास्त्रं विमृशवान् ॥, etc , etc

The end of the manuscript is more or less effaced

Last Colophon —

इति श्रीपद्मपुराणे उत्तरखण्डे शिवशिवामन्वादे श्रीभगवद्

गीताष्टादशाध्यायमाहात्म्यकथनं समाप्तम् । श्री

Post Colophon —

नत्वा हरिपदद्वन्द्वं सकाक्षरं भिद्यतम् ।

अलेखि गीतामाहात्म्यं गङ्गेशेन दिगम्बरा ॥

+ + + + +

श्रीलक्ष्मणप्रसादस्य लालाख्यस्य महात्मनः ।

लिलेख पुस्तकं चैतद्गीतामाहात्म्यमुत्तमम्

+ + + + गङ्गोपहृत्प्रान्तये ॥

In Mandlik's edition Uttara Khand, Chaps 171-188

3497.

4839 वशिष्ठदिलीपसंवादः ।

Vasistha-Dilipa Samvada

Substance palm leaf 13x2 inches Folia 2 to 133 of which the following leaves are missing —5 to 9, 14, 16 to 19, 22 to 24 50 to 52, 56, 61, 74 78, 81 82, 89, 92 to 132 Character Bengali of the seventeenth century

The first and the last colophons in the defective manuscript are given below —

॥३, इति पद्मपुराणोत्तरखण्डे वशिष्ठोपनिषदवादे षष्ठोऽध्यायः ।

69३ • भवमोऽध्यायः ।

There is one leaf more with three lines belonging to the same work in Newari character but not to the present manuscript

इति पद्मपुराणोत्तरखण्डे—Here breaks off the third line
See Māṇḍalik's edition, Uttara Khanda, Chaps 219-221

3498.

10909 भागवतमाहात्म्यम् । *Bhagavata mahatmyam*

Assigned to the Padma-purana in Cat Cat

Substance, country made paper 10×5 inches 1 oia 10 Lines 14
on a pag Character modern Nāgara Appearance fresh

Beginning —

श्रीमणेशाय नमः ।

नारायण नमस्कृत्य, etc

वदधय ऊचुः ।

वच्च श्रीमद्युरे देशे खयौत्र दक्षिणापुरे ।

अभिषिच्य गते राज्ञि तो कार्यं किञ्च यक्षतु ॥

श्रीसूत उवाच ।

महापथ गते राज्ञि परीक्षित पृथिवीपति ।

जगाम मयुरां विप्रा वचनामदिदृक्षया ॥

पिबन्धमागत ज्ञात्वा वच्च प्रेमपरिजुत ।

अभिगम्याभिवाद्याथ निनाथ निजमन्दिरम् ॥

2A, अथोटज विद्यायाथ प्राण्डिल्य समुपागत ।

पूजितो वचनामेन निषमादासनोत्तमे ॥ १५ ॥

उपोद्वात विष्णुरातश्चकाराथ ततस्त्वमौ ।

उवाच परमप्रोतस्तावभौ परिमान्वयन् ॥ १६ ॥

शास्त्रिणा त्रयाज

पुद्गला दक्षिणायामे ऋद्धयः सप्तभूमिभिः ।
 सप्त सप्तविंशत्या व्यापनाद्भज उच्यते ॥ १३ ॥
 मृत्पात्रेण परं भक्ष्यं व्यापकं त्रय त्रयते
 सदानन्द परं ज्योतिर्मृत्पात्रेण पदमभयम् ।
 तस्मिन् सन्ताप्य भज्यं सदानन्दाद्भुविभ्यः
 व्यापनामद्यास्यस्य प्रमाणाद्भुविभ्यः ।
 ज्ञाना मु गायिका तस्य तस्यैव समतादमौ ।
 व्यापनामद्यास्य ज्ञानं प्रोचते मद्भुविभ्यः ॥

3A, इति श्रीस्कन्दपुराणेऽष्टमोऽध्यायः श्रीमहात्म्यमाहात्म्यं प्रथमोऽध्यायः .

5A, • द्वितीयोऽध्यायः . 8A, • तृतीयोऽध्यायः (Last Colophon)
 • विष्णुविष्णुसप्तमोऽध्यायः ।

This appears to be from the Skanda-purana. The work of the same name in Padma is an interlocation between Parvati and Isvara. See Mandukya's Uttara Khanda, 189th 194th chapters.

It ends —

दासगारसुतान् गच्छ धर्मादि न यदोप्सितम्
 यन्तु शोभते तान् सकामत्वं विदमना ।

3499.

8343 कान्यकुब्जमाहात्म्यम् ।

Kanyakubja mahatmyam.

From the Kumariya khanda of the Padma Perāna.

Substance, country made paper 10½ x 5½ inches. Folia, 27. Lines, 10 on a page. Extent in slokas 40. Character, Nāgarī. Date, Samsvat 1910. Appearance fresh. Complete.

See I. O. Catal. 3359.

Last Colophon —

इति श्रीमद्भगवते कुमारिकाखण्डे कान्यकुब्जमाहात्म्ये सना-
 तनविष्णुसत्तादे पञ्चदशोऽध्यायः — २५ ॥

There is no Kumārikā Khanda of the Padma-purana in Māndalik.

Post Colophon :—

संवत् १८१० ज्येष्ठमासे शुक्लपक्षे द्वितीयाया भौमवामदे संपूर्णे ।

Other Colophons :—

2B, • अन्तर्दिमासाख्ये प्रथमोऽध्यायः ; 4A, • गङ्गातीर्थोत्पत्तिर्नाम
द्वितीयोऽध्यायः ; 5A, • काचकुलमासाख्ये तृतीयोऽध्यायः ; 6B, • चतुर्थो-
ऽध्यायः ; 8B, • पञ्चमोऽध्यायः ; 9B, • षष्ठोऽध्यायः ; 12A, • पञ्चमोपाखा-
रूपं नाम सप्तमोऽध्यायः ; 13B, • अष्टमोऽध्यायः ; 15B, • नवमोऽध्यायः ;
18B, • दशमोऽध्यायः ; 20B, • एकादशोऽध्यायः ; 22B, • द्वादशोऽध्यायः ;
24A, • त्रयोदशोऽध्यायः ; 26A, • चतुर्दशोऽध्यायः ।

3500.

8318. **पुष्करमाहात्म्यम् ।** *Pushkara-māhātmyam.*

From the Padma-Purāna-Samuccaya

Restored by Vatsafa, son of Someśvara, son of Padmata

Substance, country-made paper 11½ x 5 inches Folia, 102 Lines,
10 on a page Extent in Slokas, 2 200 Character, Nāgara of the seven-
teenth century Appearance, old and discoloured Complete

Beginning :—

नमः परमात्मने श्रीपुराणप्रत्ययोत्तमाय ।

स्रष्टुं चन्द्रावदातं करिकरभकरक्षीभसंजातकेन

वत्सोद्भूतप्रसन्नैर्नितनियमरतैः सेवितं विप्रमुखैः ।

ॐ कारालक्षणेन त्रिभुवनगुह्या त्र्यक्षणाश्मिपूत

सम्भोगाभोगमयं जलनयुभक्ष्यं पौष्करं व पुनातु ॥ १ ॥

पुराणं पौष्करं नाम पञ्चयब्जसमन्वितम् ।

श्लोकानां पञ्चपञ्चाशत् सप्तस्राग्नि सविस्तरम् ॥ २ ॥

सूतेन मुनिमुखाणां वैमिश्रे यदुदाहृतं ।

गङ्गाद्वारे प्रलम्बेन मुनिना त्र्यक्षसुनुया ॥ ३ ॥

भक्त्या प्रशंसितं सर्वं भौषाय कुरानन्दन ।

तस्मात् सद्योपेतं श्रोतानुद्धृत्य कतिचिच्छ्रमात् ॥ ४ ॥

इदं पुष्करमाहात्म्यं समामेन प्रकाशितं ।
 गङ्गादारे मुखाम्बुन पुलस्त्यं पद्मभात्मज ॥ ५ ॥
 गङ्गेयं परिपश्यन् प्रणिपद्याभिवाद्या च ।
 भगवन् सर्वतीर्थानां माहात्म्यं श्रुत्वा नृप ॥ ६ ॥
 पुष्करस्य विशेषेण श्रोतुमिच्छामि तत्त्वतः ।
 यथा सुराणां सर्वेषां आदिस्तु प्रथितमह ॥ ७ ॥
 तथेदं सर्वतीर्थानामादि पुष्करमुच्यते ।
 तस्मात् तस्यैव माहात्म्यं पुराणं पद्मभक्तक ॥ ८ ॥
 यदुक्तं तत् समामेन ब्रह्म वाक्यविदारं
 एवमुक्तस्तु भोगेण पुलस्त्यं पद्मभात्मज ॥ ९ ॥
 आख्यातुमुपचक्राम यदुक्तं ब्रह्मणा पुरा ।

पुलस्त्य उवाच ।

त्रिपुष्करस्य माहात्म्यं त्रिस्रोत्याश्राद्धदायिकं ॥ १० ॥
 पूजां चतुर्मुखस्यात्र नागतोर्थस्य कौर्त्तनात् ।
 महिमानं सरस्वत्या व्यागम्याश्रमवर्गन ॥
 शिवदूत्या प्रकथयन् गन्दाक्षानादिनपरा
 प्राचीनस्नानकथनं क्षेमकरामहात्म्यं ॥
 मुखदण्डनमाहात्म्यं तत्सर्वं ते ब्रवीम्यहम् ।
 तच्छृणुष्व महाबाहो ब्रह्मणा यन्मयोदितं ॥
 ब्रह्मणोके मुखाम्बुनो देवैः परिहृतो विभु ।
 व्यचिन्तयत्त यज्ञाय गृहीत्वा कमलं शुभम् ॥
 कस्मिन् स्थाने महायज्ञं कार्यं कुर्वन् यथातथ ।
 यथाह सर्वदेवानामादित्यं सत्यवस्थितं ॥
 तथा चाह परं तीर्थमादिभूतं करान्यहम् ।
 अहं पद्मात् समुत्पन्नं पद्मं तद्विष्णुनाभिजम् ॥
 पुष्करं प्रोच्यन् तत् ऋषिभिर्वेदपात्रकैः ।
 तस्य चिन्तयतस्त्वेदं कराद्भूय पातयेत् ॥
 पद्मं पद्मासनस्यस्य प्राक् स्थलीं यत्र नाभवत्
 यागनाभ्यन्तरे दशः पुण्यं पुष्करमस्तिथी ॥

तत्र मात्तात् स्वयं ब्रह्मा सर्वलोकपितामह ।
 ततः स्यात् सर्वदेवानामव्यक्तं परमं पदम् ॥
 चतुर्मुखस्तमभ्यागादसार्धं सर्वशशिभिः ।
 स तानाहोद्भिजावाह^(१) वरयध्वं वरं शुभम् ॥
 तैः प्रोवाचामरान् ब्रह्मा पुण्यस्थानं नु नैमिषम् ।
 अयजन्त मद्यायज्ञैस्तमेव कामलोद्भवम् ॥
 पितामहो निजं स्यात् पुष्करं पुष्करं^[१] ह्ययम् ।
 आगत्य विधिवद्वाजं चकार चरितव्रतः ॥
 देवास्त्रापि तथा कृत्वा क्रतून् तीर्थे नु नैमिषे ।
 अन्येऽप्यन्तो ब्रह्माणं बभूवुः खलुमध्यतः ॥
 दृष्ट्वा देवास्ततोऽप्याह वायुर्वाक्यविशारदमः ।
 सुरा यथमधर्मिण्या यतो भो गुरुरव्ययः ॥
 न दर्शनं समभ्येति कुरु त्वं व्रतमुत्तमम् ।
 ततस्ते विबुधाः प्राञ्जस्तं देवं गगनेचरम् ॥
 कौदृशं तद्गतं वायो यत्कृत्वा पद्मसम्भवम् ।
 यस्यामः सर्वलोकेश तद्गृहिं वचसापते ॥
 वायुराह तु तान् सर्वान् गच्छध्वं प्राक् स्थलां शुभाम् ।
 यत्र यजन्नाथेन पुरा क्षिप्तं महोत्पलम् ॥
 असृगाणां विनाशाय शान्त्यर्थं भवता कृते ।
 तत्र दौक्षा समाप्ताय यच्चदौक्षा विशागदा ॥
 अग्निहोत्राण्युपासन्तं यतध्वं व्रतमुत्तमम् ।
 पूर्णैर्बर्धसज्जसे तु न भवद्भिरुपासितः ।
 दास्यते दर्शनं देवा स देवो देवलोककृतः ।
 तद् वाक्यं देवदूतस्य सुरैः सर्वैर्गनुष्ठितम् ॥
 पुष्करस्थानगुह्या सद्यमा दौक्षितास्तु ते ।
 अग्निहोत्रादिकं कर्म उपासन्तं यथोदितम् ॥
 अविबभूव तेषां तु दर्शनं सर्वरूपदः ।
 सर्वैरनिमिषेनैवैरुदूतेन्दुर्विवेक्षितः ॥
 प्रोवाच विबुधान् देवो वरयध्वं वरं सुरा ।
 तं प्राञ्जं प्रेषितां सर्वं नैमिषं यज्ञकारणात् ॥

कथं त्वं पुष्करे प्राप्नो मुनिभिर्यज्ञस्तुत ।
 तत् श्रुत्वा तन्न देव सुराद्याश्च प्रजापति ॥
 भवद्भिरहमित्युक्तं एषिव्या तीर्थमुत्तमम् ।
 एषिव्या नैमिष तीर्थं मया वस्तेन कौर्त्तितम् ॥
 पुष्करं चान्तर्गतं मम लोकस्य दुर्लभम् ।
 कुवक्षेचादितीर्थेषु खानं प्राप्नोति यत् फलम् ॥
 तत् फलं सर्वशस्त्रेषु प्रख्यातं मुनिभिः कृतम् ।
 पुष्करे तु यथा गत्वा यतः फलं लभते नरः ॥
 शशो नामायणो वापि न चाह वेद्मि तत् फलम् ।
 चौगिः प्रदङ्गाणि शुभ्राणि चौगिः प्रसवणानि च ॥
 पष्कमाण्यादिमिडानि विद्वस्तश्च न कारणम्
 कनीयसं मध्यमं च तृतीयं ज्येष्ठपुष्करम् ॥
 प्रदङ्गश्चडाभिधानानि शुभ्रप्रसवणानि च ।
 एषिव्या यानि तीर्थानि तेषां ज्येष्ठं तु नैमिषम्
 अन्तर्गते तु यानि स्युस्तेषां मध्ये तु पुष्करम् ।
 भवद्भिर्यदहं वृष्टं एषिव्या तीर्थमुत्तमम् ॥
 तन्मया नैमिषं प्रोक्तं अन्तर्गते तु पुष्करम् ।
 अत्रोच्चैरमरा वाक् देववक्त्रादिनि स्तनम् ॥
 यदेतद्ब्रह्म स्थानं तत्र तच्च त्रिपुष्करम्
 तस्मादप्येव पुण्यं नान्यम्यानेषु लोकेषु ॥
 यथाहि सर्वदेवानामादित्य कमलासनः ।
 एवं हि सर्वतीर्थानां जन्मना पुष्करं स्मृतम् ॥
 न च वासोऽत्र लोकानां जन्मभूमिस्तत्र प्रिया ।
 जननं सर्वतीर्थानां तथेदं ज्येष्ठपुष्करम् ॥
 एवं सुरासुरैर्ब्रह्मा प्रोक्तं स्वयम्भवेतरे ।
 यज्ञार्थं निदधे चित्तं यज्ञपञ्चतमग्निधौ ॥
 मध्यादा पर्वतस्यापि दक्षिणेन सुरैर्भुवि
 निक्षिपद्ब्रह्म यज्ञे देवैः सह यत्समुद्रः ॥
 जत्वा च पुरतो विष्णुर्नैर्ऋते च पिनाकिनम् ।
 दिग्भागं चामरान् भञ्जान् लाङ्गपालाश्चकार ह ॥

Post Colophon —

लिखित श्रीमोमहेश अथा पति

This is a description of Puṣkara near Ajmīra which has a temple of Brahma

Written in a later hand —

श्रीम माणवी चालमुकुन्दकर्मकावरीशैके ज्येष्ठभाद्र श्रीमत-
माणवीय कालोत्तराशौ तस्य आकनमाणवीय म्भवाद्येन
मपादिता ।

Then in a different hand —

द्याम हस्तिगमनतुर्भुजशैके एस्त गच्छशै ।

3501

११८० कपिलगीता । *kapila Gita*

Substance Surampur paper 13 x 5 inches Folia 18 Lines 10 to 13 on a page 1st int in slokas 600 Character Bengali Date Bengali Era 1273 Appearance fresh Complete

The Post Colophon Statement —

ॐ तत्सत् । मातारमिति श्रीछण्णानन्दब्रह्मचारी अथादृत
तथा लिखित लेखके भान्ति दोष ।

इति मन १२०३ साल ५ चङ चङ्च शुक्लपक्ष अथादशौदिवसे
समाप्त ॥ श्रीश्रीनाथगुरुवे नमः ॥

For the work see L 1676 Burnell 96A The present MS assigns it to Padma Purana But it is not in Mandalik

1B, इति श्रीपद्मपुराणे ताम्रकायक कपिलगीताया प्रथमोऽध्याय ,
1A, इति श्रीपद्मपुराणे पञ्चविंशद् वाक्य कपिलगीताया द्वितीयोऽध्याय , 6A,
इति श्रीपद्मपुराणे कपिलगीताया ताम्रकवचराममन्त्रप्रत्य शिवपार्वतीसंवादे
हृदयम्यामगुह्यनिष्पन्न नाम तृतीयोऽध्याय , 9B, इति श्रीपद्मपुराणे निष्कान्त-
सारे कपिलकविमिश्रमवादे राजगजेश्वरयोगकथन नाम चतुर्थोऽध्याय ।

- 10A. प्रथम नात्पुञ्ज च बिन्दुश्चैव तदुच्यते ।
 तृतीय च कला प्रोक्ता ज्योतीरूपञ्च पश्यति ॥
 अकार नादरूपञ्च उकार बिन्दुरूपकम्
 मकारस्तु कला प्राक्ता ऊँकार ज्योतीरूपकम् ॥
- 13A. पादादिजानुपर्यन्त पृथ्वीस्थान प्रतिष्ठितम् ।
 तत्रास्ति पद्ममेकञ्च मज्जदेहेयु मस्थितम् ॥
 जान्वादिनाभिपर्यन्त म्यानञ्च इति कथ्यते ।
 आधारा लिङ्गनाभौ च वेदशास्त्रादिसञ्चितम् ॥
 दलेषु दलवर्गेषु वासवालङ्घ्येषु च ।
 त्रिस्थाने पद्मक त्रीणि मृतदूर्ध्वं प्रशम्यते ॥
 नाभ्यादिकण्ठपर्यन्त अभिस्थान सुशोभितम् ।
 तन्मध्ये पद्ममेकम्वा हृदि स्थल सुसञ्चितम् ॥
 दले द्वादशवर्गेषु न्यस्तमक्षरमथ्ययम् ।
 ककारादित्थकरान्त वर्तते मज्जदेहिनाम् ॥
 कण्ठादभूमध्यपर्यन्त वायुस्थानमिति स्मृतम् ।
 तालुमूले स्थित पद्म दल षोडशकलिकम् ॥
 स हृदि पद्मस्यञ्च अक्षुग्धे सुशोभितम् ।
 स हृदि हृदिमि(?)त्याद्य सर्वशास्त्रेषु सञ्चितम् ॥
 अन्यथा हृदि किं नाम मृगबुद्धि विवर्जयेत् ।
 रक्तं श्वेतं तथा कृष्णं गौरीपीतादिसोभितम् ॥
 तन्मध्ये ध्यापितं चेन तज्ज्योति म्रक्ष्य केवलम् ।
 मन्त्रज्ञा सशिवो विष्णु मोक्ष परमेस्वरगट (?) ॥
 तत्रमग्नौ कोडते येन मज्जेन्द्रियममुद्गरम् ।
 भूवादिमन्त्रान्त आकाशम्यानसञ्चितम् ॥
 मज्जदलमस्या च पद्ममेकं विराजते ।
 सुषुप्तिकाल सप्राप्ते आत्मानो पद्ममाश्रिता ॥
 यथा भानु प्रभा मज्जे तथा देवेषु वेष्टिता ॥
 भूवो म्याने (?) रघु पद्म द्विदलं तत्र शोभितम् ॥

ऋक्षं अक्षय्यमयुक्तं वर्णते वायुमग्नं ।
 तन्मध्ये आत्मव्योतिश्च बिन्दुरूपं विभाजते ॥
 भीवाग्भूकवत्तन्वी पीताभा मृणामुपमा ।
 तस्य शिखाया मध्ये तु परमात्मव्यवस्थित ॥
 गुरुमुखेन ज्ञातव्यं अन्यथा नोपलभ्यते ।
 अनेकजन्ममकारात् सद्वर्ण्यं न लभ्यते ॥
 सन्तुष्टं श्रीगुरुदेवं आत्मरूपं प्रदर्शयत् ।
 कोटिसूर्यप्रतीकाश्च कोटिचन्द्रमुपशीतलम् ॥
 यथोक्तं वेदशास्त्राणि तथा पश्यन्ति धीमताम् ।
 आत्मव्योतिं प्रभावेन सोमसूच्यामि भाषत ॥
 अन्तर्बहिश्च तत्सर्वं व्याप्यते सकलं भगवत् ।
 एतद्रूपं शुद्धरूपं सच्चिदानन्दमध्यगम् ॥
 अर्द्धमात्रा सविज्ञेयं प्रभावेन च भूयितम् ।
 व्याख्यादिक्रिया सर्वं क्षुत्पद्मे च वर्णते ॥
 मुख्यस्थानमिदं ज्ञात्वा आत्मा तत्रैव तिष्ठति
 तदात्मा दर्शनमात्रेण औवन्मुक्तो भविष्यति ॥
 तस्मात् सर्वं प्रयत्नेन कर्तव्यं आत्मदर्शनम् ॥

The Last Colophon —

इति श्रीपद्मपुराणे कपिलगीताया सिद्धान्तसारे कपिलवृषि
 सिद्धमवादे राजराजेश्वरयोगकथनं नाम पञ्चमोऽध्यायः समाप्तः ॥

3502.

10711 हरिस्तोत्रम् । *Hari stotram*

Substance, country made paper 12½ x 5 inches Folia, 2 Lines 11
 on a page Character Bengali of the nineteenth century Appearance
 fresh

I

2B, पद्मपुराणे हरिस्तोत्रं सम्पूर्णम्

Beginning :—

श्रीहरये नमः ॥

अस्य नामसहस्रेण केशवार्जुनमब्रवीत् ।

तानि नामानि वक्ष्यामि यैस्तु पापैः प्रमुच्यते ॥

वार्जुन उवाच ।

भुक्तिमुक्तिप्रदो देव सर्वकामफलप्रदः ।

सर्वसिद्धिप्रदो देव नमस्तुभ्यं जनार्दन ॥

There are two other leaves, containing the well-known hymn to Ganga (मातः शैलसुताः, etc.).

3503.

2462 विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu-sahasra-nāma-stōtram

Substance, country made paper 8½ × 4 inches Folia, 25 of which the 20th and the 21st are missing Lines, 7 on a page Character, Nāgara of the eighteenth century Appearance, discoloured Complete

There are altogether 252 verses See W. p. 131. .

From the Uttara-Khanda. See Chap. 72, verses 84-336, Māṇḍālik's edition.

This is to be differentiated from the work of the same name from the Mahābhārata.

3504.

1674. *The Same.*

From the Uttara-khanda of Padma-purāna.

With a commentary by a Śaṅkarācārya.

Substance, country made paper 13½ × 5½ inches Folia, 57 Lines, 9, 10 on a page Character, Nāgara Complete

The text is printed in the IV volume of 'Padma-purāna' from p. 1395 to p. 1404

The commentary begins :—

जगतामभ्युदयनिःश्रेयसार्थं प्रवृत्तोभगवान् श्रीमहादेवः कलिमल
कन्मुषितान्त कण्ठाना जनानां वैदिकेषु निखनैमित्तिकेषु अम-

मयंतामाकलय्य तदनु जिहृक्षया सुकरमखिलमभिमतपलदाह च
भगवतो विष्णोः नामसहस्रकं उपदिशन् श्रोतॄणां सुखप्रतिपत्त्यर्थं
प्रशोत्तररूपा व्याख्यायिक्तामुपनिबध्नाति कैलामशिखरासीनं
इत्यादि ।

But the text has six verses before कैलामशिखरासीनं
मिथ्यादि which are not to be found in the printed text nor
are they commented upon by Śaṅkara. They seem to be
an abstract of the introduction.

It ends :—

In leaf 55B, वर्णेश इति वर्णानां चतुर्णामौशो ब्राह्मण । चेतश्चित्त
सकलकरणानामग्रम् तद्वापारस्य तत्पूर्वकत्वात् । ६८ । १०० । १००० ।
एवं नामसहस्रं संपाद्य भक्त्यतिशयं दर्शयन् नमस्कारं विधत्ते नमो नम
इति । वीक्षा व्यञ्ज व्यादरार्थाय नमस्कारं सात्वत्यप्रदर्शनार्थाय । इति नाम्ना
दशमं शतं विवृतम् । इत्यु प्रिययै वर्णितस्य नामसहस्रस्य प्ररोचनाय महिमानं
माचष्ट इत्येतदित्यादिना ।

Then follows the Phalaśruti (56-57) which is not
commented upon

The Last Colophon —

इति श्रीशंकराचार्यविरचिताया पद्मपुराणे उत्तरखण्डे उमा
महेश्वरसंवादे विष्णो महेश्वरनामस्तोत्र टीकाया समाप्तम् ॥

3505.

3935A रामाष्टोत्तरशतनामस्तोत्रम् ।

Ramāṣṭottara śata nāma stotram

Uttara-Khanda Chap 281, verses 16-57, Māṇḍalik's
edition.

Substance, country made paper 12½×3 inches Fols 1 to 213
Lines, 9 on a page Character Bengali of the eighteenth century.
Appearance, discoloured Complete

Colophon :—

इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीमहादेवप्रोक्तं
नाम्नामष्टोत्तरशतं सम्पूर्णम् ।

Beginning:—

वेदयाम उवाच ।

इदं गात्रेय वक्ष्यामि रामस्याहृतकर्मण ।

मामाद्युत्तमं पुण्यं महापातकनाशनम् ।

... ..

श्यामाङ्ग सन्दर्शय पोतयामा प्रनुद्धम् ।

मर्त्ययक्षाधिपो यश्च जगामस्तवर्जित ।

3506.

39.35B वज्रपञ्जरं नाम रामकवचम् ।

Ramakavaca entitled Vajra-pañjaram

Beginning from 2B and ending in 3A

Substance, country made paper 12½ x 3 inches 1 ola, 12 Lines, 7 on a page Character, Bengali of the eighteenth century Appearance, discoloured Complete

Colophon:—

इति श्रीपद्मपुराणे वज्रपञ्जरनामेदं श्रीरामकवच समाप्तम् ।

Not in Māṇḍalik

There are altogether 12 leaves in this MS containing Hanumat-Kavaca from the Brahmanda-purana (pp. 3 to 4), Rāmacandra stava-raja from Sanatkumāra Saṁhitā pp marked 2 to 6, Ramāṣṭaka (7 to 9).

3507.

1765 गणेशसहस्रनामव्याख्या or गणपतितत्त्वप्रकाशिका ।

Gaṇeśa-sahasra nama vyākhyā or Gaṇapati tattva-prāśika

By Narayana a companion of Moreśvara

Substance, country made paper 10½ x 4½ inches 1 ola 89 Lines, 10 on a page Extent in slokas, 1,760 Character, Nāgara Date Samvat 1870 Appearance old Complete

Colophon .—

इति श्रीवासिमोरेश्वरानुचरनारायणमुनिविरचित गणेश-
सहस्रनामश्रव्या गणपतितत्त्वप्रकाशिकाया समाप्ता ।

Post Colophon —

संवत् १८७० चैत्रमासि कृष्णपक्षे चतुर्थं सप्तम्यमरेः श्रीगणेशाय
नमः । श्रीसीतानाथ ।

For a description of the work see C9. 24

The commentator finds himself in a difficulty, as Ganeśa is not mentioned as a deity in any of the Vedas, not even in the Devatā Kanda of the Nirukta. But he obviates the difficulty by saying that there are so many Ganas of deities, such as the *Gana* of *Maruts*, the *Gana* of *Vasus*, *Rudras*, *Ādityas*, *Visvadevas* and so on. There is a lord for each of the Ganas, separately, and Ganesa is the lord of all the Ganas collectively.

This *sahasra naman* is taken from the Padma purana, for in leaf 88A there is the colophon —

इति श्रीपद्मपुराणे महागणपतिप्रोक्त सहस्रनामस्तोत्र सम्पूर्णम्

3508

9927 गुरुनमस्कारपद्धतिः ।

Guru-namaskara-paddhati

Substance foreign paper 6½×4 inches Folia 4 Lines, 9 on a
page Extent in ślokas 1 Character Nagara Date Samvat 1933
Appearance fresh Complete

On the veneration of Guru said to belong to the
Padma purana

Colophon —

इति श्रीपद्मपुराणे ईश्वरपार्वतीसंवादे गुरुनमस्कारपद्धति
सम्पूर्णा संवत् १८५३ आश्विन द्वि० १५ मङ्ग ।

3509.

10300 वीरभद्रसहस्रनामस्तोत्रम् ।

Vira-bhadra-sahasra-nāma-stotram

Substance, country-made paper $6\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 25 of which the 2nd is missing Lines, 6 on a page Extent in slokas, 200 Character, Nāgara of the eighteenth century Appearance, discoloured Complete

Colophon :—

इति श्रीपद्मपुराणे उपनिषद्भागे दत्ताध्वरे महान्तसिंहवृद्धे
विष्णुप्रोक्तं वीरभद्रसहस्रनामस्तोत्रं समाप्तम् ।

Beginning :—

ॐ शम्भु शिवो महादेवो नीलकण्ठो वृषभ्वज ।
दत्ताध्वरश्चरो दत्तः क्रूरदानवभञ्जनः ।
कपर्दी कालविध्वंसो कपालो कद्वकार्णव ।
शरणागतरक्षको निपुणो नीललोहितः, etc.

End :—

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
य पठेद्दीरभद्रस्य स्तोत्रमेतद्विवानिशम् ।
मुक्ता भोगाश्च विपुलान् मनसा यद् यदीक्षितम् ।
देवान्ते मुक्तिमाप्नोति शिवेन सह मोदते ॥

3510.

5705. माघमाहात्म्यम् ।

Māgha-mahatmyam.

Padma purana Uttara-Khanda, Chaps 219-250.

Substance, country made paper 10×5 inches Folia, 171 Lines, 10 on a page Extent in slokas, 3,800 Character, Nāgara Date, Samvat 1732 Appearance, discoloured Complete

Beginning :—

श्रीमहागणपतये नमः । श्रीसरस्वत्यै नमः । श्रीगुरुभ्यो नमः ।
आरभ्य नैमिषारण्ये सप्त द्वादशवार्षिकम् ।

आभयगुणिलान्तत्र मुनयो ब्रह्मवादिन ।

..

आगत्य नैमिषारण्यमप्रेथगुणसंयुताः ।

कर्त्तुमादेभिरे सन्नमय सूत समापयौ ।

..

.. ..

वेदमार्गे सदानिष्ठ वेदमार्गप्रवर्त्तकम् ।

नैमिषे ये सद्वात्मानं सद्वाभक्तिसमन्विता ।

चित्राः श्रोतु कथान्तत्र परिवर्त्तु समन्विता ।

अभिवाच्य मुनीस्तान्तु सर्वानिव कृताञ्जलि ।

अष्टष्टत् स तपोवृद्धि ऋषिभिश्चाभिनन्दित ।

अथ तेषूपविष्टेषु सर्वेष्वेव तपस्विषु ।

निर्दिष्टमासन भेजे विनयाद्गोमहर्षणि ।

सुखामीन ततस्त तु विश्रान्तमुपलभ्य च ।

श्रोतुकामा कथां पुनद्यामिद वचनमब्रुवन् ।

ऋषय ऊचु ।

तस्मिन् पराणे भवता माघमासस्य वैभव ।

अप्यतो वर्णिताऽस्माक तद् भूपो वक्तुमर्हसि ।

Last Colophon —

इति पाप्मे पुराणे श्रीवशिष्ठदिलीपसवादे माघमाहात्म्ये नान

दानोद्यापनादि विधाख्याना नाम सप्तत्रिंशोऽध्याय ।

Post Colophon Statement —

संवत् १७३२ आषाढ वदि गुरौ लिखित । पश्य मस्या ३००० ।

3511

2921 The Same

(प्रथमाध्यायः) ।

For the manuscript and the work see L. 4201

Colophon :—

इति श्रीपद्मपुराणे माघमाहात्म्ये प्रथमोऽध्यायः ।

3512.

9867. भौमैकादश्युपाख्यानम् ।

Bhīmaikādaśyupākhyānam

Substance, country made paper 9½ x 4½ inches Folia, 3 Lines, 10
on a page Extent in Slokas, 100 Character, Nāgara Appearance,
old Complete

From Padma-purāna Uttara-Khanda, Chap. 239.

Said to belong to the Padma-purāna.

Bhīma Ekādaśi falls in the month of Māgha.

Colophon :—

इति श्रीपादो पुराण वशिष्ठदिलीपसंवादे माघमाहात्म्ये
भौमैकादश्युपाख्यानं नाम एकविंशोऽध्यायः ।

3513.

2161. कुष्माण्डव्रतम् । *Kuṣmāṇḍa-vratam*

The Kuṣmāṇḍa homa in the Vedas is to purificatory ceremony but in the Purānas Kuṣmāṇḍa-vrata confers prosperity and progeny. The vrata is undertaken in the first Friday of a month but it continues for some time

For the MS. see L 4126. It is from the Padma-purāna.

3514.

2270 निशि भार्गवव्रतोद्घापनम् ।

Niśi Bhārgava-Vratodyāpanam

For the MS. and the work see L. 4182.

It is given in 33 verses

3515.

8955 मङ्गलव्रतम् । *Mangala-vratam**From the Padma-puranam.*

Substance country made paper 9½×4 inches Folia 12 Lines 6
on a page Extent in Slokas 80 Character, Nagara Fresh Complete

This is a vrata undertaken on Tuesdays for increase
of prosperity and progeny.

3516.

2389 मलमासव्रतम् । *Mala-masā-vratam**For the MS and the work see L. #132*

It treats of the worship of the sun-god in an inter-
calary month

3517.

2860 विष्णुविद्भिर्माहात्म्यम् । *Viṣṇu-viḍbhīr mātmyam*

Substance country made paper 9½×4 inches Folia 5 Lines 8
on a page Extent in Slokas 80 Character Nagara of the early nine-
teenth century Appearance discoloured Complete

Colophon.—

इति श्रीपद्मपुराणे विष्णुविद्भिर्माहात्म्ये उमामहेश्वरसंवादे
चतुर्दशोऽध्यायः ।

It is an interlocution between Uma and Maheśvara
containing a long hymn to Hari, the recital of which
brings on salvation

Begins.—

उमोवाच ।

सत्तारिणो महापापा विषयाविष्टचेतसः ।

स्त्राययन्ति दहरी चित्त केनोपायेन तददः ।

It is a hymn to Viṣṇu in the metre Jotāka. It com-
mences at the 5th verse and ends in 52nd

III VISNU PURĀNAM

3518.

588 विष्णुपुराणम् । *Viṣṇu-puranam*

Substance country made paper 18×3 inches Folia 6 to 273.
Lines 7 on a page Extent in Slokas 7476. Character, Bengali
Appearance, old

From the second chapter of the first part to the 8th chapter of the 6th part Along with this there are 51 leaves written in a bad modern hand meant to supplement the worn-out leaves of the first portion of the Purana

The manuscript was written at a time when Bengal was still using letter numerals to mark the leaves of manuscripts To hazard a conjecture the manuscript may belong to the 14th century A D

It has been translated into English by H H Wilson and in the *wealth of India Series* and printed several times in India

3519.

4101 *The Same*

Substance country made paper 18×6½ inches Folia 109 Lines 12 on a page Character Bengali of the early nineteenth century
Appearance fresh Complete

3520.

4501 *The Same*

Substance country made yellow paper 14×5½ inches Folia 208 Lines, 11 12 on a page Character Bengali in a modern hand Appearance fresh. Complete

Part I, ends in 54B, II, in 868, III, in 122A, IV, in 158A, V, in 203A and VI, in 205B

3521.

4066. *The Same.*

Substance, *bhūrja patra* 12 x 11 inches. Folia, 213 Lines, 16 on a page Character, *Kāśmiri* Appearance, absolutely damaged Complete

Last Colophon :—

समाप्तोऽयं श्रीविष्णुपुराण ।

Five leaves more.

3522.

5297 *The Same.*

Substance, palm leaf 15 x 2½ inches Folia, 4 to 166 Lines 5 on a page Character, Bengali of the seventeenth century Appearance, old and worm eaten Incomplete both ends

The first and the last colophons in the defective manuscript.—

4B, [प्रथ]मेऽग्रे द्वितीयोऽध्याय , 161B, इति विष्णुपुराणे चतुर्थेऽग्रे द्वितीयोऽध्यायः ।

3523.

5258 अंशप्रकाशिका विष्णुपुराणटीका ।

*Amsa-prakāśika, being a commentary on Viṣṇu-purāṇa.**By Nilambara*

Substance birch bark 10½ x 3½ inches Folia 72 Lines, 11 on a page Extent in ślokaś, 3 000 Character Bengali of the seventeenth century Appearance, old and discoloured Complete

The leaves marked 56, 57 are missing

A commentary on the Viṣṇu purāṇa

It begins thus —

ॐ नमो गणपतये । ॐ नमो भगवते वासुदेवाय ।

ऋक्षोद्यादि पदोपात्तहेतुर्भिर्यत् नमन्वय ।

वेदान्तानां विपश्चिदभिप्रायते सन्तनोतु न ।

अठरनिहितविश्व विष्णुमीय (शु)सुरीधे
 रसुरकुलविपक्ष पक्षिराजोपविष्टम् ।
 हृदयनलिनसम्य श्यामलाम्भोदवर्ण
 विशददशनदौत्या भासितास्य नमामि ।
 पूर्व्याख्यादमर्यादामगतिकस्य भूयनीम् ।
 पुराण विदुषोन्मेय वैष्णव कोमलै पदै ।
 अन्ति व्याख्याशत पूर्व कृत सूरिभिरुद्धतम् ।
 दृष्टाशुरोधान्महत प्रवृत्तोऽयम्भमोद्यम् ।
 एतावत्पर्यगच्छने कथं स्यादयमुद्यम् ।
 प्रितुर्थाख्याविशेषखेन्मानसे मम नाशयेत् ।
 अपौरुषेयत्वेन सकलदोषसञ्चारहितस्य वेदस्य कार्यं इव
 सिद्धेऽप्यन्वय ।

The name of the commentator is to be found in leaf 59A,

श्रीमन्नोलाम्बरैय्या चतुर्थाशप्रकाशिका ।
 टीकाभ्यधायि कृतिना कृतिप्रीतिविधायिना ॥

Last Colophon —

अष्टमोऽध्याय । यथाश समाप्त ।

3524.

5697 मिथिलामाहात्म्यम् । *Mithila-mahatmyam*

Being an extract from the Vṛhad-Viṣṇu puranam

Substance, country made paper 14×7½ inches Folia 8 Lines 16
 on a page Extent in slokas 350 Character Nāgara Date Samvat
 1900 Appearance fresh

It begins thus —

श्रीरामाय नमः ।
 भैवेय उवाच ।
 श्रुतं त्वत्तो मया सर्वं रहस्यं ज्ञानकीपते ।
 अयोध्यायाश्च माहात्म्यं तत्र वानप्रस्थं तथा ॥

इदानीं श्रोतुमिच्छामि रामतत्त्वविशेषम् ।

भानक्यास्तत्त्वमन्त्रं यथा वेदेषु वर्णितम् ।

*The first and the last colophons in the defective manuscript :—

2A, इति श्रीवृद्धिपुत्राणो जयोदशोऽध्यायः ; 8B, इति श्रीवृद्धिपुत्राणो सिधिलामाद्याय्ये षष्ठविंशोऽध्यायः ।

Post Colophon Statement :—

१८०० । यौधेय्या उ भानुवामने ।

3525

9853. विष्णुशतनामस्तोत्रम् । *Viṣṇu-śata-nāma-stotram*

Substance, country made paper 8×2½ inches Folia, 4 Lines 5 on a page Extent in slokas, 18 Character, Nāgara Date Samvat 1978 Appearance, tolerable Complete

From the Viṣṇu-purana Printed in Brhat-stottra-ratnākara p. 171.

Colophon :—

इति श्रीविष्णुपुराणे विष्णुशतनामस्तोत्रं समाप्तं भम्पुर्णम् ।

शुभमस्तु । श्रीरामो जयति ।

Post Colophon :—

श्री सवत् १८७८ अशुन वदी ह्यण्यपक्षे ४ चन्द्रवार शके
विक्रमाब्जत् लिखित अमी चन्द्रमारसुत काश्या मध्ये

Not in the Bombay edition

3526

9852 हरतालिकाव्रतकथा । *Haratalikā-vrata-katha*.

Substance country made paper 5×2½ inches Folia, 22 Lines, 4 on a page Extent in slokas 84 Character Nāgara Date Samvat 1899 Appearance old Complete

Taken from the Viṣṇu purana

Beginning —

श्रीगणेशाय नम ।

मन्दारमालाकुलितालकायै कपालमालाहृतशेखराय ।

दिव्याम्बरायै च दिगम्बराय नम शिवायै च नम शिवाय ॥ १ ॥

कैलासे शिखरे रम्ये गौरौ एच्छति शङ्करम् ।

गुह्याद् गुह्यतरं गुह्यं कथयन्म महेश्वर ॥ २ ॥

etc , etc , etc , etc , + + + + +

ईश्वर उवाच ।

शृणु देवि मयाख्यातं तवाग्रे व्रतमुत्तम ।

गुह्येदं मम सर्व्वेभ्यः कथयामि तव प्रिये ॥ ४ ॥ इत्यादि ।

End —

अश्वमेधसहस्रानि वाजपेयशृतानि च ।

कथाश्रवणमात्रेण तत्फलं प्राप्यते नरैः ॥

*Colophon —*इति श्रीविष्णुपुराणे उमामहेश्वरसंवादे हरतालिकाकथाव्रत
समाप्त ।

शुभमस्तु । सवत १८६६ । भाद्रो वदी ८ मङ्गलवार ।

हरतालिका कथा ।

By this vrata Parvatī got Siva as her bridegroom
Not in the Bombay edition

3527.

9426 सूर्य्यव्रतकथा । *Suryya-vrata katha*

Substance	country made paper	11×5½ inches	Folia 3	Lines 9
on a page	Extent in ślokaś	35	Character	Nagara
very old	Complete		Appearance	

It begins thus —

अष्टादशमहस्रानि ऋथीणां भोजनं सदा ।

कोटियज्ञादिकं पुण्यं तत्पुण्यं रविनासरे ।

It ends —

सन्तुष्टे ब्राह्मणे देवे सन्तुष्टो भास्करो भवेत् ।
धनपुत्रीकृतया दारा लब्धन्ते नात्र सशयः ।
सर्वान् कामानवाप्नोति सूर्यसाधुज्यमाप्नुयात् ।

Colophon —

इति श्रीविष्णुपुराणे हृद्गौरीसंवादे श्रीसूर्यव्रतकथा समाप्ता ।
युगम् ।

ॐ स्त्री प्रसूता यदि कार्तिके वा तिथौ गवा कूजमार्गशीर्षे
उष्ट्रे च प्रौष्ठे महिषी च माघ (१) व्यपरेषु कर्कशशामौनस्यै
ष्ठो[ता] प्रसूता यदि वा भवन्ति धनधान्यराश च पतिश्च
न[र]श्च । लिख्यत काकारामन्य युग कटामसीभट्ट ।

Not in the Bombay edition

3528

2919 जन्माष्टमौव्रतकथा *Janmastami-vrata katha*

*From the Vishnu purana, being an interlocution between
Indra and Narada*

Substance country made paper 8x3½ inches Folia 9 to 12
Lines 7 on a page Character Nagara Date, Samvat 1859 Appear-
ance fresh Incomplete at the beginning

It ends —

याम संपूज्य विधिवद्वस्त्रधेनुचिरण्यकैः ।
कथा श्रुत्वा विधानेन व्रत कुर्वन् हि सर्वदा ।

Colophon —

इति श्रीविष्णुपुराणे नारदइन्द्रसंवादे श्रीकृष्णजन्माष्टमौव्रतकथा
समाप्ता ।

Post Colophon —

संवत् १८५८ भाद्रपदकृष्णष्टम्याम् ८ ।

Not in the Bombay edition

IV. SIVA-PURĀṆAM.

3529.

8393 शिवपुराणम् । *Siva-purāṇam.*

Substance, country made paper 11×5 inches Folia, 210 Lines, 10 on a page Extent in Slokas, 4,100 Character, modern Nāgara Appearance, fresh Complete

It is in 76 Adhyāyas

Last Colophon :—

इति श्रीशिवपुराणे व्याससूतसवादे ज्ञानप्रकरणनिरूपण
नाम षट्सप्ततितमोऽध्यायः ।

For the end of the work see I O. Catal No 3612; although the last chapter in the I.O. MS. is numbered 75.

For a full analysis of the work see Oxf No 113

Siva-purāṇa is said to comprise of twelve saṃhitās (see Aufrecht's Cat. Cat Vol 1) Eggeling in his I.O Catal. No 3611, thinks the portion described here to be the Uttara bhāga of the Rudra-saṃhitā But this is what commonly but wrongly goes under the name of Siva-purāṇa.

3530.

8651 *The Same.*

Substance, light blue paper 12½×8 inches Folia, 665 Lines, 16 on a page Extent in Slokas, 26,400 Character, Nāgara Date, Samvat 1036, New. Complete

On French foolscap paper. The following saṃhitās are complete in this MS. :—

1. (a) रुद्रसंहिता प्रथमखण्डे in 35 leaves and in 20 chapters

Beginning .—

विश्वोद्भवम्यतिलयादिषु हेतुमेक
गौरीमति विदिततत्त्वमनन्तकोत्तिम् ।

भायाश्रय विगतमाथमचिन्त्यरूप

बोधस्वरूपममल हि शिव नमामि ॥ १ ॥

व्यास उवाच ।

अगत पितर श्रम्भु अगतो मातर श्रिवाम ।

तत पुत्र च गणाधीश्व नत्वैतद्वर्गयामहे ॥

(b) रुद्रसंहिता द्वितीयखण्ड in 66 leaves and in 43 chapters
Beginning —

नारद उवाच ।

विद्ये सर्वं विजानासि कृपया श्रुकरस्य च ।

त्वयाहूता आविता हि कथा मे शिवयो शुभा ॥

(c) रुद्रसंहिता कुमारखण्ड in 30 leaves and in 20 chapters
Beginning —

वन्दे वन्दनतुष्टमानसमति प्रेमप्रिय पूर्णद

पूर्ण पूर्णकरं प्रपूर्णनिखिलैश्वर्यैकधाम शिवम् ।

मत्स्य मत्स्यमय त्रिसत्यविभव सत्यप्रिय सत्यद

विष्णुव्रक्षगुन स्वकीयशपथोपेताकृति श्रुकरम् ॥

(d) रुद्रसंहिता तृतीयखण्ड in 76 leaves and in 55 chapters
Beginning —

नारद उवाच ।

दाक्षायणी सती देवी त्वत्तदेक्षा पितुर्मखे ।

कथ गिरिस्तताम्रक्षान वभूव जगदम्बिका ॥

(e) रुद्रसंहिता युद्धखण्ड in 82 leaves and in 59 chapters
Beginning —

नारद उवाच ।

श्रुतमस्माभिरानन्दकर चरितमुत्तमम् ।

ऋक्षस्यस्येव शम्भोश्च गणेशस्तन्दसत्कथम् ॥

2 कोटीरुद्रसंहिता in 56 leaves and 43 chapters

Beginning —

यो धत्ते निजमथायैव भुवनाकारं विकारोज्झित
यस्याङ्गं करुणाकटाक्षविभवो स्वर्गापवर्गाभिधौ ।
प्रत्यगबोधसुखादयं हृदि सदा पश्यन्ति यदयोगिन
तस्मै शैलसुताङ्गिताङ्गवपुषे शश्वन्नमस्तेजसे ॥

3 शतरुद्रसंहिता in 58 leaves and 42 chapters

Beginning —

वन्दे महानन्दमनन्तलीलं महेश्वरं सर्वविभुं महान्तम् ।
गौरीप्रियं कार्तिकविघ्नराजमुद्भवं शंकरमादिदेवम् ॥

4 (a) वायव्यसंहिता पूर्वभाग in 45 leaves and in 35 chapters

Beginning —

व्यास उवाच ।

नमः शिवाय सोमाय भगवाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तहेतवे ।

(b) वायव्यसंहिता उपरिभाग in 66 leaves and 41 chapters

Beginning —

नमः अखण्डससारचक्रममलहेतवे ।
गौरीकुचतटद्वन्द्वकुकुमाकितवक्षसे ॥

5 कैलाससंहिता in 36 leaves and 23 chapters

Beginning —

नमः शिवाय शिवाय भगवाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तकारिणे ॥

6 भौमसंहिता in 58 leaves and 42 chapters

Beginning —

यो धत्ते भुवनानि सत्त्वगुणवान् स्रष्टा रजः सत्त्वयन
भक्षार्ता तमसान्वितो गुणवतीमायामतीत्य स्थितः ।
सत्त्वानन्दमनन्तबोधममलं ब्रह्मादिसञ्ज्ञास्पदं
नित्यं तत्त्वसमन्वयादधिगतं पूज्यं शिवं धौमहि ॥

7. विद्येश्वरसंहिता in 57 leaves and 31 chapters.

Beginning .—

आद्यन्तमगलमजातसमानभावसाद्य तमोग्रमजरामरमात्मदेवम् ।

पञ्चानन प्रवलपञ्चविनोदशील सभावये मनसि शृकरमम्बिकेशम् ।

All these are copied in 1935-36

Post Colophon .—

समाप्तमिदं शिवपुराणं सम्बत् १९३६ शुद्धाश्विन शुक्लदशम्या
शुक्ले । स्वस्ति श्रीमान् महाराजराजेश्वरश्रीमत्विश्वनाथ
सिंहम्याज्ञाशुभादेण रामदत्तचिपाठिना लिखित श्रीमदिष्टदेव
शिव नमामि ॐ नमः शिवायेति ।

अज्ञानदोषान्मतिविभ्रमाद्य यत्किञ्चिदून लिखितं मयात्र ।
तत् सर्वमर्थं परिशोधनीय क्रमालिखेयञ्च शिवप्रसादात् ॥

3531.

४३९६ रुद्रसंहिता *Rudra-samhitā*

(तृतीयखण्ड पार्वत्युपाख्यानम्) ।

Of the Śiva-puranam.

Substance, country made paper 13½ x 5½ inches Folia 125 Lines,
10 on a page Extent in slokas 2 936 Character, modern Nagara
Date, Samvat 1925 Appearance, fresh Complete

Beginning .—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ।

अथ रुद्रसंहिताया तृतीयखण्डो लिख्यते ।

नारद उवाच ।

दाक्षायण्यो मतो देवो व्यक्तदेहा पितुर्मखे ।

कथं गिरिचुता ब्रह्मन् बभूव जगदम्बिका ॥ १ ॥

कथं कृत्वा तपोप्यस्य पतिमाप शिव ख मा ।

एतन्मे पृच्छते मम्यहं कथय त्वं विप्रैर्यतः ॥ २ ॥

मञ्जीवाय ।

प्रष्टुं त्व मुनिशार्दूल शिवाचरितमुत्तमम् ।
 पावन परम दिव्य सर्वपापहर शुभम् ॥ ३ ॥
 यदा दाक्षायणी देवौ हरेण सञ्चिता मुदा ।
 हिमाचले सुचिक्रीडे लीलया परमेश्वरो ॥ ४ ॥
 मत्सुतेयमिति ज्ञात्वा सिधेवे मातृवच्च सा ।
 हिमाचलप्रिया मेना सर्वर्द्धिभरनिर्भरा ॥ ५ ॥
 यदा दाक्षायणी यथा गार्गता सतनु जहौ ।
 पित्रा दक्षेण तद् यज्ञे सगता परमेश्वरौ ॥ ६ ॥
 तदैव मेनका ता सा हिमाचलप्रिया मुने ।
 शिवलोकस्थितां देवीमारराध विप्रेषत ॥ ७ ॥
 तस्यामह सुता स्यामित्यवधार्य सती हृदा ।
 क्लृप्तदेशा मनो दध्ने भवितु हिमवत्सुता ॥

2B, इति श्रीशैवे महापुराणे सहस्रसंहिताया तृतीयखण्डे पार्वत्युपाख्याने
 हिमाचलविवाहो नाम प्रथमोऽध्यायः , 4B, मेनापूर्वगतिवर्णनो नाम द्वितीयो-
 ऽध्यायः , 6B, • देवस्तुतिवर्णन नाम तृतीयोऽध्यायः , 8B, • देवसान्त्वन नाम
 चतुर्थोऽध्यायः , etc , etc

There are 55 Adhyayas

It ends with the marriage of Siva with Gauri

End

इत्येव कथितस्मात् शिवोदाह समङ्गल ।
 शोकप्रो हर्षजनक आयुष्यो धनवर्द्धन ॥ ४५ ॥
 य इम प्रष्टुयादित्य शुचिस्तद्गतमानस ।
 आवयेदाय नियमात् शिवलोकमवाप्नुयात् ॥ ४६ ॥
 हृदमाख्यानमाख्यातमद्भुत मङ्गलायनम् ।
 सर्वविघ्नप्रशमन सर्वव्याधिविनाशनम् ॥ ४७ ॥

४६-५२ Phalasruti only

Last Colophon.—

इति श्रीशैबं महापुंगवे ब्रह्महृतायां हृत्तोयगण्डे पाब्बंक्षुपा
ख्याते शिवकैलाससमनवर्णानो नाम पचषचाशत्तमोऽध्याय ।

Post Colophon —

समाप्तोऽयं हृत्तोयखण्डः ।

अथ शुभं सखत् १८२५ सामोत्तमे कार्तिके द्वितीयाया
रविवासरे श्रीगौरीशकराभ्या नमो नमः ।

श्रीकैलासवामिने नमो नमः । श्रीगन्तुः ।

श्लोकसंख्या २८३६ ।

3532

8395 *The Same*

(*Yuddha-khanda*)

Being one of the twelve samhitas of the Śrīa purāṇa

Substance country made paper 14 x 5½ inches Folia 134 Lines
11 on a page Extent in ślokaś 1896 Character modern Vāgara
Samvat 1936 Appearance fresh Complete

Beginning —

श्रीगणेशाय नमः श्रीगौरीशङ्कराय नमः ।

नारद उवाच ।

श्रुतमस्माभिरानन्दप्रदं चरितमुत्तमम् ।

गृहस्थस्य च शम्भोश्च शमोश्चानन्दसत्त्वकम् ॥ १ ॥

इदानीं ब्रूहि सुप्रोक्तां चरितं वरमुत्तमम् ।

प्राङ्मुखः शिवो यथा ब्रह्मो, अथान्ति विश्वरूपं स्वस्वम् ॥ २ ॥

कथं वदाह भगवान् भगवतां सुरदिशम् ।

चोष्णेकेन च वागेन युगपत्त्वेन वीर्यवान् ॥ ३ ॥

एतत् सत्त्वं समाचक्ष्व चरितं शशिभौजिन ।

देवर्षिसुखदं शश्यायाविहृतं प्रभो ॥ ४ ॥

ब्रह्मोवाच ।

एवमेतत् पुरा पृथो व्यासेन ऋधिसत्तम ।

सनत्कुमार प्रोवाच तदेव कथयाम्यहम् ।

4B, इति श्रीशेवे महापुराणे रुद्रसंहिताया युद्धखण्डे त्रिपुरवधोपाख्याने
त्रिपुरवर्णनं नाम प्रथमाऽध्यायः , 7A, • देव(1)स्तुतिर्नाम द्वितीयोऽध्यायः ,
9A, • त्रिपुरधर्मवर्णनं नाम तृतीयोऽध्यायः , 11B, • त्रिपुरदौक्षाविधानो
नाम चतुर्थोऽध्यायः , 14A, • त्रिपुरमोचनो नाम पञ्चमोऽध्यायः , 16B,
• शिवस्तुतिवर्णनं नाम षष्ठोऽध्यायः 18B, • देवस्तुतिवर्णनो नाम सप्तमो
ऽध्यायः , 19B, • रथादियुद्धप्रकारवर्णनो नामाष्टमोऽध्यायः and so on

There are 59 Adhyayas

It ends —

ब्रह्मनारदसवाद संपूर्णं कथितो मया ।

शिवतत्त्वप्रधानो वै किं भूय श्रोतुमिच्छसि ।

Last Colophon —

इति श्रीशेवे महापुराणे रुद्रसंहिताया युद्धखण्डे विदलोत्पल-
दैत्यवधवर्णना नाम नवपञ्चाशत्तमोऽध्यायः ।

Post Colophon —

समाप्तोऽयं युद्धखण्डः सवत् १८२६ चैत्रशुक्लदशम्या च भौमे
संपूर्णतामगात् श्रीमोक्षेश्वराभ्या नमो नमः ।

श्रीसाम्बशिव ।

3533.

297. रुद्रैकादशसंहिता । *Rudraikadasa samhita*

Substance country made paper 15×5½ inches Folin, 77 Lines
13 on a page Extent in slokas 440 Character Nāgara Dito
Samvat 1818 Appearance old Complete

Beginning —

जगत् पितरं शम्भुं जगती मातरं शिवाम् ।

तत्पुत्रश्च गणाधीश नत्वेतद् वर्णयाम्यहम् ।

वागीशा यस्य वदने लक्ष्मीर्यस्य च वदति ।
 यस्यास्ते हृदये सर्वित त नृसिंहमह भजे ॥
 एकदा मुनयः सर्वे नैमिषारणवासिनः ।
 पप्रच्छ परया भक्त्या कासशिष्य गुणान्वितम् ॥

शृणुय ऊचुः ।

सूत सूत महाभाग पिरजीव सुखीभव ।
 पितृन्त त्वन्मुखाम्भोजाच्छात ज्ञानामृत वयम् ॥
 अविदग्धा[] पुन किञ्चित् प्रष्टुमिष्टामहेऽनघ ।
 यासप्रसादात् सर्वज्ञो जातोऽसि ह्यनह्ययक ॥
 नाज्ञात विद्यते किञ्चित् भूत भव्य भवच्च यत ।
 गुरो कृपा[] समामाद्य सर्वं मार्गीकृत त्वया ॥
 कथय त्व प्रसादेन शिवरूपसमुत्तमम् ।
 तत्तपूजा परमा दिव्या चरित्राण्यधनेकशः ॥
 अगुणो गुणलभ्यात् (?) कथ लोके महेश्वर
 शिवतत्त्व व(म)य सर्वे न जानीमो विप्रैर्यत ॥
 कथि पूर्व कथ देव तन्मध्ये च कथ पुन ।
 तदन्तश्च कथ तिष्ठत शङ्करा लोकशङ्कर ॥
 कथ प्रसन्नता याति प्रसन्ने कि फल पुन ।
 यच्छक्ति सर्वलोकैश्च सर्वं कथय सुमत ॥
 सद्य प्रसन्नो भगवान् भवतीत्यनुमुश्रम ।
 एतत् सर्वं तथा चान्यत् कथनीय त्वयानघ ॥
 इति पृष्टस्तदा तैस्तु श्रुत्वा ह्यधमम्वित ।
 उवाच वचन तत्र शृणुषीणः प्रत्यवतां त्वरा ॥

Colophon —

इति श्रीशिवपुराण परिपाटीनामाध्याय ।

End —

अस्ते भक्ति परा प्राप्य मुक्ति वै प्राप्नुयात् पुन ।
 शिषे भक्ति शिषे भक्ति शिषे भक्ति भवे भवे ॥

Colophon :—

इति श्रीशिवपुराणे व्याससूतमवादे प्रकरणनिरूपणो
नामाध्याय । ६६ ।

श्रीरस्तु । शुभमस्तु । संवत् १८१८ मीति माघवदौ पञ्चमी
वार वीहृष्टौ । पोथि समाप्तकौ । या निहानचन्द्रका गृथ्ने ।

In a different hand :—

रुद्रैकादशसंहिता ।

Rajendralāla calls this work Uttara-bhaga of Rudra-samhita, and gives its extent as 76 Adhyāyas and 12,260 ślokas

Names of chapters—

- (1) परिपाटी, (5) शिवब्रह्माण्डनिर्माणम्, (6) दृष्टिनिरूपणम्, (7 and 8) शिवपूजनविधि, (9) तारक + + देवगमनो नामाध्याय, (10) शिवतपोवर्णनम्, (11) पार्वतीपरावर्त्तनम्, (12) पार्वतीय (१) (13) पार्वतीवरप्रदानम्, (14) शिवनिमन्त्रणम्, (15) विवाहवर्णनम्, (16) मेगाज्ञानमय, (17) पार्वतीविवाहवर्णनम्, (18) त्रिपुररजय (१६ ?), (19) त्रिपुरवर्णनम् (१६ ?), (20) त्रिपुरदौक्षाविधानम्, (१७ ?), (21) त्रिपुरविजय, (22) देवताप्रार्थना, (23) [त्रि]पुरवध, (24) पूजाविधानम्, (25) पूजाविधौ, (26) पूजाविधौ, (27) विधो (?), (28) पूजाविधि, (30) पूजाविधिनिरूपणम्, (31) गणयुद्धम्, (32) गणयुद्धभङ्गो नाम, (34) वचनम्, (35) गणपतिपरिणय, कार्तिकागमनम्, (36) शिवमहिमनिरूपणम्, (38) रुद्रिमाहात्म्यम्, (39) गङ्गावर्णनम्, (40) लिङ्गविधानाध्याय, (41) अम्बकेश्वरमहिमनिरूपणम्, (42) वटुकोत्पत्तिनिरूपणम्, (43) ज्योतिर्लिङ्गवर्णनम्, (44) ज्योतिर्लिङ्गनामाध्याय, (45) ज्योतिर्लिङ्गमहिमनिरूपणम्, (46) शिवभोगेश्वर, (47) ज्योतिस्वरूपमहिमा, (48) ज्योतिर्लिङ्गनिरूपणम् का० महिमा० नामाध्याय, (49) विश्वेश्वरमहिमनिरूपणम्, (50) अम्बकमहिमनिरूपणम्, (51) पद्मकमहिमनिरूपणम्, (52) ज्योतिर्लिङ्गनिरूपणम्, (53) नागेशमहिमनिरूपणम्, (54) ज्योतिर्लिङ्गमहिमनिरूपणम्, (56) रुद्रिहचरित्रे वाक्यनिरूपणम्, (57)

वचनविशेषः, (58) लुभित्वनिमित्तं सम्पूर्णम्, (60) शिवमहिमनिरूपणम्, (61) व्यञ्जिततपःकरणम्, (62) व्यञ्जितद्वन्द्वप्रशस्तिगमनम्, (63) शिवात्मनम्, (64) व्यञ्जितवरप्रदानम्, (65) पार्श्ववाध्यायः, (66) शिवाध्यायविधिर्नाम कृष्णवृत्तान्तनिरूपणम्, (67) विष्णुसुदर्शनम्, (68) महेश्वरानामविष्णुपत्तिकर्तृनामाध्यायः, (69) शिवशक्तिमहिमनिरूपणम्, (70) शिवशक्तिविधिः, (71) शिवरात्रिव्रतम्, (72) मुक्तिनिरूपणम्, (73) ज्ञानप्रवचनम् ।

The chapters are carelessly numbered, and the last is marked 69. After correcting the errors in numbering we get 73 chapters in all and not 76 as in L.

3534.

8400. कोटिरुद्रसंहिता । *Koti-Rudra-samhita*

Substance, country made paper 11x5½ inches Folia 102 Lines 10 on a page Extent in Slokas, 2,600 Character modern Vāgara Date, Sampat 1923 Appearance, fresh Complete

Beginning :-

ओगलेशाय नमः । योगैरोशङ्कराय नमः ।

अथ कोटिरुद्रसंहिता लिख्यते ।

यो धर्मो निजमाययैव भुवनाकारं विकारोन्मिक्तं
यस्याङ्गं करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ ।
प्रत्यङ्गोपसुखादयं हृदि मदा पश्यन्ति यद्योगिनः
तस्मै शैलसुताक्षिताङ्गं पथे शब्दमस्तेजसे ॥ १ ॥

तद्वचनं उच्यते ।

सम्यग्ज्ञानं त्वया स्मृतं लोकानां हितकारणम् ।

शिववतारमाहात्म्यं शान्ताख्यानसमन्वितम् ॥ २ ॥

पुनश्च कथ्यतां तात शिवमाहात्म्यमुत्तमम् ।

लिङ्गसम्बन्धिं सुप्रौढां धन्यस्तु शैवसत्तम ॥ ३ ॥

शङ्खपन्तस्त्रयन्मुखाभ्योनाथं हस्तां स्मो वयं प्रभो ।

शैवं यशोऽमृतं बभूव तदेव पुनरुक्तमात्मा ॥

एषिव्या यानि लिङ्गानि तीर्थे तीर्थे शुभानि हि ।
 अन्यत्र वा ग्यल यानि प्रमिद्धानि कृतानि वै ॥
 तानि तान च दिव्यानि लिङ्गानि परमेश्वरतु ।
 व्यासशिष्य समाचक्ष लोकाणा हितकाम्यया ॥

It concerns itself with the phallic emblems of Siva in different Tirthas, also with theology and devotional performances of Saivism. There are 43 chapters

End —

इयं हि संहिता पुण्या कोटिरुदा कथापरा ।
 चतुर्थी सपुराणस्य कथिता मे मुदावहा ॥
 एता यः शृणुयाद्भक्त्या श्रावयेद्वा समाहित ।
 स भुक्तेहाखिलान् भोगान् अन्ते परगतिं लभेत् ॥

Last Colophon —

इति श्रीशैवे महापुराणे कोटिरुद्रसंहितायां ज्ञाननिष्पन्न
 नाम त्रिचत्वारिंशत्तमोऽध्यायः ॥

Post Colophon —

भाद्रशुक्लचतुर्दश्या भौमे सपूर्णतामगात् ।
 वशीघरनिमित्तार्थं लिखिता संहिता मया ॥
 सवत् १६२५ शिवपुराणान्तर्गत कोटिरुद्रसंहिता चतुर्थी ४
 अध्याय ४३ पत्र १०२ ।

शैव पुराण सुखद तदन्तर्गतसंहिता ।
 कोटिरुद्राक्षया ज्ञेया लिङ्गमाहात्म्यनिर्भरा ॥
 पञ्चविंशतश्लोकसख्यामत्र प्रकीर्त्तिता (?) ।
 यथादर्शं तथा लेखि भवानोदीनशर्मणा ॥

श्री शिव ॥

There is another Koṭi Rudra-saṃhitā in the Bhavīśya purāṇa, see Burnell 203b

3535

5230 वायवीयसंहिता । *Vayavya-samhita*

(शिवपुराणीया) ।

Substance country made paper 14x7 inches 101a 93 Lines 17
on a page Extent in slokas 5000 Character Nagara of the early
nineteenth century Appearance old and discoloured

Last Colophon

44A, इत्यादिपुराणे श्रीशिवे वायवीयसंहिताया पूर्वभागे
त्रिशोऽध्याय २० ।

ॐ नम शिवाय ॥

Beginning —

श्रीगणेशाय नम ।

नम शिवाय सोमाय सगणाय मसूतये ।
प्रधानपुरुषेशाय सर्वस्मियन्तहेतवे ।
शक्तिरप्रतिमा यस्य ऐश्वर्यश्चापि सर्व्वदम ।
स्वामित्वञ्च विभुत्वञ्च स्वभाव सम्मचक्षते ॥

धर्मक्षेत्रे महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलाकस्य वर्त्मनि ॥
भुवय संश्रितात्मान सत्यवतपरायणा ।

महासच्च वितनिरे ॥

तत्र सच्च समाकण्य तथामक्षिष्टकर्मणाम् ।
भाक्षात् सत्यवती सूनोर्वेदव्यासस्य धीमत ।
श्रिष्ठो महात्मा मेधावी त्रिषु लोकेषु विभ्रुत ।
पञ्चावयवयुक्तस्य तर्कस्य गुणदोषवित ॥

आजगाम स त देशं सूत पौराणिकोत्तम ॥

चतुर्थः ।

लोमहर्षण सर्वज्ञ भवान् वै भाग्यगौरवात् ।

पुराणविद्यामखिलां ध्यासात् प्रत्यक्षदृश्यः ।

... ..

वेदान्तसारसर्वस्वं पुराणं श्रावयाशु नः ॥

3A, इति श्रीमच्छैवपुराणे वायव्यसंहिताया पूर्वभागे विद्यावतारकथनं नाम प्रथमोऽध्यायः; 5B, इति श्रीवायव्यसंहिताया पूर्वभागे द्वितीयोऽध्यायः; 6A, • तृतीयोऽध्यायः; 10A, • चतुर्थोऽध्यायः; 11A, • पञ्चमः, 12A, • षष्ठोऽध्यायः; 12B, पूर्वभागे षष्ठमोऽध्यायः; 14A, • अष्टमोऽध्यायः; 15A, • नवमोऽध्यायः, 16A, • दशमोऽध्यायः; 17B, • एकादशोऽध्यायः; 18A, • द्वादशोऽध्यायः, 19A, • त्रयोदशोऽध्यायः; 20A, • चतुर्दशोऽध्यायः, etc, etc.

Pūrva-bhāga consists of 30 adhyāyas. It comes to an end in leaf 44A.

इति श्रीशैवे महापुराणे वायव्यसंहिताया पूर्वभागे त्रिंशोऽध्यायः । पूर्व-भागः समाप्तः ।

The uparibhaga also has 30 Adhyayas beginning from Fol 44A to 93B

It ends thus:—

अथ च ते पशुपाशमुमुक्षया

(?) स्त्रीकृतया कृतया कृतपाशुपतप्रताः ।

अधिकृताखिलबोधममाद्य

परमनिर्वृतिमाशुरनिन्दिता ॥

3536.

991. *The Same.*

Substance, country-made paper 16½ x 6 inches 1'olia, 85 Lines, 12 on a page Extent in Slokas, 3,900 Character, Nāgara Date, Samvat 1819 Appearance, old

It contains both the parts comprising 30 chapters each.

Śaiva-purāṇa consists of twelve sections called Samhitās For first portion of the Vāyaviya Śamhita see I O. Catal No 3617

Post Colophon Statement—

शिवार्पणमस्तु । सवत् १८१६ चैत्रमासे शुक्लपक्षे प्रतिपदा
वार सुक्रवार ॥

3537.

8398 *The Same*

Substance country made paper 13½ x 5½ inches Folia 76 Lines, 10 on a page Extent in Slokas 2 000 Character, Nāgara Appearance, fresh

It contains the first part only for which see I O. Catal No 3617. In I O Catal and in our previous numbers this work contains 30 Adhyayas But in the present MS there are 35 Adhyāyas

Last Colophon —

इति श्रीशैवे महापुराणे वायवीयसंहिताया पूर्वभागे उप-
भन्यचरितवर्णनं नाम पञ्चविंशोऽध्यायः ।

Post Colophon —

इति वायवीयसंहिताया पूर्वार्द्धे समाप्तं पौषकृष्णचतुर्दश्या
शुक्लो न पूर्णतामगात् । सवत् १८२५ । श्री सान्त्वशिवः ॥

3538.

536. *The Same*

For the manuscript see L 1283 and for the work Oxf Catal p 76A and Bih p. 220

The MS is incomplete at the end

3539.

8399. *The Same*

(उत्तरभागः) ।

Substance, country-made paper 14×5½ inches. Folia, 103. Lines 10 on a page. Extent in Slokas, 309. Character, modern Nāgara. Appearance, fresh. Complete.

It contains the second part for which see I.O. Catal. No. 3617 Part II. In the present MS there are 41 Adhyāyas; whereas in the I.O. MS. referred to above, there are 30 only.

Last Colophon :—

इति श्रीशैवे महापुराणे वायव्यसंहितायामुत्तरभागे
व्यासोपदेशश्रीशिवपुराणमाहात्म्यवर्णनं नाम एकचत्वारिंशो-
ऽध्यायः । ४१ ।

श्रीशिवपुराणवायव्यसंहितायामुत्तरभागः समाप्तः ॥

It is thought to be an exposition of the doctrines of the Pāśupatas, a Śaiva sect.

3540.

8394 कैलाससंहिता । *Kailāsa-saṃhitā*

Being one of the twelve saṃhitās of the Śiva-purāṇa

Substance, country made paper 13½×5½ inches. Folia, 56. Lines, 10 on a page. Extent in Slokas, 1,400. Character, modern Nāgara. Appearance, fresh. Copied in Samvat 1935.

Beginning :—

श्रीगणेशाय नमः ।

अथ कैलाससंहिता विख्यते ।

नमः शिवाय साम्बाय सरायाय समुद्रवे ।

प्रधानपुरुषेशाय सर्वस्मित्यन्तहेतवे ॥

अथ उच्यते ।

अद्वैतस्य अवाप्त्याभिहितं भीमोक्तं महिम्नम् ।
कैशवमहोक्तं महिम्नं शिवसत्त्वविवर्द्धनम् ॥

अथ उवाच ।

दिग्भ्रमच्छिद्यते पूर्वं तपस्यस्तो महोज्ज्वल ।
वाग्मातमो गन्तुकामा मुनयः क्षुब्धमनिम्नम् ।
निर्गत्य तस्मात् संप्राप्य मित्रे काशीं समादिश्या
स्वानयमेवेति तत्र दत्तमर्गलिकलिकाम् ।
तत्र खात्वा मुमत्तर्प्य देवादीन् च आहूय ।
दृष्ट्वा खात्वा मुनीन्द्रान्ते विश्वेश चिदशेषम् ।
नमस्कृत्याय भयञ्च भवता परमया पुनः
शतकदादिभिः कृत्वा स्तुतिभिर्विदपायगा ।
आत्मानं मेदिने सर्वं ज्ञाप्या वयमित्यत ।
शिवप्रोया संपूर्णाया शिवभक्तिरता सदा ।
तस्मिन्प्रसंगे सूत पञ्चकोशदिदृष्ट्वा
गत्वा भगवत्ततोऽप्य मुना ते त ववन्दिरे ।
मोघं विश्वेश्वरं साक्षाद्देवदेवमुमायतिम् ।
नमस्कृत्याय (तस्मात्) नै साकं मुक्तिमण्डपमाविशत् ।
तत्रासीत् सद्भावात् सत्तं पौमाणिशोक्तमम् ।
अर्थादिभिस्तत्रा सर्वं मुनयः समुपासयन् ।

अथ उच्यते ।

व्यासशिष्य सद्भावात् सत्तं पौमाणिशोक्तम्
अन्तः क्व शिवभक्तो हि सर्वज्ञश्च ज्ञानसामर्थ्यम् ।
भवत्तमेव भगवान् व्यास सर्वज्ञगद्गदम् ।
अभिहित्य पुराणानां गुरुत्वे समर्थयत् ।
तस्मात् पौमाणिशो विद्या भवतो हृदि सम्यग्वा
पुराणानि च सर्वज्ञं विद्यायै प्रवदन्ति हि ।

वेदा प्रणवसम्भूता प्रणवार्थे महेन्द्र ।

अतो महेन्द्रम्यान् त्वयि धिष्णं प्रतिष्ठितम् ॥

3A, इति श्रौते मन्त्रापुराणे कैलाससंहितायां मुनिप्रश्नो नाम प्रथमोऽध्यायः ;
 4B, • देवीकृतप्रभवर्णनं नाम द्वितीयोऽध्यायः ; 7A, • सन्नगामपद्मतिवर्णनं
 तृतीयोऽध्यायः ; 8B, • सन्नगामाचारवर्णनं नाम चतुर्थोऽध्यायः ; 10A, • सन्नगाम-
 मण्डलविधिवर्णनो नाम पञ्चमोऽध्यायः ; 13B, • न्यासवर्णनं नाम षष्ठोऽध्यायः ;
 16B, • शिवध्यानपूजनवर्णनं नाम सप्तमोऽध्यायः ; 18B, • पूजावर्णनं नाम
 अष्टमोऽध्यायः ; 21A, • प्रणवार्थपद्धतिवर्णनं नाम नवमोऽध्यायः ; 22B,
 • सूत्रोपदेशो नाम दशमोऽध्यायः , 25A, • वामदेवप्रभवर्णनं नाम एकादशो-
 ऽध्यायः ; 29B, • सन्नगासविधिवर्णनं नाम द्वादशोऽध्यायः ; 33A, • त्रयोदशो-
 ऽध्यायः , 35A, • शिवप्रणवरूपवर्णनं नाम चतुर्दशोऽध्यायः ; 37A,
 • उपासनामूर्तिवर्णनं पञ्चदशोऽध्यायः , 40B, • शिवतत्त्ववर्णनं नाम
 षोडशोऽध्यायः ; 43A, • शिवाद्वैतज्ञानकथनं नाम सप्तदशोऽध्यायः ; 45A,
 • सन्नगासपद्धतौ शिष्यकरणविधिर्नामाष्टादशोऽध्यायः ; 47B, • योगपट्ट
 विधिवर्णनो नाम एकोनविंशोऽध्यायः , 49A, • क्षौरस्नानविधिवर्णनं नाम
 विंशोऽध्यायः ; 52B, • यतीनामरणान्तरं दशाक्षर्यन्तस्तत्त्ववर्णनं नाम एकविंशो-
 ऽध्यायः ; 54A, • यतीनामेकादशाक्षर्यन्तवर्णनं नाम द्वाविंशोऽध्यायः , 56A,
 • (Last Colophon) द्वादशस्तववर्णनं नामपूर्वकथ्यामादिशिष्यवर्गवर्णनो नाम
 त्रयोविंशोऽध्यायः ।

It ends —

अत्रैव सुखमासीत् श्रीविश्वेश्वरपादयो ।

सायुज्यरूपामतुला भजध्व मुक्तिमुत्तमाम् ॥

अहं गुरुपदाम्भोजसेवायै वादराश्रमम् ।

गमिष्ये भवता भूय सत्सम्भाषणमस्तु मे ॥

Post Colophon —

समाप्ता कैलाससंहिता मार्गं शृङ्गाचतुर्थ्यां वृधे भवत १८३५

श्री साम्ब शिव श्लोकसंख्या १३३१ ।

3511.

५११७ भीमसंहिता । *It is a very old MS.**Beginning —*

श्रीगणेशाय नमः । श्रीगणेशाय नमः ।

अथ भीमसंहिता प्रारम्भे ।

यो यत्ने भुवनानि सारगुणवान् पश्यतां नमः सत्यम्
 सद्यस्तं तमसाश्रितो गुरुवर्गो साधामनोऽहं विन ।
 सत्तामस्तमसाश्रितोऽसमम् सत्तामस्तमसाश्रितः
 दिव्य तत्त्वमस्तमसाश्रितोऽसमं पूर्वं विन भीमसंहि ।

अथ उच्यते ।

शून्यं शून्यं सत्तामसाश्रितं तमसाश्रितं नमोऽस्तु ते
 कोटिदशज्जया गुरुवर्गो साधामनोऽहं विन ।
 भीमाश्रितोऽसमं तमसाश्रितं तमसाश्रितं
 सत्तामस्तमसाश्रितं तमसाश्रितं तमसाश्रितम् । १ ।

अथ उच्यते ।

सद्यस्तमसाश्रितं तमसाश्रितं तमसाश्रितं
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । २ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ३ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ४ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ५ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ६ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ७ ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् ।
 शून्यं शून्यं तमसाश्रितं तमसाश्रितं तमसाश्रितम् । ८ ।

शिवभक्तोद्धारकशिवमाहात्म्यवर्णनम् नाम तृतीयोऽध्यायः , 11B, • शिवमाया
 प्रभावो नाम चतुर्थोऽध्यायः , 13B, • महापातकवर्णन नाम पञ्चमोऽध्यायः ,
 16A, • पापभेदवर्णन नाम षष्ठोऽध्यायः , 18B, • नरकलोकमार्गयमदूत
 स्वरूपवर्णन नाम सप्तमोऽध्यायः , 20B, • नरकलोकवर्णन नामाष्टमोऽध्यायः ,
 22B, • सामान्यनरकगतिवर्णन नाम नवमोऽध्यायः , 25A, • नरकगतिभोग
 वर्णनो नाम दशमोऽध्यायः , 27A, • अन्नदानवर्णन नाम एकादशोऽध्यायः ,
 29B, • तथोमाहात्म्यवर्णन नाम द्वादशोऽध्यायः , 31B, • पुराणमाहात्म्यवर्णन
 नाम त्रयोदशोऽध्यायः , 32B, • सामान्यदानवर्णन नाम चतुर्दशोऽध्यायः ,
 34B, • ब्रह्माण्डकथने पाताललोकवर्णनो नाम पञ्चदशोऽध्यायः , 36A, • ब्रह्माण्ड
 वर्णनो नरकोद्धारवर्णनो नाम षोडशोऽध्यायः , 38A, • जम्बूद्वीपवर्णनो नाम
 सप्तदशोऽध्यायः , 41B, • ब्रह्माण्डकथने सप्तद्वीपवर्णन नाम अष्टादशोऽध्यायः ,
 43A, • लोकवर्णनो नाम एकोनविंशोऽध्यायः , 45A, • मानुष्यविशेष
 कथनो नाम विंशोऽध्यायः , 47A, • मरणफलवर्णनो नाम एकविंशोऽध्यायः ,
 49A, • देहोत्पत्तिवर्णनो नाम द्वाविंशोऽध्यायः , 52A, • ससारचिकित्साया
 देहाशुचित्व-वालाद्यवस्थावर्णनो नाम त्रयोविंशोऽध्यायः , 53B, • स्त्रीप्रभाव-
 वर्णनो नाम चतुर्विंशोऽध्यायः , 57B, • कालज्ञानवर्णन नाम पञ्चविंशोऽध्यायः ,
 59B, • कालवञ्चनवर्णनो नाम षट्त्रिंशोऽध्यायः , 61A, • कालवञ्चनशिवप्राप्ति-
 वर्णनो नाम सप्तत्रिंशोऽध्यायः , 62B • छायापुरुषदर्शनो नामाष्टाविंशोऽध्यायः ,
 64A, • आदिसर्गवर्णनो नाम नवविंशोऽध्यायः , 66A, • सर्गवर्णन नाम
 विंशोऽध्यायः , 68A, • सर्गतापसवर्णन नाम एकत्रिंशोऽध्यायः , 70B,
 • कश्यपवशवर्णन नाम द्वात्रिंशोऽध्यायः , 71B, • सर्गवर्णन नाम त्रयस्त्रिंशो
 अध्यायः , 75B, • मन्वन्तरानुकीर्तन नाम चतुस्त्रिंशोऽध्यायः , 77B, • मन्वन्तर-
 कीर्तनो वैवस्वतसुतवर्णन नाम पञ्चत्रिंशोऽध्यायः , 80B, • मनुपुत्रवशवर्णनो
 नाम षट्त्रिंशोऽध्यायः , 83A, • मनुवशवर्णन नाम सप्तत्रिंशोऽध्यायः ,
 85B, • सत्यव्रतादिसगरपर्यन्तवशवर्णन नाम अष्टत्रिंशोऽध्यायः , 88A,
 • वैवस्वतवशप्रभाववर्णन नाम एकोनचत्वारिंशोऽध्यायः , 90B, • आद्भकन्ते
 पिष्टप्रभाववर्णन नाम चत्वारिंशोऽध्यायः , 93A, • पितृसर्गसप्तव्याधमतिवर्णन
 नाम एकचत्वारिंशोऽध्यायः ।

It ends :—

संहितेयं महापुण्या शिवभक्तिविवर्द्धनौ ।
 नानास्यानसमायुक्ता भुक्तिमुक्तिप्रदायका ॥
 य एनं पृष्टुष्याद्भक्त्या आवयेद्वा समाहितः ।
 पठेद्वा पाठयेद्वापि स याति परमा गतिम् ॥
 यस्य गेहे स्थिता चैयं लिखिता जलिताक्षरैः ।
 संपूजिता च विधिवत् सर्वान् कामानवाप्नुयात् ॥
 भूतप्रेतपिशाचादिदुष्टेभ्यो न भयं कश्चित् ।
 पुत्रपौत्रादिसम्पत्तिं लभत्येव न संशयः ॥
 तस्मादियं महापुण्या संहिता भौमसंहिता ।
 ओतव्या पठितव्या च शिवभक्तिमभीप्सुभिः ॥

Last Colophon :—

इति श्रीशैवे महापुराणे भौमसंहितायां पिटकल्पे पिट-
 प्रभाववर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥ ४ ॥ समाप्तं ।

Post Colophon :—

संवत् १८२५ मासोत्तममासि कार्तिके शुक्लपक्षे गवम्या
 रविवासरे ॥
 श्लोकसंख्या २१६६ ।

3542.

4566B मानवौसंहिता । *Mānavi-samhitā.*

Being one of the samhitās of Śiva-purāṇa.

Substance, country-made paper. 18½ × 6½ inches Folia, 60 Lines,
 14 on a page Extent in slokas, 3,300 Character, Bengali of the nine
 teenth century. Appearance, fresh Complete

The samhitā is not enumerated in L. 123 nor in Cat
 Cat. Vol. I.

Beginning :—

ॐ नमः शिवाय ।

नमस्तस्मै परेशाय निर्गुणाय गुणात्मने ।

शिवाय परमेशाय शङ्कराय भद्रात्मने ।

अथ उचुः ।

लोमहर्षेण श्रुतं यत् पुमान् परिकीर्तितम्

तस्योपरि विभागश्च न त नो राजमर्हति ।

तत्रानन्तरं गाथा गच्छेत् जन्मप्राप्तो ।

अस्मान् विषयगृह्णात्यस्तान्पितुमर्हति ।

मन्त्रवत्या सूतस्यास्य प्रिय शिष्यो हि गूढतः

व्यासेनोक्तं पुराणम्तत् क्षपया मति न गूढम् ।

सूत उवाच

हृष्टदैवाय न देव नमस्यामि तुदा मदा

तस्माद्भगवन् प्राप्तं पुमान् शिवमश्रितम् ।

तस्योपरि विभागः क्व क्वपिष्यामि सुव्रता

पुरा वैवस्वतो देवो मनुर्धर्मेविदाम्बरम् ।

पद्मच्छुर्भास्कर देव पितर लोकपूजितम् ।

मनुस्वाच ।

किन्तद्भूषा किमध्याप्य किन्तत् परममङ्गलम्

कस्याश्चावश्या सर्वे सदेवासुरमानुषा ।

कस्य प्रसादान्नैकोऽपि पर निर्व्यागमृच्छति ।

अरामरश्नुत् को वा कस्य धाम जगदृतम् ।

योगिनः क समाश्रित्य योग मन्त्रगणभन्ति च ।

यस्याश्वा यमो देवो भोक्ता दूर पलायते ।

कस्यादेशमनुप्राप्य धनदोऽपि धन ददेत् ।

सूर्योऽपि मन्दं तपति कस्यादेशवशादिति ।

किन्तच्छ्रेयस्तपस्तप वेदान्तेषु प्रतिष्ठितम् ।

कस्मादिन्द्रमिदं जात कस्मिन् वा लयमेष्यति ।

कस्य ब्रह्मादयो देवा वशे तिष्ठन्ति सर्वदा ।
 तदेवमथवानेकमुभयं वा वद प्रभो ॥
 केन वा ज्ञायते सम्यगयमर्थं इदं वच ।
 इति तस्मिंस्तु किं पुरुष तस्य ज्ञान किमात्मकम् ।
 चरित तस्य किन्तात किं तीर्थं तदधिष्ठितम् ।
 तेषामनुग्रहस्तद्वत् यद्व्याप्तदधिष्ठितम् ।
 लक्षणञ्च पुराणानां व्रतानाञ्च क्रमो यथा ।
 वर्णानामाश्रमाणाञ्च सदाचारविधि कथम् ॥
 आहु कथं वा क्रियते प्रायश्चित्तं विधे कथम् ।
 एतत् सर्वं हि भगवन् सर्वं वक्तुमिच्छामि ॥

It ends thus :—

एकतस्त्वतुरो वेदा पुराणानि तथैकत ।
 पुराणं चैकतं शैव तस्माच्चैनं पठेद्भिजा ॥
 पुराणमेतत् संश्रुत्य प्रयाति परमं पदम् ॥

Colophon :—

इति श्रीशैवे महापुराणे मानवीसंहिता समाप्ता ।

Post Colophon .—

शुभमस्तु शकाब्दा १७४० ।

किं वर्ण्यते कृतिकुशलैककाव्य
 दिव्य प्ररत्नसिद्ध घटाघटनस्य भव्यम् ।
 श्रीरामलोचनमनोमुदितस्य राम-
 चन्द्रस्य चारुचरित चरणे भवान्या ॥
 हर्म्यस्य लक्ष्मीः किमु वर्ण्यं [तिष्ठ]
 हिमालयस्येव शुभप्रभस्य ।
 स्वर्गङ्गायाङ्ग वितरतिबोर्द्ध-
 मास्ते महेशो दधिवामनाख्य ।

वेदोय ब्रह्मणा प्रोक्तो ब्रह्मेव पुनरन्यथा ।
 चतुर्धा वक्ष्यमतिमान् शिष्यान्ध्यापयत् पृथक् ।
 तेषां सुखोपविष्टानां कथा कथयतां पराम् ।
 तत्र चाध्यात्मधर्मात्मा ब्रह्मगन्तव्यः शुभः ।
 अनुग्रहाद्यैर्मृग्योणां दर्शनं गतवानृषिः ।
 स ददर्श सखामोगान् ब्रह्मार्थैर्नमितौजसः ।
 ततः समूजयामास ब्रह्मार्थीन् सश्रितव्रतान् ।
 विधिना ब्रह्मगोजेन (?) भगवान् ब्रह्मण सुतः ।

पृथक् ऋषिभिस्तत्र ब्रह्मपुत्रो मन्त्रामुनिः ।
 लिङ्गार्चनविधिश्चैव देवदेवस्य पूजनम् ।
 प्रासादस्य च साक्षात्स्य देवदेवस्य धोमतः ।
 सवत्सरस्य यत् सूक्तं शिवदं परमं पदम् ।
 व्यावर्त्तिकविधिश्चैव पुनरावर्त्तिकन्तया ।
 मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ।
 स्थानानि प्रष्टुमिच्छामि रुद्रस्य तु मन्त्रात्मनः ।
 उपविष्टस्तु भगवान् योगीशो ब्रह्मण सुतः ।
 तपो वयोऽनुरूपाद्य व्यासनेषु यथाक्रमम् ।
 इति श्रीशिवपुराणे प्रथमोऽध्यायः ।
 अथ तैर्मुनिभिः सर्वैर्दिवाकरममग्रैः ।
 रराजाभ्यधिकं ब्रह्मा तैश्च ब्रह्मार्थिभिर्यथा ।
 स तानुवाच धर्मात्मा भगवान् योगधर्म्मवित् ।
 छाताञ्जलिपुटा सर्वैर्ऋषयः समभाषत ।
 ऋषय ऊचुः ।
 भगवन् श्रोतुमिच्छामस्तन्तुं पुण्यं सनातनम् ।

(?) शिव पुराणदेवस्य यदुक्तं तद्ब्रवीहि न ॥

नहि किञ्चिदविदिन त्रैलोक्यज्ञानवानमि ।

म एवमुक्तस्तौविप्रैर्ब्रह्मपञ्चाशद्वीतना ।

मनस्काम उवाच ।

श्रेव पुराण भवन्त ऋणध्वं दिनमत्तमा ।

मयोद्यमान तत्त्वेन देवगुह्यं मनातनम् ॥

This agrees with Śaṅkha-kumara-saṃhitā as noticed in H P R II, 237 But it differs at the end

It ends thus —

वर मनस्कामस्तु पृष्टो व्यासेन धीमता ।

मुनीन्द्र कथयामास पुराणं शिवसम्भवम् ।

सर्वशिवमभायुक्तं सत्त्वन्तरजगतस्मितम् ।

तस्माद्ययमपि प्राप्य ततः पाशुपतं दिवा ॥

अभ्यस्य सकलं योगमौन्दरालयमाप्नुय ॥

इति विदितपदार्थां देवदेवप्रभावे

भवतु सुवनभर्तुर्देवदेवस्य भक्ता ।

तत इह परमान्तं प्राप्य योगं सुरेन्द्रा

परमपदमनन्तं प्राप्य देवाभिवासनम् ॥

Colophon —

इति श्रीशिवपुराणं समाप्तम् (१)

Every leaf has, on margin, शिवपुराणे प्रथमखण्ड ।

It is complete in 56 chapters

Part II

Śiva purana Uttara-khanda (not one of the 12 Samhitās) of the Mahapurana but a part of another Śiva purana (See Oxf 75A)

It begins thus —

ॐ नमः शिवाय ।

वागीशो दक्षिणाङ्गादजनि मधुरिषुर्वामिता यस्य वदा

वाङ्मो र्यो वै मुनीन्द्रैरजगतद्दयैर्गोच्यत नामगानैः ।

गौर्वाणा शक्रमुखा दितिसुतसहिता य विदुर्नं सखपात्
 य कर्त्ता पाति भोक्ता सकलजगदिदं शम्भवेऽस्मै नमोऽस्तु ॥
 पुण्या पापविनिर्मुक्ता नैमिषारण्यवासिनः ।
 मुनय शिवमन्त्राणां सूत पप्रच्छुरादरात् ॥

मुनय ऊचुः ।

अस्माभि शिवमाहात्म्यं पुण्यं त्वत्तं श्रुतं वञ्ज ।
 इदानीं गुणकर्माणि पुनर्ब्रूहि विशेषतः ॥
 अमृताप्यायिता नृणां सन्तोषो नैव जायते ।
 गावस्तृणमिवारण्ये प्रायेयन्ति नव नवम् ॥

Colophon:—

2B, इति श्रीशिवपुराणे उत्तरखण्डे भट्टवादिब्याससंवादे प्रथमोऽध्यायः
 5A, • तुण्डिवामदेवमवादे लिङ्गोत्पत्तिर्नाम द्वितीयोऽध्यायः, 9A, • लिङ्ग
 माहात्म्ये तृतीयोऽध्यायः, 12A, इति श्रीशिवपुराणे उत्तरखण्डे द्वादशखण्डोत्पत्तिर्लिङ्ग
 चरिते चतुर्थोऽध्यायः, 14A, • तुण्डिवामदेवमवादे त्रिपुरवधे ब्रह्मादौना हिम
 वद्रुमनं नाम पञ्चमोऽध्यायः, 16A, त्रिपुरवधोपाये शङ्करवाक्यं नाम षष्ठो
 अध्यायः, 18B, • त्रिपुरवधो नाम सप्तमोऽध्यायः, • शिवदेवतामवादे अष्टमो
 अध्यायः, 24B, • दाक्षायण्यमिन्द्रवेशो नाम दशमोऽध्यायः, 27A, • दक्षयज्ञ
 विध्वंसो नाम एकादशोऽध्यायः, 29B, • ब्रह्मसृगवधो नाम द्वादशोऽध्यायः
 32A, • उमोत्पत्तिर्नाम त्रयोदशोऽध्यायः, 34B, • कन्दर्पदहनं नाम चतुर्दश
 तमोऽध्यायः, 36B, • वरदानं नाम पञ्चदशोऽध्यायः, 39B, • उमावरदानं
 नाम षोडशोऽध्यायः, 42B, • गौरौविवाहो नाम सप्तदशोऽध्यायः, 44A,
 • तारकवधो नामाष्टादशोऽध्यायः, 47A, • गणेशोत्पत्तिर्नामो नविंशोऽध्यायः,
 50B, स्कन्दतीर्थयात्रायां विंशोऽध्यायः, 53B, • नन्दिकेश्वरोत्पत्तिर्नाम एक
 विंशोऽध्यायः, 56B, • सगुणकणिकामहात्म्ये मङ्गोत्पत्तिर्नाम द्वाविंशोऽध्यायः,
 60B, वाराणसीमाहात्म्ये त्रयोविंशोऽध्यायः, 62A, • अन्तर्गङ्गीयात्रा नाम
 चतुर्विंशोऽध्यायः, 65B, • वाराणसीमाहात्म्ये पञ्चविंशोऽध्यायः, 69A, • कौर्त्तिवासासुरवधः षड्विंशोऽध्यायः
 72A, • बिन्दुङ्गदात्पत्तिर्नाम सप्तविंशोऽध्यायः, 74B, • गजसक्रोडायामष्टा

विशतितमोऽध्याय 76A. • त्रिभुवनेश्वराष्टोत्तरशतनामस्तोत्रकथनं नाम
 उक्तत्रिंशोऽध्यायः , 80A. • एकाममाद्यात्य त्रिंशतमोऽध्यायः , 82B. • वराह-
 प्रसाद एकत्रिंशोऽध्यायः , 88B. • मार्कण्डेयप्रसादे मृत्युञ्जयो नाम त्रयस्त्रिंशो-
 ऽध्यायः , 91B. • शिवरात्रिमाहात्म्ये निषादमुक्तिचतुस्त्रिंशोऽध्यायः . 95B,
 • शिवरात्रिमाहात्म्ये छत्रप्रदीपमुक्तिर्नाम पञ्चत्रिंशोऽध्यायः , 97A इति •
 नक्षत्रमाहात्म्य नाम षट्त्रिंशोऽध्यायः । समाप्तः साय यत्नः ।

It ends thus —

नक्षत्रतपसं मय्यै कैलामे प्रमयेश्वरा ।
 दृष्ट्वाश्चयन्ति विविधैरपचारैर्मनोहरैः ॥
 एवं तत्तुर्दशो नक्षत्रमाहात्म्यं कथितं तव ।
 सर्वपापहर साक्षात् शिवलोकप्रदायकम् ॥
 इमं नक्षत्रविधिं तु गेहे श्रुत्वा भक्तिपरायणः ।
 तत्तुर्दशीनक्षत्रफलं प्राप्नोति नन्दनतमम् ॥

3544

4566 Sanat kumara samhita

Substance country made paper 18½ x 6½ inches Folia 15 lines
 14 on a page Extent in slokas 3540 Character Bengali Date Saka
 1740 Appearance fresh Complete

Written in the same hand as 4566A and 4566B, *see*,
 our Catal number 3546 and 3547

The original from which the present manuscript was
 copied was apparently defective as there are lacuna in
 many places

The concluding verso —

+++++ वां देवदेवप्रभावे
 भवत वनभक्तैः(?) देवदेवस्य भक्ता ।
 तत इह परमन्तं प्राप्य योग-मिश्रा
 परमपरमन्तं प्राप्य देवाधिवासम् ॥

Colophon —

इति श्रीशिवपुराणे सनत्कुमारसंहिताया समाप्तम् ॥

Post Colophon —

ॐ तत्सत् । प्रकाश्या : १७४० ॥ ८ भाष्यम् ॥ ० ॥

श्रीरामधनदेवशर्मेण लिपिरियम् ॥ ॐ ।

3545.

2810 *The Same*

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From the 2nd chapter of the second part to the 7th chapter of the same

3546.

6610B (शिवपुराणोऽथ) सनत्कुमारसंहिताटीका ।

(*Śiva-purāṇa*) *Sanat-kumāra saṁhita-tika*

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2A *Begins —*

किञ्च सम्प्रत्युपलभ्यमानेषु यावत्सु शिवपुराणपुस्तकेषु षडेव संहिता उपलभ्यन्ते । तासां श्लोकमख्यापि श्रीमद्भागवतोक्तसत्यादेशीयैव प्रतीयते । तासुपि ज्ञानसंहितासनत्कुमारसंहिते उक्तासु द्वादशसु संहितासु न परिगणिते । तयोः शिवपुराणतः प्रथमावधारणं तु भागवतोक्तचतुर्विंशतिमहसमख्यातोपि प्रथमख्या ऋषीयसी भवेत् इति कथमनयोर्वचनयोर्विरोधः परिहरणीय इति चेदुच्यते तत्रैव संहिताया—

संक्षिप्तं न पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।

यस्तु वेदतया लोके वेदव्याप्त इति श्रुतः ॥

पुराणमपि संहितं चतुर्लक्षप्रमाणत ।

अद्यापि देवल्लोके तत् शतकोटिप्रविस्तरम् ।

इत्यनेन मन्दर्भेन शतकोटिप्रविस्तृतानि पुराणानि चतुर्लक्षयस्यात्मना संहितानि इत्यभिधानात् लक्षयस्यात्मकशैवपुराणस्य देवल्लोके चतुर्विंशति-
महत्वात्मकस्य च तस्य इह लोके स्थिते साधु कल्पयितुं शक्यतया न कथमपि
विरोधो महर्षिवाक्ययोः । एवं सत्यपलभ्यमानसंहिताभि इहलोकस्थितशिव
पुराणग्रन्थसंख्या चतुर्विंशतिमहत्सङ्गणोक्तरूपा पुर्य्यत इति व्यवस्थायामपरमपि
विनिगमकम् अत्रशुद्ध्यते परं ज्ञानसंहितामनन्तुमारसहितयोर्द्वादशसु परि-
गणितासु संहितासु नामानुल्लेखान् तयो शिवपुराणाकृताया विनिगमकम् ।
तत्रेदानीतनेषु यावत्सपलभ्यमानपुस्तकेष्वेतयो संहितयो शिवपुराणाकृत्यमनास्था
चतुर्विंशतिमहत्सङ्गणयस्यात्मकत्वस्य अनुपपत्तिरित्येकम् । अस्मात्कालप्रभृतिसर्वेषु (?)
विद्वत्सु तत्संहिताद्वयविशिष्टस्यैव शिवमहापुराणत्वेन निर्विवादं प्रसिद्धिरिति
द्वितीयम् । रुद्रस्य ताम्रकोपदेष्टृत्वेन रुद्रमहिताया ज्ञानोपदेशकयाप्रसङ्गमात्रस्यैव
सम्भावयितुमौचित्येन सम्प्रत्युपलभ्यमानाया ज्ञानसंहिताभिधया वाङ्मयेन
ज्ञाननिरूपणस्यैव सत्त्वेन ज्योतिर्लङ्कादिनिरूपणप्रसङ्गेन सुविस्तरेण काशीवर्गन
शिवमहत्सङ्गनामादीना माह्वान् परम्परया मुक्तिमाधनाना प्राधान्येन निरूपणाच्च
देवल्लोकम्याष्टमहत्सङ्गयस्यात्मिका रुद्रमहितैव तत्रभगवता ज्ञानसहितानाम्ना
संहितेष्ट लोके ब्रह्मर्षिभ्य उपदिष्टति कल्पना युक्ता अस्यामेव च ज्ञानसंहितायां
शिवमहापुराणारम्भप्रस्तावस्य सत्त्वेनैतस्या शिवपुराणाकृताकल्पनाया पुराणा-
रम्भस्य चतुर्विंशतिमहत्सङ्गयस्यायाश्च वैगुण्येन शिवमहापुराणाकृत्यसिद्धेः । एवं
सनत्कुमारसंहिताया अपि भौमसंहिता मातृसंहितादे कस्यचित् संहिता-
विशेषस्यैव नामान्तरेण चतुर्विंशतिमहत्सङ्गयस्यात्मके भूलोकप्रसिद्धे शिवमहापुराणे
कथनमिति कल्पनाया सर्व्वं समञ्जसम् ।

The difficulty has been solved in a different way by Aufrecht who assigns the two samhitas (Juana and Sanat) to the Brahmottara-khanda of the Skanda-purana, constituting another work entitled Siva-purana on the authority of the MS No 52 belonging to the library of the Ben ues Sanskrit College (See Cat Cat Vol I, p. 650)

Pol 6 लोकाना यस्यादौ मङ्गलाचरणप्रवर्तनाय समुचितपरशिवतत्त्व
चिन्तनरूप मङ्गल श्लोकाष्टकेनारचयति प्रपद्ये इत्यादि ।

After the explanation of the eight slokas of mangala
caran, we have —

दायाद पुत्र दायादौ सुतबान्धवाविव्यमर । सखवतोसुता व्यास ॥ ६ ॥
कालयोगविदा कालास्मि लोका क्षयकृत इत्यादिश्रुते कालस्य परमात्मन योग
येक्य तद्विदामित्यर्थ ॥ १० ॥

8, इति आश्विनमहापुराणीय सनत्कुमारसंहिताविद्यतो प्रथमाध्याय
अथ द्वितीय ऋषिभि एष्टा ब्रह्मसुताऽब्रवीत् ।
सक्षेपत एधिव्याटिसंहिताया अनुक्रमम् ॥

15, इति श्रीद्वितीयोऽध्याय ।

अथ जगत ऋष्टि वक्तुं तृतीयाध्यायमारभत अथस्तमित्यादि ।

19, इति श्री० तृतीयोऽध्याय ।

एध्वोगताना द्वीपाना परिमाणादि वर्णितम् ।
अथ स्थितास्तथा लोका वर्यन्तेऽथ चतुर्थम् ॥

25, इति चतुर्थोऽध्याय ॥

ॐ नम शिवाय ॥

II

Copied in Samvat 1940

Foll 1-62, containing adhy V-XXXIX Written on

one side only

Beginning —

एव चतुर्थे सुनिरूप्य लोकान
अधोगतान भोगविलासभूमौन् (?)
पापात्मना पापफलोपशुक्लै
घोरानि चोक्ता यमग्रामनानि ॥ १ ॥
अत पर पुण्यकृता निवासान्
उद्ध प्रवक्ष्यामि समामता वै ।

तथापि तान् मातिशयान् हि मुक्ता

शैव भजानन्दमय पद तत् ॥ २ ॥

P 3, इति पञ्चम ।

उक्ता पुण्यकृता लोकान् योगमाहात्म्यमेव च ।

पञ्चमे रुद्रमाहात्म्य षष्ठे वक्ष्यति विस्तरात् ॥

P 4, इति षष्ठोऽध्याय ।

षष्ठे रुद्रस्य माहात्म्य पञ्चमूर्त्तौ एयक् एयक् ।

उक्ताश्च सप्तमे रुद्रकौर्त्तनस्योच्यते फलम् ॥

P 6, इति सप्तम ।

विरूपाक्षस्य माहात्म्य स्तुतौ उक्ते हि सप्तमे ।

सनत्कुमारचरितमष्टमेऽथ प्रकीर्त्यते ॥

P 9, इति अष्टमोऽध्याय ।

एव सनत्कुमारस्य सिद्धिमुक्ताष्टमे परमम् ।

नवमे शिवमार्जुनस्य सर्वेशत्वादि वर्ण्यते ॥

P 10, इति नवमोऽध्याय ।

ब्रह्मगीतान्तु नवमे प्रदर्शयति निरूप्यते ।

ब्रह्मलोको विष्णुलोको रुद्रलोक क्रमेण तु ॥

P 12, इति दशमोऽध्याय

दशमे मेरुशृङ्गेषु शैवादिभवानि च ।

उक्ताथेकादशे रुद्रस्यानन्दस्य सुवर्ण्यते ॥

P 13, इति प्रमुष्यानसप्तक त्रयं एकादशोऽध्याय ।

सकाप्रभो सप्त सुखाकर्माणि

म्यानानि सवर्णं ततस्तदन्ते ।

प्रतिश्रुत सर्ववर्गिण्युमेक

तद्वादशे म्यानमुदीर्यतेऽथ ॥

P 14, इति द्वादशोऽध्याय ।

अष्टभिस्तु परोवारैः शिवस्यान सुवर्णं च ।

विभीषणेन सवादो वर्ण्यतेऽथ त्रयोदशे ॥

P 16, इति ऋषोऽध्याय ।

चतुर्दशं अगमिह्नाज्ञात निष्कृति लोपते ।
इति सत्पुत्रने पुण्य मद्यचेति प्रकोच्यते ।

P 20, इति चतुर्दशोऽध्याय ।

नामकोत्तममाद्याख्य मन्मागुहा चतुर्दशे ।
स्यानामामय माद्याख्य प्रोक्त पद्यदशोऽधुना ।

P 21, इति पद्यदशोऽध्याय ।

स्यानायकस्य माद्याख्य परिमाणादिभिर्युतम् ।
उक्ता पद्यदशे तीर्थाद्युच्यते षोडशोऽधुना ।

P 21, इति षोडशोऽध्याय ।

अथ मत्तदशं व्यासो भक्तानामनुकम्पया ।
पर्युष्टदनुक्तानि पृज्वाध्याये मद्यर्षिणा ।

P 22, इति मत्तदशोऽध्याय ।

मत्ताध्यायक्रमेणोक्ता स्यान्माद्याख्यमुत्तमम् ।
ब्रह्मविष्णुमहेशानामध्यायेऽष्टादशेऽधुना ।
प्रभावाधिक्य-अज्ञानां व्यासस्य प्रमयिष्यति ।
सनत्कुमारो भगवान् इति द्वावकथानके ।

P 23, इत्यष्टादश ।

शिवलिङ्गस्य माद्याख्य तस्मादुद्भवमेव च ।
विस्तरेण समाख्यातमध्यायेऽष्टादशे पुन ।
एकोनविंशेऽध्यायेऽयं लिङ्गस्यापनञ् फलम् ।
अभ्यङ्गे पुष्पदाने च वक्ष्ये क्षौगभिषेकने ।

P 24, इति श्रीशिवपराणो सनत्कुमारसंहिताटीकायां एकोनविंशोऽध्याय ।

एकोनविंशे सुनिर्णय्य पण्य
लिङ्गप्रतिष्ठापनञ् तनस्यु ।
क्षौगभिषेकाद्युपचारकल्पने
विंशे सप्तम्यां शिवतुष्टिदोष्यते ॥

Foll 25 to 43, line 1, are written in red ink

P 34, इति श्रीशिवमहापुराणे सनत्कुमारसंहिताटीकायां सप्तविंशोऽध्यायः ।

अथोविंशे शिवप्रोतिकारको धर्म उक्तम् ।

विविधः क्षापनमुखः सत्तोपेय प्रकीर्त्यते ।

P 39, इति श्रीशिवमहापुराणे • पञ्चविंशोऽध्यायः ।

अन्नदानस्य साक्षात्स्य दानानामनुतिष्ठतः (१) ।

प्रवृत्तये धार्मिकाणां पञ्चविंशे प्रकीर्त्यते ।

P 42, • पञ्चविंशोऽध्यायः ।

षष्ठविंशे निःस्रदयया विना दाने महाफलम् ।

एकाद्याद्युपवासेन लभ्यमित्युपवर्ण्यते ।

P 45, इति षष्ठविंशोऽध्यायः

सप्तविंशेऽप्य नियमात् महाफलमवाप्यते ।

इति दृष्टान्तमुखतो विस्तरेण प्रकीर्त्यते ।

P 47, इति श्रीशिवमहापुराणे सनत्कुमारसंहिता[टीका]यां सप्तविंशोऽध्यायः ।

अष्टाविंशे चन्द्रखड्गधारणे विषमक्षये ।

कारणे पाव्यंतोऽष्ट प्रोक्तवान् भगवान् शिवः ।

P 48, इत्यष्टाविंशोऽध्यायः ।

ऊनविंशे तु षट्षष्ट्या पदोर्मूर्त्तिप्रशसनम्

तद्धारकाणाञ्च फल विस्तरेण निरूप्यते ।

P 49, इत्येकोनविंशोऽध्यायः

त्रिंशे द्वाशीतिसत्यकौ श्लोकौ शङ्कर उक्तवान् ।

प्रशानवासे स्वे हेतु संपूजाफलमेव च ।

The next five leaves are marked on both sides, from 51 to 60

P 52, इति त्रिंशत्तमोऽध्यायः ।

एकत्रिंशत्तमे शम्भो विभूतो कीर्त्तयन् मुनिः ।

शिवज्ञाने फल भूरि वदत्यनतिविस्तरात् ।

P 53 इत्येकत्रिंशोऽध्यायः ।

क्वाचिंशत्तमेऽध्याये प्रणवोपास्तिरुत्तमा ।
तस्याः फलं देवता चाप्युनत्रिंशै (?) निरूप्यते ।

P 55, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये ध्यानादिक्रम उच्यते ।
स्वरूपं तस्य भेदाच्च सप्तपञ्च श्रुतैः पदैः ।

P 56, इति त्रयस्त्रिंशोऽध्यायः ।

दुर्वाससे यथा देवः प्रोक्तवान् पापनाशनम् ।
ध्यानयोगविधिं भोऽत्र ऋतुस्त्रिंशे निरूप्यते ।

P 56, इति ऋतुस्त्रिंशत्तमोऽध्यायः ।

पञ्चत्रिंशत्तमेऽध्याये पुनर्ध्यानादिवर्णनम् ।
काश्याच्च तदमक्तानां वामोक्तिः फलदोच्यते ।

P 57, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशेऽध्यायमार्गेण वायवो नाडिकास्तथा ।
माक्षदक्षानमिन्द्रार्धं मक्षोपणं निरूपिताः ॥

P 58, इति षट्त्रिंशोऽध्यायः

एतदध्यायोत्तरं । महेश्वर उवाच ।

प्राणाद्याश्चतस्रो ज्ञेया वामा प्रोक्तान्तु ऊर्द्धगा ।
नाभिः सञ्चरन्ते विप्रः परमात्मानमव्ययम् ॥
क्षणे प्रोक्ता तदा योगी नित्यध्यानपरायणः ।
एव हि परमात्मानं पापकर्मा न पश्यति ॥
पापकर्मापि यो नित्यं नित्यं ध्यानपरायणः ।
ध्यानाग्निं सर्वकर्मणि दहत्यग्निरिवेन्धनम् ॥
न वेदयच्चैर्न जपेन योगैः

न ह्यौषज्यैर्न च वेदवर्धयैः ।

प्राप्तं वरं तत्तु नरेण लोके

ध्यानार्णवं यस्तु निषेवते ध्रुवम् ॥

न नदौजानमात्रेण न तीर्थाभिगमेन च ।

न च दोष्ठाविधानेन न शिरोमुखेन च ॥

न देवाचंगमात्रेण त्रिदश्यानां विधाभ्याम् ।

+ + + + +

प्राप्त पद पश्य नरेण लोके ।

ध्यानाद्यैव यस्तु न मेवते बुध ॥ (?)

सर्वत समचित्तस्तु सर्वमात्मन एव च ।

चिन्तयन् सर्वभूतानि तदा सिध्यति स हि ज्ञः ॥

इत्येकोऽध्यायः पुस्तकान्तरेऽधिको दृश्यते ।

स चादर्शत्वेन हृते पुस्तकेऽदृशनात् प्रायः स्पष्टार्थत्वाच्च न
व्याख्यातः ।

सप्तत्रिंशे पुनर्देव प्राणायामादिलक्षणम् ।

प्रणवोपासनं चापि सत्तेपेण न्यरूपयत् ॥

P 60, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे शरीरन्तु सर्वदेवमयं वदन् ।

प्राणमिच्छोच्च सकलं वक्ति दुर्वाससे शिव ॥

P 60, इत्यष्टत्रिंशोऽध्यायः ।

ऊनचत्वारिंशकेऽयं नाडोर्विकारमुक्तवान् ।

योगप्रेम्णैव बोधार्थं कुरुणाविमृष्टो मुनिः ॥

Last colophon in this batch of leaves —

इति श्रीसनत्कुमारसहितायां शिवमहापुराणे एकोऽंशः
चत्वारिंशोऽध्यायः ।

Post Colophon —

श्रीकाशीविश्वेश्वरार्पणमस्तु ॥ शुभम् ॥ स्तार्थ परार्थश्च । का०
मु० पू० स १६४० रविवासरे तदिने इदं पुस्तकं समाप्तम् ॥

Beginning —

चत्वारिंशत्तमेऽध्याये काशीमाहात्म्यमुत्तमम् ।
गिरिजाशिवसवादमुखेन परिकीर्त्यते ॥

P 3, इति चत्वारिंश

एकचत्वारिंशकेऽत्र चरिकेशाख्यगुह्यम् ।
दण्डपाणिरभूदेव प्रसादादिति कीर्त्यते ॥

P 7, इत्येकचत्वारिंशाऽध्याय ।

P 8, श्रीदण्डपाणेर्हि वरप्रदानं सर्वार्थं पूर्वं परमत्र वर्ण्यते ।
वाराणसीमध्यगतो हि देव ॐकार आद्य सकलागमानाम् ॥
त्रिचत्वारिंशकेऽध्याये मण्डूक्याख्यानमादिमम् ।
प्रतापमुकुटस्याथ सप्तमस्य महीपते ॥
ॐकारेश्वरदेवस्य पञ्चायतनवासिनः ।
सन्दर्शनाय गमनं पुण्या काश्या ततः परम् ॥
महिमा तीर्थराजस्य ॐकारस्तवनं क्रमात् ।
एव श्लोका नवाशीतिरत्राध्याये प्रकीर्तिता ॥

P 12, इति त्रिचत्वारिंश ।

गताध्याये तु सप्तोपादौकारेश्वरवर्णनम् ।
कृत्वा विस्तरतोऽध्याये त्रिचत्वारिंशकेऽधुना ॥
सार्द्धं पञ्चत्रिंशताऽथ प्रद्यौरेश्वर्यवर्णनम् ।
सनत्कुमारं कुरुते भक्तानुग्रहहेतवे ॥

P 13, इति श्रीशिवपुराणे त्रिचत्वारिंशोऽध्यायः ।

अपर्याप्तस्तु पूर्वस्मिन्त्रिचत्वारिंशके पुनः ।
चतुश्चत्वारिंशके हि माहात्म्यं कथ्यते क्रमात् ॥

This batch comes up to adhy XLIV, 121 and breaks off in the middle of a sentence

IV

Begins where III leaves and continues to LVII, 81, in foll 1-31, written on one side only The seventh leaf is missing

P 5, इति श्रीशिवपुराणे सनत्कुमारसंहिताया चतुश्चत्वारिंशोऽध्याय ।

नन्दिनोऽथ तपो घोरं स्तुतिश्चैव महेष्टितु ।

तत् प्रसादश्चेति सर्वं व्यध्यायेऽस्मिन् प्रदर्शयते ॥

P 8, इति श्रीशिवपुराणे सनत्कुमारसंहिताया पञ्चचत्वारिंशोऽध्याय ।

नन्दौश्वरोरतपसा सन्तुष्ट शशिशेखरः ।

यथा तस्मै वरं प्रादात्तथाध्यायेऽत्र कथ्यते ॥

P 9, इति श्रीशिवपुराणे • षट्चत्वारिंशोऽध्याय ।

नन्दौश्वरदेशानसम्भूता देवता यथा ।

समागता प्रभो पार्श्वे तथाध्यायेऽत्र कथ्यते ॥

P 12, • सप्तचत्वारिंशोऽध्याय ।

शिवश्चमा सुरा सर्वे गणाश्च गणप यथा

पद्मस्तु तृष्टवृक्षापि तदध्यायेऽत्र कथ्यते ॥

P 12, • अष्टचत्वारिंशः ।

देवकन्यकया सार्द्धं नन्दौश्वस्य सञ्जात्मन ।

यथा विवाहं समभूतं तथाध्यायेऽत्र वर्णयते ॥

P 15, इति श्री • एकोनपञ्चाशत्तमोऽध्याय ।

ऊनपञ्चाशत्तमे तु विवाहं नन्दिनं शुभम्

सवर्णं नीलकण्ठस्य साहाय्यं स्तोत्रमुत्तमम् ॥

सार्द्धं गमाधिकशतश्लोकैर्विस्तरतोऽखिलम् ।

सनत्कुमारो भगवान् पञ्चाशत्तमकेऽवदत् ॥

P 16, इति श्रीशिवपुराणे पञ्चाशत्तमोऽध्याय ।

उग्रता महेष्टस्य सुनीलकण्ठता

हेतुं पुराध्यायवरे सुविस्तृते ।

अथात्र ह्यत्र विपुरासुरस्य

पञ्चाशत् पुराणकेऽभिधाय ॥

एकोनविंशता श्लोकेष्वपजातिनिगुम्फितैः ।

तन्मोक्षविशतिश्लोकैः श्रुतितोषो शिवस्य च ॥

P 17, इति श्रीशिव • पञ्चाशत्तमोऽध्यायः ।

अध्यायेनैकपञ्चाशत्तमेन सुनिरूपितम् ।

एतत्त देवैर्मयादीनां दुष्टं ज्ञानं शिव प्रति ॥

P 19, इति श्रीमहापुराणे सनत्कुमारसंहितायां एकपञ्चाशत्तमोऽध्यायः ।

मयादिदामवेन्द्राणां मन्त्राणां नारदेन तु ।

द्विपञ्चाशत्तमेऽध्याये विनाशः शम्भुना कृतः ॥

P 20, इति श्रीशिवपुराणव्याख्यायां द्विपञ्चाशत्तमोऽध्यायः ।

विज्ञापितो गिरिजया द्विजमाहात्म्यवर्णने ।

द्विमवच्छिद्यते देवस्तत्सर्वं समवर्णयत् ॥

P 22, इति त्रिपञ्चाशत्तमोऽध्यायः ।

योग पाशुपत कौटुक इति व्यासेन भाषितः ।

सनत्कुमार प्रावादीत् पुराष्टत्तमुखेन तम् ॥

P 23, इति चतुःपञ्चाशत्तमोऽध्यायः ।

देहे या नाडिका सन्ति यत्र यत्र च सस्थिताः ।

तत्सर्वं पञ्चपञ्चाशत्तमेऽध्यायेऽत्र वर्ण्यते ॥

P 25 इति श्री • पञ्चपञ्चाशत्तमोऽध्यायः ।

विमलज्ञानसम्पन्नो मुनिरौशपद यथा ।

स प्राप्नोति तथा सम्यग्ध्यायेऽत्र निगद्यते ॥

P 26, इति षट्पञ्चाशत्तमोऽध्यायः ।

येषु लोकेषु भगवान् सस्थितो गिरिजापति ।

सप्तपञ्चाशत्तमे ते निरूप्यन्ते सविस्तरम् ॥

For the text see H P R Vol II, No 237, which is to be differentiated from Sanat-kumara samhita as described in I O Catal No 3675, which, complete in 21 chapters, is assigned to the Skanda purana, and also from those described in I O Catal No 3725 and in H P R Vol II, No 238, both of which contain five paṭalas marked 31-35

The commentary is written in the same style as the commentary on Dharma Saṃhitā Catal No 3550 by Gaṅgadhara and may be put down to him

3547.

2450 लक्ष्मीव्रतकथा । *Lakṣmī-vrata katha*

From Sanat-kumar-saṃhitā

For the MS and the work see L No 4139

Post Colophon —

इदं पुस्तकं कानूयनामकं श्रीधरस्य पिता नारायणेन लिखितं
स्वाये परायेण ।
श्रीराम उवाच ।

3548.

1058 कार्तिकमाहात्म्यम् । *Kartika-māhatmyam*

From Sanat-kumāra-saṃhitā

Substance, country made paper 12½ x 5½ inches Folia 43 Lines, 13 on a page Extent in ślokaś 1320 Character, Nāgara Date, Samvat 1847 Appearance, old Complete in 23 chapters

For description see I O Catal 3676

Post Colophon —

संवत् १८४७ तिति भाद्रपद वदि ८ भृगो नदिने स्वाय
पराय शिवानि सन्तु ।

3549.

9493. गणेशपञ्चरत्नम् । *Ganeśa-pañcaratnam*

From Sanat-kumāra-saṃhitā

Substance, country made paper 6½ x 4 inches Folia, 3 Lines 6, on a page Extent in ślokaś 25 Character, Nāgara Appearance, tolerable Complete

Taken from the Sanat-kumāra-saṃhitā

It begins thus :—

श्रीमद्योगाय नमः । ॐ नमः श्रीगणेशाय नमः । श्रीगणेशाय नमः ।
गणेशाय नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः ।
गणेशाय नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः । गणेशाय नमः ।

End :—

विमलकनकवर्णं पूर्णलक्ष्मीं पदायु
गणमुखकवचाख्याचक्षुष्यं कर्णयुग्मम् ।
अभयवरदहृद्यमोक्षमाश्राद्धान्
गणपतिवरमोक्ष स्वामिनर्व्वमिहम् ॥

Colophon —

इति श्रीसत्त्वसारसहितायां उत्तरखण्डे वा + + लं गणेश-
पञ्चरात्रे सप्तमः ।

3550.

6610A. *A commentary on Dharma-samhitā from Śiva-
purāna*

Being the last of the twelve samhitās

By Gaṅgādhara

Substance, foolscap paper, of quarto size Folia, 72 Lines, 33 on a
page Extent in Slokas 4,000 Character, modern Nāgara Appearance,
fresh Complete

This Śiva-Mahā-Purāna, according to Aufrecht, Cat
Cat Vol 1, is to be differentiated from Śiva-purāna—
assigned to the Brahmottara Khanda of the Skanda-
purāna—of which Sanat-kumāra-samhitā forms a part

The commentary begins —

ॐ नमः शिवाय ।

ॐ नमः शिवाय सात्त्वा[य] सगुणाय मस्तु नमः

उद्धवद्वज्जटालूटभमद्रुद्धाधराय नमः ।

इह खलु महाशिवपुराणे वायुसंहितायां खण्डे पूर्वभागे वायुधितवाद-
मुखेन उपरिभागे हृषीकेशमनुसवादमुखेन च शिवदेवीद्यावन्मात्राख्येयधर्मा[न]भि

धाय व्यधुना तदितरसाधारणधर्मानभिधानां न आदौ वायवौयसहितोपरिभागस्य
द्वितीयाध्याये “पुरोपमन्युमासीन विष्णुं दृष्ट्वावमुर्ध्वं । प्रणिपत्य यथान्यायमिदं
वचनमब्रवीदित्येतन्मात्राभिधानात् प्रत्यकारणतदुत्तरौकरणमुखेन शिवस्य मूर्तिं
प्रयोक्तमत्र वदन धर्म्मसहितमाश्रमते । अतएव अस्या सहिताया धर्म्मसहितेति
नाम शैवदोक्षावदितरसाधारणधर्म्माणामभिधास्यमाणत्वात् वायुसहितोत्तरत्व
स्याम्या वायुसहिताया ब्राह्म पाद्म वैष्णवश्च शैव भगवत तथेति महापुगण
कौर्त्तनोत्तर ।

यदिदं शैवमाख्यातं पुराणं वेदसम्मितम् ।
तस्य भेदान् समामेन ब्रूवती मे निबोधत ॥
विष्णे (वे) श्वर तथा रौद्र वैनायकमतपरम् ।
भोम माहपुराणश्च रुद्रैकादशक तथा ॥
कैलाम शतरुद्रश्च कौटिलदाख्यमव च ।
सहस्रकौटिलदाख्य वायवौयमत परम् ।
धर्म्मसश्च पुराणश्चेत्येता द्वादशसहिता ।

इत्युत्तरवगन्तव्यम् ।

ननु शैवपुराणस्य न महापुराणत्व—
मदय मदयस्यैव प्रजय वचतुष्टयम् ।
अलिपाद्मिपुगणानि कूम्भ गाण्डमेव च ॥

इति महापुराणसमाहकवाक्ये पाठात् । शैवान्तर्गतं वायवौयम् ।

ब्राह्म पाद्म वैष्णवश्च शैव भगवत तथेति वचनन्तु महापुराणसाम्यप्रदर्शने
हाग ओदित्यङ्गातिप्रयोत्पादनाय । शिवस्येदं शैवमिति श्रुत्यप्या शिवप्रतिपादक
पुराणान्तर्गाभिप्रायक वा । किं त्वस्योपपुराणत्वमेव पाद्मे एकानविष्टऽध्याये
उपपुराणेषु श्रवमादिपुराणश्च देवौभागवत तथेति परिगणनादिति चेन्न । शैवपुराणे
मध्यमेन्द्रमाहात्म्ये उत्तरखण्डे शिवालम्बवरेण स्थानेन महापुगणप्रणयनौ
क्षुशरमुखेन

यच्च पूर्वोत्तरखण्डे शिवस्य शरितं वज्रम् ।
शैवमेतत् पुराणं हि पुराणञ्च वदन्ति च ॥
इति सम्य महापुराणत्वबोधकवचनेन निरोधतम् ॥

3B, अथ धर्मसहिता प्रारिप्सुरेतदध्ययनं गारायणादिगमस्तुत्युत्तरमेव
विधेयमिति विधिं बोधयन्.

देवतावाचकाः शब्दाः, ये च भद्रादिवाचकाः ।

ते सर्वे नैव निन्द्याः स्युर्लिपितो गगतोपि वा ।

इति पेशलशोक्त्यनुसारेण देवतानामोक्तोक्तैः पूर्वकं सकलमारभयति :—
गारायणमिति ।

6A, एवं परमशिव ध्यानेन प्रमाद्य धर्मसहिताप्रारिप्सु पूर्वसहिताया
अन्ते उपमन्युक्त श्रौतधर्मोपसंहारं कृत्वापि शिवस्य सर्वाधिकत्वव्यापनाय पुनरिति-
ह्यमान्तरमारभते । एकदेति । कृषिदेकदेत्यादि श्लोकत्रयं नास्ति । तदा
पूर्वसहिताशेषत्वेनैवेदमवतारितमिति बोध्यं वायवौयचरमाध्यायस्तु तावदेव
प्रकरणेन संहितायाः समाप्तत्वात् तत्फलश्रुत्यादिकथनपरः अग्रे च पुनः प्रस्तुत
एव उपमन्युक्त्यसवादं पूर्यते । देवकोपुष कण्ठ । चिन्तयन् पुत्रलाभोपाय
मिति शेषः । इदं हरिवशे स्पष्टं । तत्रानुक्तानामेव विशेषाणां प्रतिज्ञार्थमिदं
प्रकरणम् । विधिवदर्धाद्यातिशेयधर्मेण । ४ । कं पूजयसीति । एवञ्च तव
सर्वज्ञत्वात् त्वत्पूज्योऽवश्यमेव सकलकामपूरक इति मया पूजयिष्यत इति
भावः । मुनिश्रेष्ठ इति एवञ्च उपपत्त्यादिभिरुपमन्योराराध्य सर्वश्रेष्ठत्वनिश्चय
इति भावः । ५ । शङ्कर इति तदेति शेषः ।

The commentary explains only difficult words and
there are many ślohas which it does not think difficult
enough to require comments at all

6A, इति प्रथमोऽध्यायः ।

श्रौतदाशिवभक्तानामभोषितफलोदयः ।

तस्यैवानुग्रहाद् भूयान् द्वितीये परिकीर्त्यते ॥

8B, इति द्वितीयोऽध्यायः ।

ब्रह्मलम्बवरान् दैत्यान् अजय्यानन्दैवते ।

अघान् लोलया देवस्ततोयेत्विति कीर्त्यते ॥ १ ॥

11A, इति तृतीयोऽध्यायः ।

द्विरण्यकशिपोस्तूर्ये द्विरण्याख्यस्य चाश्रुतात् ।

वधोऽन्यकोत्पत्तिनाशो शिवाच्चेतोर्त्यते कथा ॥

13B, इति चतुर्थोऽध्याय ।

मृत्युञ्जयमहाविद्या प्रभावाज्जीवतः कवेः ।
निर्गमोऽन्धकासद्विद्य यक्षमे वर्यते तथा ॥

14B, इति पञ्चमोऽध्याय ।

यष्टे नरु महादैत्य क्षत्वा गौय्या निजव्रतम् ।
पालित स्वात्मनैवेति विचित्रा वर्ण्यते कथा ॥

15B, इति षष्ठोऽध्याय ।

सप्तमे निजलेखाया मायाबुद्धिप्रदर्शनात् ।
स्त्रीणां ते पुंसमधिके इति सकीर्त्यते कथा ॥

17A, इति सप्तमोऽध्याय ।

अष्टमे कामतत्त्वाख्या पूर्व प्रावनाशनम् ।
शुभस्य च निशुभस्य तत्कृतो वर्ण्यते वध ॥

18A, इत्यष्टमोऽध्याय ।

नवमे विविधाख्यानमुखेन मरमुख्यता
प्रिवस्य सर्वोत्कर्षस्य मत्तोपेण निरूप्यते ॥

18B, इति नवमोऽध्याय

दशमे लिङ्गमाहात्म्यकथापूर्व प्रिवस्य च ।
कामावेशेपि सर्वत्र विस्तरेण प्रकीर्त्यते ॥

20A, इति दशमोऽध्याय ।

एकादशेऽनेककथा कीर्तनाच्चित्तजम्भना ।
दुर्जयत्व जगद्वाप्ति मत्तोपापवर्ण्यते ॥

20B, इति एकादशोऽध्याय ।

द्वादशे विबुधधीणा चेतस क्षामणात् मर ।
योगिनामपि नोज्य इत्याख्याने प्रकीर्त्यते ॥

21A, इति द्वादशोऽध्याय ।

त्रयोदशे पुराष्टतकीर्तनात् पुष्पधन्वन ।
दुर्जयत्व मागयत्तसामने समुदीर्यते ॥

22A, इति त्रयोदशोऽध्याय ।

चतुर्दशे कथाशेष कौर्त्तयस्तुमसहस्रतम ।
करोति कामदोषाणा मुनिर्वक्ति शिवार्चनम् ॥

22A, इति चतुर्दशोऽध्याय ।

शिवार्चाया पञ्चदशे गित्यनेमित्तिको विधि ।
अद्वाप्रश्नमनुखो विस्तरेण प्रकौर्त्तते ॥

24B इति पञ्चदशोऽध्याय ।

षोडशे शकरध्यानासक्तानां वाङ्मपूजनम् ।
क्रमाज्ज्ञानप्रद सर्वकामद चेति कौर्त्तते ॥

25A, इति षोडशोऽध्याय ।

शिवभक्तार्चने पुण्य तज्ज्ञानाभ्यस्तता तथा ।
दाने फल देयनिन्दा प्रोक्ता मत्तदशे कथा ॥

27A इति मत्तदशोऽध्याय ।

अष्टादशे पापहेतून् मानसान् वाचिकान्तथा ।
कायिकास्तद्विशेषाश्च व्यापागान् वक्ति विस्तृताम् ॥

28A इति अष्टादशोऽध्याय ।

एकोनविंशे मुनिना कृतदुष्कृतकर्मणाम् ।
विविधा याता प्रोक्तास्तेभ्यश्चेतो निवृत्तये ॥

Foll 29 to the end are written on one side only

P 30 इत्येकोनविंशोऽध्याय ।

यमलाकाधसुखद नृणा दुष्कृतिनामपि ।
तथा स्वर्गादिफलद कर्म विंशे प्रकौर्त्तते ॥

P 32 इति विंशतितमाऽध्याय ।

एकविंशेऽन्नदानस्य सत्त्वदानगमिष्ठता ।
सर्वभूतोपयोगित्वात् सत्त्वोपेण निरूप्यते ॥

P 33 इत्येकविंशोऽध्याय ।

द्वाविंशे जलदानस्य फल सत्यस्य पूज्यता ।
तपसो भुप्रदानादे सत्त्वपात कौर्त्तते फलम् ॥

P 34, इति द्वाविंशोऽध्यायः ।

पुराणश्रवणे तभूच्च पूजनेषु मङ्गफलम् ।
कथयित्वा पुराष्टत्त त्रयोविंशे प्रकीर्त्यते ॥

P 36, इति त्रयोविंशोऽध्यायः ।

चतुर्विंशे मङ्गादानमाष्टाव्याख्यानपूर्वकम् ।
भूदानस्याखिलश्रेष्ठं मोषानाख्यं प्रकीर्त्यते ॥

P 38, इति चतुर्विंशोऽध्यायः ।

पञ्चविंशे हेममय्या नाब्धिदोषयुक्तो भुवः ।
स्वरूपदानमाष्टाव्या यथावदुपवर्ण्यते ।

P 39, इति पञ्चविंशोऽध्यायः ।

षड्विंशतितमेऽध्याये सर्वपापविनाशकम् ।
तिलक्षस्तिप्रदानन्तु सार्थवादं प्रकीर्त्यते ॥

P 40, इति षड्विंशोऽध्यायः ।

व्रतं शुक्लचतुर्दश्या सर्वपापविनाशकम् ।
मेतिहासं मङ्गापुण्यं समं विंशे प्रकीर्त्यते ॥

P 43 इति सप्तविंशोऽध्यायः ।

अष्टाविंशे मङ्गापुण्यं शिवनाममङ्गलकम् ।
सर्वपापप्रशमनं यथावत् परिकीर्त्यते ॥

P 48, इति अष्टाविंशोऽध्यायः ।

ऊनत्रिंशे षड्विधं पुण्यं पापनाशनम् ।
प्रकीर्त्यत मुनीन्द्रेण यागदानादिकं तपः ॥

P 49 इत्येकानत्रिंशोऽध्यायः ।

त्रिंशतमे तथाध्याये आमदद्याकया शुभा ।
शुभापुण्यमाष्टाव्यास्तिद्वये परिकीर्त्यते ॥

P 50, त्रिंशोऽध्यायः ।

ब्रह्मायुजदानमुक्तेनैकत्रिंशादिपञ्चभिः ।
ब्रह्मागङ्गरूपमध्यायैः प्रकीर्त्यते सोऽष्टवक्ष्यम् ॥

P 51, इत्येकत्रिंशोऽध्याय ।

द्वात्रिंशत्तमकेऽध्याये नरकप्राप्तिकारणम् ।
नरकाणां स्वरूपस्य मुनिना परिकीर्त्यते ॥

P 51, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये महाभोगलवर्तिनाम्
द्वौषानामिह मत्तानां स्वरूपादिकमुच्यते ॥

P 52, इति त्रयस्त्रिंशोऽध्यायः ।

चतुस्त्रिंशत्तमेऽध्याये वर्षद्वौपनिरूपणम् ।
तत्रत्यानां विशेषाणामुक्तिश्च मुनिना कृता ॥

P 53, इति चतुस्त्रिंशोऽध्यायः ।

निरूप्यैव महाभोगोलसूर्यादिस्थितिवर्णनम् ।
शिवमन्त्रस्य परमं पञ्चत्रिंशोऽभिधास्यते ॥

P 53, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशे शिवसम्प्रीतिकारको योग उत्तमः ।
दैवै शिवेन कथितं परिष्कृतमुदाहृतं ॥

P 54, इति षट्त्रिंशोऽध्यायः ।

पञ्चत्रिंशोऽध्यायेऽप्यसन्त्यानां विधानं सकलश्रुति ।
अङ्गन्यासादिसहितं सप्तत्रिंशे प्रकीर्त्यते ॥

P 54, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे महादेव पञ्चत्रिंशोऽभिधास्यते ।
भुक्तिमुक्तिकरः पूज्य इति सम्यक् प्रकीर्त्यते ॥

P 55, इत्यष्टत्रिंशोऽध्यायः ।

एकोनचत्वारिंशे तु सर्वार्थोत्पलप्रदम् ।
श्रीतत्पुरुषमन्त्रस्य विधानं परिकीर्त्यते ॥

P 55, इत्येकोनचत्वारिंशोऽध्यायः ।

चत्वारिंशे त्वष्टोरादि विधिर्भक्तप्रशमनम् ।
दानार्चनप्रशसा च मुनिना परिकीर्त्यते ॥

1) 57, इति चत्वारिंशोऽध्यायः ।

एकवत्वारिंशके तु द्वात्रिंशसौ महापल ।

आत्मनिर्वाणकर्मणि च कीर्यते मृगशृङ्गये ।

1^o 68, इत्येकमत्राभिः प्रोऽध्यायः ।

द्विचत्वारिंशत्तुल्येऽध्याये गर्भोत्पत्तिक्रमादिकम् ।

प्राणिनां तद्विद्यायाय विस्तरेण प्रकीर्त्यते ।

1) 59). इति द्वापत्वारिंशोऽध्यायः ।

विनित्यारिश्केऽध्याये स्त्रीणां विनित्यया भ्रमः ।

न तत्र गच्छेन्मतिमान् इति साध्याममुच्यते ।

P 62, इति निचत्वारिंशोऽध्यायः ।

चतुष्टयारिणके तु स्त्रीणां पितास्य दृष्ट्या

अथान्तर्यामिणो वचसा स्पृष्टेति पञ्चिकीर्यते ।

l' 62, इति चतुस्रत्वारिंशोऽध्यायः ।

एतदुक्तं चतुःश्लोकात्मक एकोऽध्यायो विवाहविधिपर आदौ खण्डित
पश्चादित्यादिपदश्रवणात् परन्तुपलब्धेषु चतुर्ध्वपि पुस्तकेषु तथाचैव सिन्नोऽष्टावक्राध्याये
विवाहस्य प्रक्रान्तत्वात्तदकवाक्यतया ज्ञेय एकस्मिन्तु पुस्तके गताध्यायान्तगतै
वैवा चतुःश्लोकी । मदेशदुहिता सत्यवती । दिजेन्द्रा इति मुनिसन्धोषणम् ।
इति पञ्चमत्वारिणोऽध्यायः ।

षड्विप्रमितेऽध्याय लिङ्गजात सुमुखत ।

पाव्यंतोश्चरमवादमुखेन पङ्क्तौच्यते ।

l' 63, इति षट्पत्वारिंशोऽध्यायः ।

मन्त्रोद्गयतामुक्ता शब्दप्रकाशिवद्धौ ।

स जप्य इति देवेन मुन्यध्यायाय उच्यते ।

P 65 इति सप्तचत्वारिंशोऽध्यायः ।

वस्तुसिंहस्यनेऽध्याये ष्वायापुत्रवदार्णने ।

फल गायत्र्यपास्तौ च फल सम्यगादोष्यते ।

P 66, इत्यष्टपत्वारिंशोऽध्यायः ।

मुक्तिं सर्वाभिलाषत्वं हेतुलिङ्गस्य पूजने ।
उक्तान्तेकोनपञ्चाशोऽध्याये सत्यवतीभुवा ॥

P 66, इत्येकोनपञ्चाशोऽध्यायः ।

ब्रह्मविष्णुस्तुतिप्रोक्तं शिवस्ताभ्या दत्ता वरान् ।
अतोऽष्टा लिङ्गमेतत्तु पञ्चाशत्तम इर्यते ॥

P 66 इति पञ्चाशत्तमोऽध्यायः ।

प्रधानादिविराडत आदिमर्गोऽत्र निर्मलः ।
स तत्रज्ञानफलार्थैकपञ्चाशत्तम उच्यते ॥

P 67, इत्येकपञ्चाशत्तमोऽध्यायः ।

द्विपञ्चाशत्तमेऽध्याये मनुमारभ्य पार्थिवः ।
एषुपर्यन्तमुद्धृता प्रकीर्त्यन्ते समासतः ॥

P 67, इति द्विपञ्चाशत्तमोऽध्यायः ।

एषुपुत्रमुखा ऋष्टिर्दत्तकन्याविवाहतः ।
देवादिऋष्टिश्च त्रिपञ्चाशत्तम इर्यते ॥

P 67, इति त्रिपञ्चाशत्तमाध्यायः ।

देवदानवगन्धर्वोरगपक्षिमुखोद्भव
मरुतां ऋष्टिपर्यन्तस्तु पञ्चाश इर्यते ॥

P 67, इति चतुः पञ्चाशत्तमोऽध्यायः ।

पञ्चपञ्चाशत्तमके एषुस्त्रिविहितोच्यते ।
द्विजादिककुवताया अधिपानां प्रकल्पना ॥

P 67, इति पञ्चपञ्चाशत्तमोऽध्यायः ।

षट्पञ्चाशत्तमेऽध्याये वेदस्याधर्मीशालिताः ।
तडस्ताच्च एषूत्पत्तिस्तेन भूशिशिरश्च्यते ॥

P 68, इति षट्पञ्चाशत्तमोऽध्यायः ।

मुनिभूतमिताध्याये एषिवीदोह्न एषोः ।
तेनोद्भवश्च वृत्तीनां समस्तानां प्रकीर्त्यते ॥

P 68, इति मङ्गलपञ्चाशत्तमोऽध्यायः ।

अष्टपञ्चाशत्तमके मन्वन्तानिरूपणम् ।
तत्रत्यर्त्तिर्विभागश्च समामेन दिश्यते ॥

P 68, इत्यष्टपञ्चाशत्तमोऽध्यायः ।

ऊनषष्टितमेऽध्याये सूर्योत्पत्तिः प्रोच्यते ।
तत्रसत्यस्त्रीभयं तस्याः पञ्चाध्वनितमच्यते ।

P 68, इत्येकोनषष्टितमोऽध्यायः ।

अथ षष्टितमेऽध्याये मनुवशा मञ्जीभृतः ।
मत्तवशात्काः सत्तेपालः कौर्क्षन्ते नक्षत्रविनाः ॥

P 69, इति षष्टितमोऽध्यायः ।

एकषष्टितमेऽध्याये त्रिषष्टिचरितं शुभम् ।
मगरस्य तथोत्पत्तिः प्रमज्जेन प्रकीर्त्यते ॥

P 69, इत्येकषष्टितमोऽध्यायः ।

षष्ठप्रसादादिष्टार्धमिदित्तेषां सर्वेषां ।
पृथ्व्याः षष्ठितापुष्टुर्द्विषष्टितमं देव्यमे ।

P 70 इति द्वाषष्टितमोऽध्यायः ।

त्रिषष्टितमकः षष्ठ्याः षष्ठितमकवर्णनम् ।
मुनिजात्यन्तरप्राप्तिः सहेतुश्च प्रकीर्त्यते ॥

P 71, इति त्रिषष्टितमोऽध्यायः ।

चतुषष्टितमेऽध्याये काधुमङ्गाय परा गतिः ।
तेषां जातेति तत्त्वार्थमिदं याज्ञवल्क्य उच्यते ॥

P 72 इति चतुषष्टितमोऽध्यायः ।

अधुना पुराणश्रवणविधिमाह ।

Last Colophon —

इति श्रीशिवपुराणे धर्मसंहितायाः पञ्चषष्टितमोऽध्यायः ।
श्रीसदाशिवः प्रसन्नोऽस्तु ।

There are four verses more, the second of which gives the commentator's name as Puri Gangadhara Sarma

- 2, विवृता किञ्च धर्मगोचिता
 पुत्रिगंगाधर्मशर्मोशितुः ।
 तनुता सुधियां चिरं मुदं
 शिवदादाम्बुनसक्तचेतमाम् ॥

See I.O. Catal. No 3616 The I.O. MS. is identified by Aufrecht as Dharma-saṃhita, although it does not bear the name. In the I.O. Catal. the last chapter is quoted in full, and by carefully comparing it with the present commentary which explains only stray words here and there, I see Aufrecht is quite right in his identification

3551.

10171. शिवरात्रिव्रतमाहात्म्यम् ।

Śiva-rātri-vrata-māhātmyam

From *Śiva-purāṇa (Īśāna-saṃhita)*.

Substance, country-made paper 11x4½ inches Folia, 20 Lines, 12 on a page Character, modern Nāgara Appearance fresh Date (in a later hand), c. 1778 Complete.

Beginning:—

श्रीगणेशाय नमः । श्रीविश्वनाथाय नमः । अथ शिवरात्रि-
 माहात्म्यं प्रारम्भम् ।

महर्षय ऊचुः ।

श्रुतानि पातकाणीह त्रयोक्तानि महामते ।
 पापान्वितास्य आयन्त जना त्रिविधयोगिषु ॥
 ब्राह्मणा क्षत्रिया वैश्या शूद्रा वा यतिनोऽपि वा ।
 मूर्खो वा पण्डितो वापि श्रीमान् वा निर्धनोऽपि वा ॥
 विलोमश्चाथ न केचित्तथा चैवानुलोमजाः ।
 एवविधाना पापानां नाशिमैरुसमा क्षणात् ॥
 केनादिना च दग्धा तं शिवलोके व्रजन् क्षणात् ।
 संप्रदायश्च यकथ लोकानां हितकार्यवा ॥

सूत उवाच ।

वक्ष्याम्यहं मुनिश्रेष्ठा सर्वपातकनाशनम् ।
उपायं सर्वसंघर्षानामथ ज्ञेयं च मुक्तिदम् ॥
पुरा कैलासशिखरे मान्वा सातुष्वगं शिव ।
ब्रह्मादिभिः सुखगणे सेव्यमानं सर्वदेवैः ॥
एकदा तु महादेवी शिवमस्तुभ्यमवधाय ॥
प्रणम्य पतिमौ शानमपृच्छदृषभध्वजम् ॥

दध्युवाच ।

सन्ति पापानि देवेश बहूनि विविधानि च ।
तानि दम्वा तु पुरुषस्तत्तापुल्यं कथं व्रजेत् ॥

शिवरात्रिप्रतप्तस्य प्रोक्तवान् शङ्करः स्वयम् ।
यस्मिन्नायं पुरा प्राप्तो ध्यात्वा शिवभाषितम् ॥

4A, इति श्रीशिवपुराणे इशानसंहितायां शिवरात्रिप्रतप्तमाहात्म्यं प्रथमोऽध्यायः , 7B, इति श्रीशिवपुराणे इशानसंहितायां शिवरात्रिविधानं नाम द्वितीयोऽध्यायः , 9B, ० उपरिभागे शिवरात्रिप्रतप्तोद्यापनं नाम तृतीयोऽध्यायः , 12B, इति श्रीशिवपुराणे इशानसंहितायां शिवरात्रिमाहात्म्ये सुकुमारस्य गणेशप्रतिपादनं नाम चतुर्थोऽध्यायः 19B, इति श्रीशिव० वमशङ्करसंवादे नाम पञ्चमोऽध्यायः ।

Last Colophon —

इति श्रीशिवपुराणे इशानसंहितायां शिवरात्रिप्रतप्तकथा
समाप्तिर्नाम षष्ठोऽध्यायः ।

Post Colophon —

शिवरात्रिमाहात्म्यं सम्पन्नमगमत् ।

In a later hand —

यथामतिं चैतत् सदाशिवशास्त्रिणा शोधितमपि पुनः
शोधयन्तु विद्वांसः ।

शक १७७० माघ शुद्ध ८ ।

3552.

9751 शिवरात्रिव्रतोद्यापनविधिः ।

*Śiva-rātri-vratodyapana-vīdhik**From the Śiva-purana*

Substance country made paper 8½×3½ inches Folia, 4 Lines 10
on a page Extent in Slokas 70 Character, Nagara Appearance, old
Complete

On the completion of the Śiva-rātri-vrata, said to
belong to the Śiva-purana

The Last Colophon runs thus:—

इति श्रीशिवपुराणे उमामहेश्वरसंवादे शिवरात्रिव्रतोद्यापन
विधि समाप्तः ।

. 3553.

2038 शिवपूजाविधानम् । *Śiva-puja-vīdhanam**From the Śiva-purana*

Substance country made paper 16½×5½ inches Folia 5 Lines,
11 and 12 on a page Extent in Slokas 100 Character Nagara of the
eighteenth century Appearance fresh Complete

Last Colophon —

इति श्रीशिवपुराणे शिवपूजाविधानं नाम एकोनविंशोऽध्यायः ।

It begins —

अथ यः ।

द्यात्तद्विषयं महाभाग कथयस्व प्रसादतः ।

कैः पुण्यैः पूजितं शम्भुः किं किं यच्छ्रुतिं वै फलम् ।

This is said to be the 29th chapter of the Śiva-purana
on the flowers particularly favourite of Śiva

3554.

2171. महालिङ्गार्चनविधिः । *Mahalingarcanavidhih*

Substance, country made paper $3\frac{1}{2} \times 4$ inches 1 oha 11 Lines, 7
on a page Extent in Slokas 147 Character Nāgara Appearance,
fresh Complete Verse

Three chapters from the Sivapurana, viz, the 20th, the 21st and the 25th, on the worship of a great emblem of Siva in the midst of a large number of minor emblems of Siva and the images of other deities It is an interlocation between Siva and Upamanyu

For the beginning see L 4148

Preference is given to the emblem made of earth -

R Mitra did not see that there is a colophon in 9B which is numbered 22 He is not right in saying that the last colophon is 22 It is 25

2A. उत्तमं तत्र लिङ्गेषु रसरत्नमयादिषु ।
मल्लिङ्गेष्वधिकं तेषामर्चनं समुदाहृतम् ।

5A, इति श्रीशिवपुराणे शिवधर्मानुकीर्तने महालिङ्गस्थापनवर्णनं नाम विशोऽध्यायः । म्यापनविधिः ॥ 9B, इति श्रीशिवधर्मानुकीर्तने महालिङ्गपूजनविधिवर्णनं नामैकविंशोऽध्यायः । अथ लिङ्गस्थापनक्रमः 10B इति श्रीशिवपुराणे शिवरहस्ये महालिङ्गार्चनप्रयोगविधिर्नाम पञ्चविंशोऽध्यायः । Here ends the leaf 10B The 11th leaf is written on one side only and gives no colophon

It ends —

ततो महालिङ्गस्य लिङ्गानि बहुतरङ्गानि २६० तन्मध्ये
शिवस्य पञ्चविंशति २५ नवयोन्यात्मके यन्त्रे पञ्चविंशदधिकशतम् ।
अथ पूजाक्रमः ।

आदौ दिक्पालानां पूजयेत्ततोऽष्टदिक्षु त्रिगुलेषु रुद्रादीन्
ततः ताडवेन्दुरस्य मूर्तये पूजयेत् . . .

... .. ततो महालिङ्गस्य लिङ्गानां पूजा २६०
 आरौ देव्याः पूजनं । ततः शिवपूजनं ॥ श्रीभावं ॥

3555.

8952 हरितालिकाव्रतकथा । *Haritālīka-vrata Kathā*

Substance, country-made paper 9x4 inches Folia, 8 Lines, 7 on
 a page Extent in Slokas, 100 Character, Nāgara Date, Samvat 1874
 Fresh Complete

Complete in eight leaves. From the Siva-purana
 Dated Samvat 1874. An interlocution between Guru and
 Siva

The last Colophon runs thus :—

इति श्रीशिवपुराणे हरितालिकाव्रतकथा समाप्ता । संमत्
 १८७४ ॥

It begins thus :—

मन्दारमालाकुलितालकायै कपालमालाक्षितशेखराय ।
 दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
 कैलासशिखरे रम्ये गौरौ पृच्छति शङ्करम् ।
 गुह्याद् गुह्यतरं गुह्यं कथयस्व महेश्वर ।

3556.

2419. सोमवारव्रतम् । *Somavara-vratam*

From Śaiva-mahāpurana

Substance, country made paper 9x4 inches Folia, 3 Lines, 9 on
 a page Extent in Slokas, 50 Character, Nāgara of the seventeenth
 century Appearance, discoloured Complete

Colophon :—

इति श्रीशैवमहापुराणे सप्तत्रिंशोऽध्यायः ।

It begins —

वामदेव उवाच ।

ततो वशिष्ठ देवेश पार्वतीमह-प्रकरम् ।

विश्वामित्रो महातेजा प्रणिपत्याभ्यभाषत ॥

शुभे त्रयो शुभे मासे चन्द्रताराबलान्विते ।

सोमवारप्रतारम्भ कुर्यादिष्टोत्तमायने ॥

इति विश्वाप्य देवेश वर्षं वर्षं च य मु वा ।

सकल्प यावज्जीव [च] रन्तु यदि तद्वत् मुने ॥

After the last colophon there are four lines from the 11th chapter of the Śiva-rahasya

तस्य केदारनाथस्य श्रावणौसोमवासरे ।

पूजा कार्या विशेयेण साधनैर्विविधै शुभै ॥

सोमवारप्रत कार्थ्य प्रयत्नेन यथाविधि ।

3557.

3103 वेदान्तस्तवः । *Vedanta stāvah*

Being the 12th chapter of Śiva-purāṇa

Substance country made paper 13x4 inches Folia 10 Lines 1 on a page Extent in slokas 180 Character Nigara of the eighteenth century Appearance discoloured Complete

Colophon —

इति श्रीशिवपुराणे षट्साहस्रं महाविद्यां पण्डरीकपुर-
माहात्म्ये वेदान्तस्तवो नाम द्वादशोऽध्यायः ।

Then in a different hand —

श्रीदत्तचित्तचित्तमशेषं पुस्तकं वेदान्तस्तवः ।

It begins :—

चक्षय ऊषु ।

पुण्डरीकपुरं प्राप्य जैमिनिर्मुनिमत्तम ।

किं चक्रा मन्दायोगी सूत गो वक्तुमर्हसि ॥

सूत उवाच ।

भगवान् जैमिनिर्धर्मान् पुण्डरीकपुरे पुरा ।

महर्षिं सिद्धं गन्धर्वं ॥

Saw Mahādeva dancing with Parvatī by his side. —
He, with all his disciples, fell flat before Mahādeva and
worshipped him.

ततो विवेद वेदान्तमारार्षं तत्प्रसादतः ।

कृताञ्जलिहवाचेमं वेदान्तस्तवमुत्तमम् ॥ ८ ॥

The Stava with its preface and Phalaśruti extends to
132 verses

3558.

10120 सन्दीपनिमुनिचरित्रम् ।

Sandīpani-muni-caritram.

(*Legend of Sandīpani, Guru of Kṛṣṇa*)

From Saṅgopapurāṇa.

Substance, foolscap paper 10×5½ inches Folia, 3 Lines 12 on a
page Extent in Slokas, 70 Character, modern Nāgari Date, Samvat
1962 Appearance, fresh Complete

Beginning :—

पुरा काशीवासौकृतिस्तुतिमत्पुरुषवरः ।

तपस्वी तेजस्वी धृतिमतिस्तुष्टीलादिवसति ।

महोदारोपारोत्तमतमलसत्-पाण्डुरयश्ना

कुटुम्बी श्रीवेन्द्रो मुनिरिह ह सदीपनिरभूत् ॥

End :—

इदं चरित्रं परमं पवित्रं सान्दीपने कृष्णगुरो पठित्वा ।

श्रीकृष्णकारण्यभगादवश्यं मुतेन जीना ससुता भवन्ति ॥

Colophon —

इति श्रीशैवोपपुराणे पूर्वभागे ईश्वरसहिताया रामकृष्ण
गुरुमन्दोपनिमुनिचरित्रवर्णनो नाम पञ्चविंशतितमोऽध्याय ।

Post Colophon —

१८६९ फाल्गुन कृष्ण १ शनौ काश्या लिखित मधुनाथगामेण ।

3559.

5588A शिवपुराणोत्तरखण्डम् ।

Śiva puranottara khandam

Substance palm leaf $14\frac{1}{2} \times 1\frac{1}{2}$ inches Folia 134 Lines 4 5 on a
page Extent in slokas 4 300 Character Urdya about a hundred years
old Appearance fresh Complete

See Catal 3543 II

Beginning —

श्रीगणेशाय नम । श्रीमदाश्विनाय नम ।

शमोशो दक्षिणाङ्गादजनि मधुरिपुत्रामता यस्य वेदा

वाञ्छोर्धो वै मुनीन्द्रै + + + हृदयैर्गीयते सामग्रानि

गीर्वाणा शक्रमुख्या दितिसुतसहिता य विदुर्यत स्वरूपा

य कृत्ता यश्च भोक्ता सकलजगदिदं सम्भवऽस्मै नमोऽस्तु ॥

पुण्यपापविनिम्मुक्ता नैमिषारण्यवानिन ।

मुनय शिवमकल्प्य मृत प्रपञ्चमादरात् ।

मुनय ऊचु ।

अस्माभि शिवमाहात्म्यं पुण्यं त्वत्तं अत वज्र

इदानीं गुणकर्मणि पुनर्ब्रूहि विशदत ।

अमृताप्यायिना नृणां सन्तोषो नैव जायत ।

गावस्तृणमिवारण्ये प्रार्थयन्ति नव नवम् ।

मृत उवाच ।

धन्या वा मतिरुत्पन्ना शिव परमकारणे ।

यन्नामस्मिन्नादेव पापिना मुक्तिभाजना ॥

पाराशर्यममौपे तु यद्गुह्यं यच्छ्रुतं पुरा
मयाह तद्वदिष्यामि स्तुतव्या व्याससस्मरात् ॥

It ends thus —

शिवश्चादौ शिवोमध्ये शिवश्चान्ते प्रकीर्त्यते ।
गोब्राह्मणान्दपामाश्च शिवं भवतु सर्वदा ॥
स्तुतिं गोभ्यो दिजेभ्यस्तु स्तुतिं राजभ्य एव च ।
स्तुतिं प्रजाभ्य सर्वाभ्यो भवत्वान्यु शिवाक्षया ॥

Last Colophon —

इति श्रीशिवपुराणोत्तरखण्डे पञ्चमत्वारिंशत्तमोऽध्यायः ।
समाप्तोऽयं ग्रन्थः ।

3560.

4370 *The Same*

Substance, country made paper 17x5 inches Folia, 120 Lines,
9 on a page Character, Bengali of the nineteenth century Appearance
fresh Incomplete at the end, having only the first three lines of the 36th
Adhyaya of the last chapter

Uttara Khanda of the Śiva-purāṇa is ascribed to the
Brahmottara-khanda of the Skanda-purana See I O
Catalogue No 3665 and Anfrecht, Cat Bodl, No 129.
There is a printed copy of the Brahmottara khanda of
the Skanda-purana in the A S B Library No I G 86
Bombay 1866 A D in 22 chapters which however is not
Śiva-purana

IV VĀYU-PURĀṆAM

3561

2743 वायुपुराणम् । *Vayu puranam*

Substance country made yellow paper 19½ × 4½ inches Folia 334
Lines 8 on a page Character Bengali Appearance fresh Complete

See the Bibl. Ind. Edition of the Purana in two volumes. This was not used by R. Mitra in his edition as it was acquired after the publication of the second volume.

3562

1651 *The Same*

Substance country made paper 12½ × 6 inches Folia 223 Lines
11 on a page Extent in slokas 10 000 Character N. gara

The whole of the Post Colophon Statement is blurred over with ink. The manuscript was not used by Dr. Rajendralala Mitra in his edition of the Vayu puranam. The manuscript ends with the 557th page of the second volume of the printed edition. It was purchased in 1879 long after the edition began.

3563

4476 *The Same*

Substance country made paper 16 × 4 inches Folia 411 Lines 8
on a page Character Bengali of the eighteenth century Appearance
discoloured and faded Incomplete at the end

This corresponds closely to the edition of Rajendralala. The manuscript comes to an end after 120th verse of the 40th Adhyaya of the printed edition Vol II p. 516

3564.

975 *The Same.*

For the manuscript see L 1678.

Post Colophon Statement :—

श्रीविलम्बलक्ष्मण गज्वत्सरे १८८४ शके १६८६ वायुपु-
 रुषसप्तमे द्वितीया ।

The writing after this is mostly effaced.

Scribe's name :—

लिखित महलक्ष्मणदाम कायस्थ ।

3565.

9546. गयामाहात्म्यम् । *Gayā-mahātmyam**From the Vayu-purānam.*

Substance, country made paper 8×4 inches Folia, 23, the first two
 leaves are missing Lines 11 on a page Extent in Slokas, 572
 Character, Nāgara Date, Samvat 1827 Appearance, old

From the Vayu-purāna Chaps 105-112 Ānanda-
 śrama edition. Chaps 43-50 Vol II, Bibl Ind edition

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमाध्याय
 समाप्त ।

3566

9611. *The Same*

Substance, country made paper 11×5½ inches Folia, 33 Lines, 8
 on a page Extent in Slokas 600 Character, Nāgara Appearance,
 tolerable Complete

The Last Colophon —

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमो-
 ऽध्याय ।

Beginning:—

श्रीगणेशाय नमः ॐ नमो भगवते गदाधराय ।

सूत उवाच ।

सनकाद्यैर्महाभारैर्देवर्षिं सह नारदः

सनत्कुमारं पप्रच्छ प्रणम्य विधिपूर्वकम् ॥ १ ॥

नारद उवाच ।

सनत्कुमार मे ब्रूहि तीर्थे तीर्थोत्तमोत्तमम् ।

ताम्बकं सर्वभूतानां पठता षट्पदा तथा ॥ २ ॥

सनत्कुमार उवाच ।

बद्धे तीर्थवर पुण्य आद्यादि सर्वताम्बकम् ।

गयातीर्थे सर्वदेशे तीर्थेभ्योऽप्यधिकं पदम् ॥ ३ ॥

गयासुरस्तपस्तेषु ब्रह्मणा कृतवेदितं

प्राप्तम्य तस्य शिर्षसि शिला धर्म्मो ह्यधारयत् ॥ ४ ॥

End:—

सूत उवाच ।

सनत्कुमारो मुनिपुङ्गवाय पुण्या कथा तत्र निवेद्य भक्त्या

समाश्रम पुण्यवनैरुपेत विमृज्य सक्रीतगुरु जगाम ॥ ५ ॥

3567.

11118. *The Same.*

Substance, country made paper 10×4 inches Folia, 26. Lines, 9
on a page Character, modern Nāgarī Date, Samvat, 1881 Appearance, fresh Complete

Colophon —

रचित श्रीवायुपुराणे जैतवाराहकल्पे गयामाहात्म्ये अष्टमो-
ऽध्याय ।

Post Colophon —

समाप्तश्चाय गयामाहात्म्यम् । संवत् १८८१ श्रीगयामाहात्म्ये
सम्पुर्णे समाप्तम् । वैशाखे मासे कृष्णे पक्षे नवम्यां गुरुवामरे

पुस्तक सपूर्ण भवति । शुभमस्तु । सिद्धिरस्तु शुभ भूयात् । याम
भट्टलौगामचै ङीडराज्यस्यान काशिकौ पक्षिम दिशा वाण
कोश प्रमाण १ ये लिखितमिद श्रीविश्वेश्वरदत्त तौवारौ लिखित
पुस्तक सप्त ।

3568

9197 केदारमाहात्म्यम् । *Kedara mahatmyam*

substance country male paper Folia 30 Lines 10 on a page
Content in slokas 600 Character Nagara Date Sala 1754 Samvat
1890 Character Nagara Appearance tolerable

This codex contains केदारमाहात्म्य taken from Vayu
purana Not to be found in the printed editions It
dwells on the greatness of केदार a holy place

It begins —

ॐ श्रीगणेशाय नमः ।

यत्तोर्योदकपात्रमात्रजनित स्वल्प च लीला + +
क्षेत्र नैव पुनर्भवात्कनिति यान्तीति चित्रान्तनु
चित्र तन्मृतदाहनादपि समुद्भूतेन धृमेन ये ।
मुक्ता भूतशतानि यान्ति सद्यश्च केदारद्वय सदा ॥ १ ॥
क्षेत्राणां परम क्षेत्र कुक्षेत्रमिति स्मृतम् ।
सर्वपापप्रशमन ऋषिसर्वैर्निर्धेवितम् ॥ २ ॥

It ends thus —

यत्तफल एकरात्रेषु कदाचिदधिक भवत
सर्वयोग्येषु यत् पुण्य तपश्चान्द्रायणादिकम् ॥ ३ ॥
तत्तफल कोटिगुणित विरात्रेषु तु तद्भवेत्
विरात्रेषु च यत् पुण्य वक्ष्येह तत् समासत ।
यो दद्यात् पृथिवी सर्वां ब्राह्मणेभ्यो यशस्विभ्यो ।
विरात्रौफलमाप्नोति सत्य सत्य न सशय ॥

Colophon —

इति श्रीवासुदेवाणे केदारमाहात्म्ये एकादशोऽध्यायः ॥ ११ ॥
यदक्षर परिभय माचाक्षीमच्च यद्भवेत् ।

Post Colophon :—

वर्धे विक्रमभूपतेर्निजगते निध्यञ्च यडभुमिमिः (?)
 आवणे मासि सितप्रदे श्नितियो यत्ते तथा सुक्तके । (?)
 पुस्तं राजगृहस्य तीर्थनिचयं क्लोचं मतां मेविता
 व्यालेखौच मदा शिवस्य विशदं श्रीमिश्रदेवो जनः ॥

3570.

5698. नर्मदामाहात्म्यम् । *Narmadā-māhātmyam*

From Vāyu-purāna.

Substance, country made paper 11×6½ inches Folia, 2 to 310
 Lines, 12 on a page Character, Nāgara of the early nineteenth century
 Appearance, discoloured Incomplete both ends

2B, इति श्रीवायुपुराणे नर्मदामाहात्म्ये प्रथमोऽध्यायः ।

सूत उवाच ।

पुराणं यन्मयोक्तं हि चतुर्थं वायुमञ्चितम् ।
 चतुर्विंशतिषाहस्रं शिवमाहात्म्यसंयुतम् ॥
 महिमानं महेश्वर्यं प्राह पाराशरः पुरा ।
 अपराद्धं तु देवाया माहात्म्यमनुत्तमं मुने ॥
 पुराणेष्टमं प्राञ्जः पुराणं वायुनोदितम् ।
 शिवभक्तिसमायोगात्तामदयविभूषितम् ॥
 नर्मदायाश्च माहात्म्यं तस्मै द्वैपायनोऽब्रवीत् ।
 तन्मध्ये नर्मदातीर्थं + + + + + ॥
 तत्तेऽहं संप्रवक्ष्यामि यत्त्वया परिपृच्छितम् ।
 विस्तरं नर्मदायास्तु तीर्थानां मुनिमत्तम ॥
 कोऽन्यः प्रकरोति वै (प्रष्टुं) वक्तुं ते ब्रह्माण्णमीश्वरम् ।
 स्वमेव पुरा पृष्टं प्रष्टवान् जनमेजय ॥

310A, इति श्रीदेव मित्रेश्वरतीर्थम् ।

ततो गच्छेच्च राजेन्द्र वाक्कणं तीर्थमुत्तमम् ।, etc.

The manuscript breaks off abruptly in 310B

See L 2263 (called Śiva saṃhita) and Oxf 64B
Not found in the printed editions of the Vayu-purāṇa

3571

5704 माघमाहात्म्यम् । *Magha mahatmyam*

From the Vayu-purana

Substance country made paper 12½ x 5 inches Folia 99 Lines 9
on a page Character, Nagara of the early nineteenth century Appearance
old and discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

नारद उवाच ।

संसारे लिङ्गमानानां जन्तूनां पापकारिणाम् ।

कर्मणा भ्राम्यमानानां का गतिः कमलोद्भव ॥

सुखमिच्छन्ति ते मूढा नेच्छन्ति सुखकारणम् ।

नेच्छन्ति दुःखलेशम्वा तद्धेतौ मतत यथा ॥

अलसा धर्मविमुखा विषयासक्तचेतसः ।

तेषां मुक्तिं कथं ब्रह्मण रतिर्धर्मैः कथं भवेत् ॥

कृपाविष्टेन चित्तेन नरानेतान् समुद्धरे ।

धर्माद्यपेतवचना^(१) विष्णुभक्तिर्विवर्द्धिता ॥

ब्रह्मिन्मादातुकामानां बालानां मातरो यथा ।

निवर्त्तयित्वा स्वरुचिं ताम्रयन्ति फले यथा ॥

तथा भागवता लोके साधवः समदर्शिनः ।

निवर्त्तयित्वा + + + विषयानलमिच्छत ॥

जन्तून् धर्मफलं तेषां दृश्यन्ति हितेच्छया ।

पितरो मातरः शान्ता ज्ञानिनः साधवो नृणाम् ॥

त्वमादिवक्ता धर्माणां त्वं सर्वं वेत्सि तत्त्वतः ।

कर्मणा केन कालुष्यं मनसो गच्छति दृढम् ॥

ब्रह्मोवाच ।

... ..

... ..

सर्व्वेषामेव धर्म्ममाणा खान[]माघे(घं) विदुर्बुधाः ।

विना खानं कृतं कर्म्म गजमुक्तकपित्यवत् ॥

Last Colophon :—

इति श्रीवायुपुराणे माघमाहान्त्ये ब्रह्मगार्दसम्बादे त्रिशो-
ऽध्यायः । Not found in the printed editions of
the Vāyu-purāṇa.

श्रीरामकृष्णाय नमः ।

3572.

5874. मरुत्सूनुजन्मकथा । *Marut-sūnu-janma-kathā*

From the Vāyu purāṇa

Compiled by Ganeśa Śarma, son of Vyañkaṭeśa.

Substance, country made paper 12½ × 5 inches Folia, 4 Lines, 11,
12 on a page Character, Nāgara of the nineteenth century Appearance,
old and discoloured Complete .

Every leaf is marked वायुपु० ।

Beginning :—

श्रीगणेशाय नमः । श्रीगुरुचरणारविन्दाभ्या नमः ।

श्रीयोगेश्वर्य्यै नमः ।

राम वन्दे विशालाक्ष धनुर्बाणधरं विभुम् ।

रक्ष कुलनिहन्तारं भुक्तिमुक्तिप्रदायकम् ।

पुण्यस्तस्यपत्नारिं देवी जनकनन्दिनीम् ।

मासते च गुरुं नत्वा पितरं मातरं तथा ।

वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मासते ।

सर्व्वेषां मर्कटाणां च प्रधानं महामते ।

श्रीनकाराय उच्यते ।

भूतं द्युतं महाभागं नमो नमो कर्माभ्याम् ।
विश्वकामप्रदायी नमो नमो श्रीनकाराय ॥

द्वयं उवाच ।

परमं द्युतं सर्वं कर्माणि कर्माणि नमो नमो ।
साधुधर्मेन मनसा द्युतं श्रीनकाराय ॥

There are altogether 63 verses.

Colophon:—

इति श्रीमहाभारतान्तर्गतवायुपुराणस्य श्रीनकाराष्टकम्
सप्तशतमं विरचितं सप्तशतमं कर्माभ्याम् ।
चतुस्रदशमं श्रीनकाराष्टकम् ।

3573

9702 गोसायिणीस्तवः । Gosāyīnī-stava

From Vāyu-purāṇa

Substance, country made paper 9x5 inches Folio 7 Lines 30
on a page Extent in Slokas 40 Character Nāgarī Date 1775
Appearance, tolerable Complete Badly written

This is a hymn from the Vāyu-purāṇa in praise of
the cow as having all the Gods, Ap-saras and Gandharvas,
dwelling in her body. Not found in printed edition

Beginning —

शक्तिं श्रीगणेशाय नमः ।

ॐ महादेव नमस्तुभ्य नमो नमो कर्माभ्याम् (१)

महा लोचं चक्षुषामि लोकाणां शान्तिरश्नम् ॥ १ ॥

वायु एष्यति गन्धर्वस्य पुत्रिणिः

मयानी दशरुणी कथं + + + + + ॥ २ ॥ इति ।

यो दद्यात् कायं मेघ एष्येति विष्णवे

मानः नमस्तुभ्य नमो नमो कर्माभ्याम् ॥ ३ ॥

ब्रह्मोवाच ।

सर्वेषामेव धर्माणां खान[]माघे(घ) विदुर्बुधा ।
विना खान कृत कर्म गजमुक्तकपित्थवत् ॥

Last Colophon —

इति श्रीवायुपुराणे माघमाहात्म्ये ब्रह्मनारदसम्वादे त्रिंशो
ऽध्याय । Not found in the printed editions of
the Vayu-purana

श्रीरामकृष्णाय नम ।

3572.

5874 मरुत्सूनुजन्मकथा । *Marut sunu janma-katha*

From the Vayu purana

Compiled by Ganesa Sarma, son of Vyankatesa

Substance country made paper 12½ x 6 inches Folia 4 Lines 11
12 on a page Character Nagara of the nineteenth century Appearance
old and discoloured Complete

Every leaf is marked वायुपु० ।

Beginning —

श्रीगणेशाय नम । श्रीगुरुपरमार्गविन्दाभ्या नम ।

श्रीयोगेश्वर्यै नम ।

गम वन्दे विशालाक्ष धनुवाणधर विभुम् ।

रक्ष कुलनिश्चिन्तारं भुक्तिमुक्तिप्रदायकम् ।

पुरुहूतसपत्नारिं देवी जनकनन्दिनीम् ।

मासत च गुरु मत्वा पितर मातर तथा ।

वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मासते ।

सर्वेषां मर्कटानां च प्रधानस्य मक्षामते ।

शौनकादय उचु ।

सूत सूत महाभाग वद जन्मकथा शुभाम्
विश्वकामप्रदात्री च मरुत्सुनुर्महात्मन ॥

सूत उवाच ।

ऽदृष्टं मुनय सर्वे कथां किन्निघट्टारिणीम् ।
सावधानेन मनसा यूय ओढ्विचक्षणा ॥

There are altogether 63 verses

Colophon —

इति शौनकाचार्यान्तेवामिना वापटोपनामक औद्यङ्गटेशात्मजेन
गणेशशर्मणा विरचिता मरुत्सुनुजन्मकथा संपूर्णा ।
धनुमदर्पणमस्तु औषधनिजाकान्तार्पणमस्तु ।

3573

9762 गोसावित्रीस्तवः । *Go savitrî-stava*

From Vāyu-purana

Substance country made paper 9x5 inches Folia 3 Lines 10
on a page Extent in slokas 40 Character Nagara Date 1775
Appearance tolerable Complete Badly written

This is a hymn from the Vayu purana in praise of
the cow as having all the Gods, Apsaras and Gandharvas,
dwelling in her body Not found in printed edition

Beginning —

स्तुति औगणशाय नम ।

ॐ महादेव नमस्कृत्य ब्रह्मलोकपितामह (१)

गवा स्तोत्रं प्रवक्ष्यामि लोकानां शान्तिवर्द्धनम् ॥ १ ॥

नारद एष्मन्ति राजा धर्मपुत्र युधिष्ठिर

भवानां दशवर्णाणां कस्य + + + + + ॥ २ ॥ इत्यादि ।

यो दद्यात् काञ्चन मेरु एष्वौषधैर्विद्विष्यथी

मागर रत्नसम्पन्नं तेन तुल्यं गवाद्भिकम् ॥ ३६ ॥

उभौ सन्ध्या तु नित्य गोसावित्री तु य पठेत्
गोसहस्रफल तस्य लभन्ते नात्र सशयः ॥ १४ ॥

Colophon —

इति श्रीवायुपुराणे गोसावित्री समाप्त शुभमस्तु ।
१९७५ अश्विन शूदि दशम्या लिख्यन्त वसन्तराय मिश्र शुभ ।

V BHĀGAVATA PURĀNAM

3574.

8587 श्रीमद्भागवतपुराणम् ।

Srimad Bhagavata-puranam with Sridhara's commentary

Substance country made paper 14 x 7½ inches Fols 1237 Lines
17 on a page Extent in slokas 81000 Character Nagara Date
Samvat 1875 Fresh Incomplete

All these skandhas are complete, with the exception of the 69th chapter of the 10th skandha and a few verses of the 59th There is no continuous pagination

The 1st skandha contains 19 adhyayas in 87 leaves

The 2nd skandha contains 10 adhyayas in 41 (Samvat 1866)

The 3rd skandha contains 33 adhyayas in 117 (Samvat 1880)

The 4th skandha contains 31 adhyayas in 116

The 5th skandha contains 26 adhyayas in 81 (Samvat 1877)

The 6th skandha contains 19 adhyayas in 71 (Samvat 1877)

The 7th skandha contains 15 adhyayas in 58 (Samvat 1877)

The 8th skandha contains 24 adhyayas in 65 (Samvat 1878)

The 9th skandha contains 24 adhyayas in 57 (Samvat 1880)

The tenth Purvardha contains 49 chapters in 213 leaves (Samvat 1894)

The 10th Parārdha has no pagination from 50 to 90 chapters. (Date, Samvat 1875)

The 11th skandha contains 31 adhyāyas in 126 leaves (Samvat 1885).

The 12th skandha contains 13 adhyāyas in 40 leaves (Samvat 1891)

8587A. A fragment of the Bhagavata.

3575.

3845 *The Same.*

(*The Text only*)

(*Skandhas I to IX.*)

Substance, palm leaf 31 × 2½ inches Folia, 1 to 313 of which we do not find out the leaves 166, 271, 281 308, 309, 316 and 317, whereas there are six leaves which being absolutely damaged and worm eaten, cannot be read at all, nor have they any leaf marks Character, Bengali of the early eighteenth century Appearance, damaged and worm eaten

3576.

9221 *The Same*

Substance country made paper 11 × 5 inches Folia, 862 (in separate pagination) Lines 9 on a page Extent in Slokas, 25,300 Character, Nāgara Appearance, tolerable Complete

The first skanda is complete in 52 leaves: II in 28, III in 91, IV in 88, V in 68, VI in 54, VII in 59, VIII in 59, IX in 57, X in 184, XI in 87, XII in 35

3577.

4094 *The Same.*

(*From the 5th skhandha to the 8th*) with notes

Substance, palm leaf. 14 × 1½ inches Folia, 182 Lines, 6, 7 on a page Character, Udiyā Written with style about a hundred years back Appearance, old and discoloured

Post Colophon Statement —

श्रीकृष्णायार्पिता भूयादष्टमस्कन्धसंहिता ।

एषा त्रिलिखिता पूर्णा गोविन्देन कवीन्दुना ।

3578.

6595 *The Same*

(*Skandha III only*)

Substance seasoned palm leaf 22½ x 1½ inches Folia 217 Lines 3 4 on a page Character Bengali of the eighteenth century Appearance discoloured Complete

Last Colophon —

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्या
द्वतीयस्कन्धे कपिलोपाख्यान त्रयस्त्रिंशोऽध्याय । समाप्तश्चाय
द्वतीयस्कन्धः ।

The first sloka of the 4th skandha is given here

3579.

6596 *The Same*

(*Skandha IV*)

Substance seasoned palm leaf 22 x 1½ inches Folia 116 Lines 2 3 4 on a page Character Bengali of the eighteenth century Appearance discoloured Complete Copied in B K 1696

Last Colophon —

इति श्रीभागवत महापुराणे पारमहंस्यां संहितायां वैया
सिक्या चतुर्थस्कन्धे प्राचेतसापाख्यान नाम एकत्रिंशोऽध्याय ।
समाप्तश्चायं चतुर्थस्कन्धः इति ।

Post Colophon —

शुभमस्तु । शकाब्दा १६६६।६।५ ।

The first sloka of the 5th skandha is given here

3580.

6597 *The Same.**(Skandha V only.)*

Substance, palm leaf 20 × 1½ inches Folia, 120 Lines, 3 on a page
 Character, Bengali of the eighteenth century. Appearance, discoloured
 Complete

Last Colophon .—

• पञ्चमस्कन्धे षड्विंशतितमोऽध्याय ।

Then we have the first śloka of the next skandha

581.3

6598 *The Same**(Skandha VI only)*

Substance, seasoned palm leaf 17 × 1½ inches Folia, 125. Lines, 2,
 3 on a page Character, Bengali of the eighteenth century Appearance,
 worm eaten Complete

Last Colophon :—

• षष्ठस्कन्धे पुनर्वनव्रतकथन एकोनविंशोऽध्याय ।

Post Colophon :—

समाप्तश्चायं षष्ठस्कन्ध इति ।

नमो गोपालाय ।

3582.

1756

Substance country made paper 12 × 5½ inches Folia 1 Charac-
 ter, Nāgara

There are two works in this single leaf.

A

Sarvopaniṣat-sāra for which see I O. Catal 488/45.
 and 489/41.

B.

Nārāyaṇīstra-kavaca from the 6th skandha of the
Sri Bhāgavata.

It begins :—

परौक्षित उवाच ।

यथा गुप्तः सद्यस्त्राक्षः सवाहान् रिपुसैनिकान् ।
क्रौडन्ति वा विनिर्जित्य त्रैलोक्या बुभुजे श्रियम् ॥
भगवन् तन्ममाख्याहि वर्त्मनारायणात्मकम् ।
यथातथायिन' शूचून् येन गुप्तो जयेत् मृधे ॥

It ends :—

यतां विद्यामाधिगतो विश्वरूपाश्रितक्रतुः ।
त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस्कन्धे नारायणास्त्रकवच
सम्पूर्णम् ।

3583.

8950 नारायणवर्म । Nārāyaṇa-varma.

From the Bhāgavata-purāna

Substance, country-made paper 6×3½ inches Folia, 11 Lines, 6
on a page Character, Nāgara of the eighteenth century Appearance
discoloured Complete

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस + नारायणवर्म नाम
षष्ठमोऽध्यायः ।

3584.

3638 *The Bhāgavata-purāna.*

Substance, palm leaf 32½×2½ inches Folia, 352 Lines, 4 on a
page Character, Bengali of the 17th century Appearance, discoloured
and badly damaged

From beginning to the 9th skandha

3639.

Substance, palm leaf 30½ × 2½ inches Folia, 296 Lines, 4 on a page Character, Bengali Date, Saka 1621 Appearance, discoloured and badly damaged

From the beginning of the 10th skandha to the end of the 12th skandha

The Last Colophon :—

इति श्रीभागवते महापुराणे द्वादशस्कन्धे पुराणसंख्यावर्णनं नाम
त्रयोदशोऽध्याय समाप्तोऽय द्वादशस्कन्धः ।

Post Colophon :—

समाप्तश्चेद श्रीमद्भागवतं पुराणमिति ।
शुभमस्तु शकान्दा १६२१ । श्रीगुरुवे नमः ।

3585.

4099. *The Same*

(दशमस्कन्धमाचम्)

Substance, palm leaf 13 × 1½ inches Folia, 190 Lines 5, 6 on a page Character, Udiya Appearance, good Complete Date, (the 17th year of the reign of Mukundadeva) R S 1033

Post Colophon Statement :—

मुकुन्ददेवस्य सप्तदशेऽङ्के श्रावणकृष्णपक्षे मङ्गलवासरे एकादश्या
तृतीयौ गोविन्दमिश्रेण लिखितमिदं पुस्तकं १०३३ शकान्दे (?)
एव पुण्यौ नारायणपञ्चौ लेखाइ रखिला । श्रीशुचिह ।

3586.

5245 *The Same*

Substance, palm leaf. 14 × 2 inches Folia, 2 to 263 of which the 103, 115, 127 153, 154, 160, 165, 213, 220, 244 to 247 are missing Character, Bengali of the eighteenth century Appearance, worn out

Skandha X—incomplete both ends The MS. has 17 stray leaves; 5 belong to Śrīdhara's commentary and 12 to the text.

3587.

5608A *The Same*

Substance palm leaf 15½ × 1½ inches Folia 11 Lines 3 4 on a page Character Uḍiyā of the nineteenth century Appearance good

Contains the first two chapters and 4 slokas of the 10th skandha of the Bhagavata

3588.

5312 रासपञ्चाध्यायः । *Rasa pancadhyaya**Skandha A, 29-33 of the Bhagavata*

Substance country made yellow paper 10 × 3½ inches Folia 9 Lines 6 on a page Character Bengali of the nineteenth century Appearance fresh Complete

3589.

10678 श्रीकृष्णविजयः । *Śrī-Kṛṣṇa vijayah**The Bhagavata A, 62 63*

Substance country made paper 16 × 4½ inches Folia 4 Lines 9 on a page Character Bengali of the nineteenth century Appearance discoloured

2A, इति श्रीभागवते महापुराणे पारमहन्स्या संहिताया वैयामिक्या दशमस्कन्धे षुद्धे विवक्षितमोऽध्यायः 4B, • बाणाक्षरसमाप्ते श्रीकृष्णविजयो नाम विवक्षितमोऽध्यायः ।

Then we have a sitala stotra from the Skanda purana

Beginning —

ॐ नमामि शीतला देवीं रामभस्या दिगम्बरीम् ।

मार्ज्जनीकणसोपेता सूर्यालङ्कृतमस्तका ॥

Colophon —

इति श्रीस्कन्दपुराणे स्कन्देश्वरसवादे शीतलास्तोत्र सप्तश्लोम् ।

3590.

3939 *The Same*

Substance country made paper $13\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 7 Lines 8
on a page Character Bengali Date Saka 1753 Appearance fresh
Complete

Last Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे पारमहस्या सहिताया
वैयासिक्या वाणासुरसंघामे श्रीकृष्णविजयत्रिषष्टितमोऽध्याय ।

Post Colophon —

शकाब्दा १७५३/४।२५ ।

3591.

5301 *The Same*

Substance country made yellow paper $19 \times 3\frac{1}{2}$ inches Folia 4
Lines 6 on a page Character Bengali of the nineteenth century
Appearance fresh Complete

Colophon —

इति श्रीभागवते महापुराणे पारमहस्या सहिताया वैयासिक्या
दशमस्कन्धे वाणासुरसंघामे श्रीकृष्णविजय त्रिषष्टितमोऽध्याय ।

3592

3665 *श्रुतिसुतिः । Sruti stutih*

*And a fragment of Śrīdhara's commentary on the 10th
skandha of the Bhagavata*

Substance country made paper $12\frac{1}{2} \times 3\frac{1}{2}$ inches Folia 3+14
Lines 7 9 on a page Character Bengali of the eighteenth century
Appearance old and discoloured

Sruti stuti is complete Bhagavata X, 87, verses
14-41 The commentary goes to the end of the 6th
chapter

The two manuscripts are written in different hands

3593.

2257 अवधूतगीता । *Avadhūta-Gīta**From the 11th skandha of the Bhāgavata*

For the MS and the work see L 4017

It has some stray leaves one of which marked 7 begins वैराग्यगीता ।

भूतानामहृदादीनां यतो भिन्नदृशां भयम् ।

योऽन्तः प्रविश्य भूतानि भूतैरप्यखिलाय्य ।

The leaf contains 20 verses

Another of the leaves has the beginning of the Bhikṣu gīta

दिग उवाच ।

नाथ जगो मे सुखदुःखमेतु

न देवतात्मा दृष्टकर्मकाला ।

मम पर कारणमामनन्ति

संसारचक्र परिवर्त्तयेद्यत ।

The title भिच्छगीता is written in 2 different hand
The leaf contains 16 verses

After the 16th verse there is written स

Another leaf has *Bhāṣāṭīkā* written on the left hand upper margin

ब्राह्मण उवाच ।

दुरत्ययेऽध्वन्यजयानिवेशिनो

रजस्तमसस्तु विभक्तकर्मवृक्ष ।

स एव सारथीः शृणु परं परिममन

भवाटवीं याति न शर्मे विन्दते ।

It contains 14 verses

The other two leaves marked 9 and 10, has, on the left hand corner, वै The two contain verses 42 to 78

All these works are unknown to Aufrecht

. 3594.

10096. भागवतपुराणम् । *Bhāgarata-purāṇam*

(Skandha XII only.)

Substance, country made paper. 14×5½ inches Folia, 13 Lines, 15 on a page. Character, Nāgara Date, Samvat 1568 Appearance, old and discoloured Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहिताया द्वादश-
स्कन्धे पुराणसङ्क्षोपवर्णनं नाम त्रयोदशोऽध्यायः । समाप्तोऽयं
द्वादशस्कन्धः ।

Post Colophon:—

शुभमस्तु लेखकपाठकयोः । यदक्षरमित्यादि ।

श्रीमंडपगडमहादुर्यो श्रीमत् प्रौढप्रतापचक्रवर्ति-महाराजा-
धिराज-श्रीसुलताननसीरसाहि धलघी विजयप्रतापोदये तस्मिन्
काले वर्त्तमाने उदैपुरस्थाने पुस्तकपुराणश्रीभागवत लिखितं
कायस्थवास्तव्यान्वय-कायस्थश्रीरतनप्रधानवंशे श्रीम + + सुत-
होरिल तस्य सुत लघ[च्छ]मौदास तथा भवानौदासमिदमिलेखि
संवत् १५६८ वर्षे चैत्र सुदि १५ शुक्रवासरे हस्तानक्षत्रे ।
शुभं भवतु ।

3595.

10062. भागवतम् । *Bhāgaratam*.*With Vallabhācārya's commentary entitled Subodhinī.*

Substance, country-made paper. 13½×7 inches Folia, 162-546 of which those marked 163, 164 are missing In tripāṭha form Character, Nāgara of the eighteenth century Appearance, discoloured A frag-
ment.

The first and the last colophons of the commentary in the fragment are:—

189A, इति श्रीभागवतसुबोधिनी वल्लभदीक्षितविरचितायां दशमस्कन्धे

उत्तरार्द्धे वक्रादशोऽध्यायः : 537B. इति श्रीमहाभारते दशमस्कन्धे अष्टाविंशोऽध्यायः ।

3596.

10063 *The Same*

Substance country made paper 11×5½ inches Fols 151 In tripāṭha form Character Nāgara of the eighteenth century Appearance discoloured Fols marked 6 129 129 are restored A more fragment containing the first four adhyāyas of the 10th skandha

Beginning .—

श्रीगोपीजनरत्नभाष नमः ।

नमामि हृदये श्रेष्ठे लीलाक्षीराश्विप्रापिनम् ।
 लक्ष्मीसहस्रलीलाभिः सेशमान कलानिधिम् ।
 चतुर्भिश्च चतुर्भिश्च चतुर्भिश्च त्रिभिस्तथा ।
 बहभिर्विहाजते योऽगौ पद्मधा हृदये मम ।
 दशमार्थं प्रकरणाध्यापार्थश्च विचार्यते ।
 नवलक्षणलक्ष्यो हि क्षणस्तस्य निरुपमात् ।
 व्याख्येयं क्रमभावित्वाभिरोधी चेति संशयः ।
 लीलानिर्द्धारकोऽर्थं क्रममात्रम् दुर्लभम् ।
 यथाकथंचिच्छ्रवणं सफलत्वाय कल्पते ।
 निरोधं प्रणयो लोके प्रतिष्ठं प्रहृतेन न ।
 प्रतीतो दादशोऽन्यत्र महत्वाच्छृङ्खलीनया
 सङ्घितोक्तपात्रयं स्तन्ये प्रतिपाद्य इहेति चेत् ।
 न हि सापेक्षरूपस्य प्रथमं सुनितपद्यम् ।
 नवलक्षणसापेक्षा व्याख्येयो रूप्यते कथम् ।
 व्यये लीलादयस्कथा पलमिञ्जौ हया भवेत् ।
 पूर्वोत्तरस्कन्धयोश्च नश्येत् कारणाकार्यता ।
 क्षणस्त्येकादशोऽप्यस्ति क्रमश्च लीलतो भवेत् ।
 निरोधोऽस्यानुग्रहप्रपञ्चे कौटनं चरे ।
 शक्तिभिर्दुर्विभाषाभिः क्षणम्येति हि लक्षणम् ।
 नैमित्तिको निरोधोऽन्यो धर्मग्लानि निमित्तनः ।

न चात्र नैव संयाह्यो हरिणा दुष्टभुञ्जतः ।
 व्याद्यन्तयोरिहाभावान्मुक्तावप्यनुवर्त्तितः ॥
 लक्ष्मणस्याप्रवेशस्य लीलाधिक्यं तथा भवेत् ।
 तदर्थं जन्मकथनं लघ्यास्तोत्रविरोधि हि ॥
 कार्यकारणहानिश्च प्रक्रान्तव्याग एव च ।
 भक्तत्वाद्भुव उद्धारो भारह्वारान्निरूपितः ॥
 प्रकटः परमानन्दो यदा भूमेस्तदैव हि ।
 मर्दनलोपहानिः स्यादिति तस्या समुद्यमः ॥
 ब्रह्मरुद्रादिदेवानामतएवान्यसंश्रयः ।
 यावद्वहिःस्थितो वह्निः प्रकटो वा विशेषेण हि ॥
 तावदन्तःस्थितोऽप्येष न दाददहनक्षमः ।
 एवं सर्वगतो विष्णुः प्रकटश्चेन्न तद्विशेषेत् ॥
 तावन्न लीयते सर्वं इति कृष्णसमुद्यमः ।
 रूपान्तरं तु नटवत् स्वीकृत्य त्रिविधमिजात् ॥
 प्रपञ्चाभावकरणादुज्ज्वलारेति निश्चयः ।
 पञ्चप्रकरणान्यत्र चतुर्भिर्जन्मसत्पतेः ॥
 व्यष्टाविंशतिभिः पूर्वं तामसत्त्वाद्भ्रजोद्भूतिः ।
 तथैव राजसानाञ्च यदूनाञ्च विशेषतः ॥
 मास्विकानेकविंशत्या निष्पृपञ्चान् चकार ह ।
 भगवान्तेव नान्योऽत्र तदर्थं यद्भगवाभिधाः ॥
 चतुर्भूर्जिर्जन्मतोच तत्राध्याया निरूपिताः ।
 तत्तत् प्रकरणे तेषामुपयोगस्तु वक्ष्यते ॥
 हेतुयमसौकरणकापद्यैः प्रथमो महान् ।
 प्रद्युम्नश्चानिरुद्धश्च वासुदेवस्तथापरः ॥
 हेतुश्च त्रिविधो ह्यत्र गुणा भक्ता हितप्रदाः ।
 कंसादेः कालतोऽज्ञानात्रिधा दुःखन्तु तद्वतम् ॥
 भूमिर्माता तथा चान्ये दुःखभाजो हरिप्रिया ।
 यथायोग्यं दुःखमेवामनैवेति निरूप्यते ॥

नय भगवता शक्य दूरीकर्तुमिति व्यंते ।
 प्रश्नोऽप्यत्राधिक प्रोक्त स्तन्यद्वितपत्रत्वेन ।
 अनुवाद स्तुतिप्रश्ने भक्तत्वज्ञापकावुभौ ।
 अन्यथा ह्यतिगुप्तार्थं श्रौतुको वर्गयेत् कथम् ।
 अज्ञानमन्यथाज्ञान कृष्णं विनिवार्यते ।
 प्रागनत्वं कथायाश्च दयासिद्धौ मुक्त्य हि ।
 एव प्रश्नो दादशभि समतो गुणदोषग ।
 पूर्वस्तन्ने भक्ते प्रतिपादितत्वादुत्तरापूर्वकमुक्तानुवादमाह
 सार्द्धेन ।

Last Colophon in the fragment —

इति श्रीभागवतसुबोधिण्या श्रीमदक्षभदौस्तविरचितायां
 दशमस्कन्धविवरणे चतुर्थाध्यायविवरणम् । समाप्तोऽयं अक्षप्रकरण-
 मिति ।

3597.

9644 श्रीमद्भागवतप्रथमस्कन्धः ।

*With the commentary बालप्रबोधिनी by Giridhara, son of
 Gopala, a descendant of Vallabhacarya*

Substance country made paper 14½ x 8 inches. Folia 44 Lines
 11 on a page Extent in slokas 1188 Character Nāgara Appearance
 tolerable Incomplete

The commentary begins —

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।
 ब्रह्मादिमूर्तको यस्तु गोपीभि मङ्ग नृत्यति ।
 हृषीकेशं स मे कुर्यात् टीकापूर्तिमनोरथम् ।
 श्रीमद्भुजुन्दरायणा गोपालानां तथैव च ।
 व्यासादीनां सपितृणा आचार्याणां महात्मनाम् ॥ २ ॥
 पादपद्मं नमस्कृत्य प्रार्थयित्वा पुन पुन ।
 वल्लभाचार्यवश्येन श्रीमद्गोपालकृपुणा ॥ ३ ॥
 श्रीमद्भिरिधराख्येन सान्तकरणमुद्यमे ।

बालानां मुखबोधाय भजनानन्दसिद्धये ॥ ४ ॥

श्रीमद्भागवतस्य टीका बालप्रबोधिनी ।

कुटार्थ ऋजुमार्गेण क्रियते नातिविस्तम् ॥ ५ ॥

यद्यपि श्रीमद्भागवतार्थप्रतिपादका सुबोधिण्यादयो बहवो
ग्रन्थाः सन्ति तथापि केषाञ्चित् सक्षिप्तत्वेन केषाञ्चित् भूयस्त्वेन
काठिन्येन च तत्र बालानां प्रवेशो न भवत्यतो मया ऋजुमार्गेण
यथापेक्षितग्रन्थेन चैव टीका विरच्यते ।

तस्मात् भारतसर्वात्मा भगवान् हरिरसीश्वरः ।

श्रोतव्यं कौर्त्तितथैव स्मर्त्तव्यञ्छ्रुताभयम् ॥

इत्यादिना श्रीभागवते श्रवणादिविधयत्वेन भगवान् उक्तः ।

तत्र स्वरूपस्य श्रवणादेरसम्भवात् तल्लीलाप्रतिपादका शब्दा
श्रोतव्याः कौर्त्तितव्याश्चेत्यायाति ॥ इत्यादि ॥

3598

9106 *The Same text*

With the commentary by Śrī Śrīdhara Svāmī

Substance country made paper 13×7 inches Fol. a 1180 Lines
14 on a page Extent in ślokaś 36 000 Character Nāgara Date samvat
1877 (date found after the colophon of the 4th skandha) Appearance
tolerable The text above and below the commentary

The Śl andhas are each separately paged —

(I) complete in 86, (II) in 55, (III) in 161, (IV) in
98, (V) in 83, (VI) in 62, (VII) in 67, (VIII) in 60
(IX) in 57, of the skandha X, the 1st half in 142 and
the 2nd half in 130, XI in 138, and XII in 47

3599

10923 श्रीमद्भागवतम् ।

With Śrīdhara's commentary

Substance country made paper 12×6 inches Fol. a 1 206 (Sk
I IV)+247 578 (Sk VI X)+77 (XI)+26 (XII) In tripaṭha form

Character, modern Nāgara Appearance, fresh Complete minus Sk V
Date, Samvat 1850 and 1855

Last Colophon (commentary):—

इति श्रीभागवते महापुराणे श्रीधरस्वामिविरचितायां
भावार्थदीपिकाया द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Post Colophon.—

स १८५५ प्रथमश्रावणकृष्णचतुर्दश्या शुद्धवासरे लिपिरियं
समाप्ता ।

Skandha X

Post Colophon.—

सवत् १८५० मार्गशीर्ष कृष्णचतुर्दश्या शुद्धवासरे लिपिरियं
समाप्ता । तेन श्रीय प्रसीदतु ।

3600.

8048 *The Same*

Vol I

With Śrīdhara's commentary

Substance, country made yellow paper 17×5½ inches Contains the
first two Skandhas each separately paged, the first is complete in 58
leaves and the second in 34 Written in tripāṭha form Character,
Bengali of the early nineteenth century Appearance, fresh

3601.

8048A *The Same*

Vol. II

Substance, country made paper 14×5½ inches Contains Skandhas
III-VII, each separately paged. III in 96; IV in 84, V in 66, VI in 50,
VII in 49 Character, Bengali of the early nineteenth century Appearance,
fresh

3602.

8048. *The Same.*

Vol. III.

Substance, country made paper 17×5½ inches Contains Skandhas VIII and IX, VIII in 54 and IX in 51 Character, Bengali of the early nineteenth century. Appearance, fresh

3603.

8048. *The Same.*

Vol. IV.

Substance, country made paper 15×4½ inches. Contains Skandha X only in 307 leaves Character, Bengali of the early nineteenth century. Appearance, fresh.

Post Colophon :—

ध्यात्वा श्रीहरिपादपद्मयुगलं ध्येयं सदा योगिभिः
रङ्गानङ्गरतीशचन्द्रगणिते शास्त्रे च संवत्सरे ।
तैश्चैवाण्युग्रप्रभे च विदिने श्रीकान्तिचन्द्रोऽलिखत्
स्त्रान्धे भागवतीयमुख्यदशमं पाठाय यत्नान्मुदा ।
शक १७७६ ।

All the four volumes are written in one and the same hand.

3604.

8048 *The Same.*

Substance, country made paper 19×5 inches Contains Skandhas XI and XII, separately paged, XI in 94 and XII in 35 But Skandha XI is without commentary Character, Bengali of the early nineteenth century

Post Colophon :—

XII Skandha.

भूमिषान्धविधौ शास्त्रे वैशाखे द्वाविपक्षके ।
यत्नेन यत्नतो ह्येतत् रामसुन्दर शर्मणा ।

3605.

4532

A printed copy of Bhavanīcharana Banerji's edition
of the Bhagavata with Śrīdhara Svami's commentary

3606.

10075 *The Same**With Bhāvartha-dīpikā by Śrīdhara*

(Skandha IV)

Substance country made paper 11×4 inches Folia 78 Lines 10
on a page Character Nāgara of the eighteenth century Appearance
old and discoloured Skandha IV Complete

Last Colophon —

इति श्रीभागवते भावार्थदीपिकायां चतुर्थस्कन्धे एकत्रिंशो-
ऽध्यायः । समाप्तोऽयं चतुर्थः ।

3607.

8913A *The Same text*

(अष्टम स्कन्ध माघ ।)

With the same commentary

(Skandha VIII.)

Substance country made paper 13½×5½ inches Folia 68 In
tripāṭha form Character modern Nāgara Appearance fresh

3608.

4394 *The Same text**With the same commentary*

(Skandhas X to XII)

Substance country made paper 19×5½ inches Folia 340 Sk X is
complete in 218 leaves XI in 92 and XII in 30 In tripāṭha form
Character Bengali Date Saka 1713 Appearance fresh

The Post Colophon Statement to the 10th Skandha :—

शकाब्दाः १७३८ २८ शे मौष लिपिरियं श्रीराममोहन-
देवशर्माणः ।

3609.

10074. *The same commentary.*

Substance, country made paper 10×4 inches Folia, 168 Lines, 12 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured Skandha X Complete

Last Colophon :—

इति परमानन्दसम्मता परमाश्रया श्रीश्रीधरस्वामिविरचिता
श्रीभागवतदीपिका नवतितमोऽध्यायः ।

3610.

9105. *The Same text.*

(Skandha X.)

With the same commentary.

Substance, country-made paper 15×8½ inches Folia, 130 Lines, 12 on a page Extent in ślokas, 7,300 Character, Nāgara Appearance, decayed Samvat 1612 The text above and below the commentary.

Post Colophon :—

संवत् १६१२ समये माघ वदि ७ ।

3611.

10958. *The Same text.*

With the same commentary.

Substance country-made paper 10×5 inches Folia, 9 Lines, 17 on a page Character, modern Nāgara. Fresh

A fragment containing the 14th adhy. of the 10th Skandha.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे चतुर्दशोऽध्यायः ।

3612.

0113 *The Same with the sub commentary of*
Chaitanyana

Substance country made paper 4x4 inches F 14 24 Lines, 11 on a page. Extent in Slokas 600 Characters 54000. Appearance very old. Incomplete, the first leaf missing.

This is a commentary on Śrībhāṭa's commentary on the 87th chapter of the 10th Skandha of Śrīmad Bhāgavatā which contains a hymn of twenty eight verses from 11 to 41 (both inclusive), entitled वेदश्रुति ।

Colophon —

इति श्रीमत् परमहंसपरिव्रजकाचार्य भगवत्पूज्यविर-
चितामेन्दुनरेश्वर्य रामश्रद्धेय वैतथ्यव्यासप्रसादेन कृता
श्रीधरो नम्रुतिटीका समाप्ता ।

शुभमस्तु ।

It ends —

ननु देहे प्रतिष्ठेदाकाशं भोजयितुं न शक्नोति कोपचा-
रुमिवस्तो नर्दिनामुभाकापाह य मम्यदेति

अनुसृत्यो श्रीश्रीये परमात्मानं मम्यत चात्मा यः शरीर-
मवाति । यथा गुप्तं शरीरमभिमानं लज्जति नरकः । ननु तस्मै
निद्रुमशरीरमभिमानो मग्नान् मम्यति कथं तत्राह कुलाय इति
कृमे शरीरे निद्रुमये विद्येवाभिमानाभावात् आ मम्यत कोयते
निर्विद्वेषपरमात्मना वर्त्तते इति सुश्रुतिना कुलायकहलः । ननु
परमात्मनोऽप्यविद्यामन्वत्यात् न तस्याया दूषणार्थं इति चेत्
कैवल्यविशेषं तेन विरक्ता योगिविदिता येन न मया त
अजलं तत्रांदा दनईल्लं वेदश्रुतिपरितमामि दीनमयीति ।

अथ इति कम्मविशतिं उपरमुपाश्रित्यो रतिना वेदश्रुति
टीकारोपिवाहरे दृष्टमे । आये रतिना ।

3613.

11202 *The Same*

Substance country made paper 11×4 inches Folia 11 Lines
16 to 18 on a page Character modern Nāgara Appearance fresh

Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे नारदनारायणसवादे
सप्ताशीतितमोऽध्याय ।

The commentary (by Śrīdhara) begins —

सप्ताशीतितमे नारायणनारदवादत ।
वेदे स्तुतिगुणालम्बा निर्गुणावधि वर्ण्यते ॥
वागीशा यस्य वदने लक्ष्मीर्यस्य वक्षसि ।
यस्यास्ते हृदये संवित्त नृसिंहमह भजे ॥, etc

3614

6587 II *The same commentary*

(Skandha XI only)

Substance palm leaf 18½×1½ inches Folia 90 Lines 5 to 6 on a
page Character Bengali of the seventeenth century Appearance old
dicoloured and worn out

Wanting in the Mangalacarana slokas and the introductory portion

The last colophon in the incomplete manuscript

Fol 89A, एवावने उनविश ।

3615

11127 *The Same**With Śrīdhara's commentary*

(Skandha XI only)

Substance country made paper 12½×5 inches Folia 76 In
Tripāṭha form Character modern Nāgara Appearance fresh Complete

Colophon :—

इति श्रीस्कन्दादेशे टीकायामेकत्रिंशोऽध्यायः ।

3615A.

4463 श्रीमद्भागवतम् ।

With Śrīdhara's commentary

Substance, country made paper 19×5 inches Folia. 486 The first two Skandhas, together, are complete in 79 leaves Skandha III is complete in 80 leaves, IV in 76 leaves V in 64 VI in 48, VII in 46 VII in 46 and IX in 47 In tripāṭha form Character, Bengali Date, Śaka 1741 Appearance discoloured To the end of the ninth Skandha

Post Colophon Statement to the text —

शक १७४१ ० भाद्रपद । ॐ राधाकृष्णाय नमः । ॐ राम

3616.

The same with

1494. भागवतभाषार्थप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Substance, country made paper 17×5½ inches Folia 194 Lines, 8 to 10 on a page Character, Bengali Appearance, fresh Generally correct. Incomplete at the end

Contains the text of the 10th Skandha of the Bhāgavata up to the 60th chapter, along with Śrīdhara's commentary and an anonymous supplementary commentary.

For the 11th see the next No 3617

3617.

1442. भागवतभाषार्थप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Bhagavata-bhāṣārtha pradīpikā or Śrīdharoktavaśiṣṭārtha. ।

Substance, country made yellow paper 14×5 inches Folia 143 Lines 9, 10 on a page Extent in ślokaś, 6300 Character Bengali Appearance, fresh

Contains the text of the 11th Skandha of Bhāgavata, the commentary of Śrīdhara and a sub-commentary.

The object of the sub-commentary is given in the opening lines:—

श्रीहृदि । श्रीमद्भागवतैकादशस्कन्धस्य श्रीधरावशिष्टः
 स्कन्धे भागवतस्यैकादशोऽस्मिन् सुक्लिलक्षणे ।
 श्रीधरोक्तावशिष्टार्थं श्रियः प्रीत्यै प्रकाशयते ॥
 तत्रादौ विभज्यन्तेत्यादि । श्रीधरोक्त पञ्चश्लोकश्लोकी व्याख्यायते ।

3618.

3737. *A sub-commentary on Śrīdhara*

*Being a commentary on the commentary by Śrīdhara Sāmi
 on the Veda-stuti hymn from the tenth Skandha of the
 Bhagavata Chap 18*

Substance, palm leaf 17×1½ inches Folia, 27 Lines, 5, 6 on a
 page Extent in ślokas, 580 Character, Bengali Date, Saka 1644
 Appearance, good Complete

Colophon .—

श्रुत्यध्यायोपरि खामिहृतव्याख्याया व्याख्यानमुदीच्यतमिदम् ।

Post Colophon .—

७ माघ शक १६४४ ।

It begins thus:—

श्रूयते एव इति श्रुति । तथाच अदृष्टार्थश्रवणकेश्वरवाङ्मय
 श्रुतित्वम् । लौकिकेश्वरवाक्यवारणायादृष्टार्थकेति पुराणनिवारणाय
 ईश्वर इति ।

The sub-commentary seems to be anonymous

3619.

4461 *The Same text.*

*With the commentaries by Śrīdhara Sāmi, Rādhāmohan
 Goswāmī and Gopāla Caṇḍavartī*

Substance, country made yellow paper 24×9½ inches Folia, 211
 In tripaṭha form Character, Bengali of the early nineteenth century
 Appearance, fresh Incomplete at the end The text up to IV, 14, 15 and
 the commentary up to III, 15

3620

10799C

I

Substance country made paper 12×5½ inches Fols 12 Lines
15 on a page Character Bengali of the nineteenth century Appearance
fresh.

This contains Bhāgavata Vyākhyā leśa (annotations
on the Bhagavata) by Gopala Sarma, on the first three
Skandhas and a part of the fourth

For a full description of the commentary (which
closely follows Sridhara Svami as his authority) see I O
Cat. No 3517

II

Substance and the measure are the same as above Fols 38 Lines
14 to 18 on a page Character Bengali of the nineteenth century
Appearance fresh

This contains Lokanatha's commentary on the difficult
śloka's of the 10th, 11th and 12th Skandhas

Beginning

तस्माद् वैराग्यं बृढं भविष्यतीत्यर्थं यदा यशुव्रतं सप्तगमदण्ड
प्राप्तञ्चापि तदनुवादं विना को विरज्येत न कोपौत्तर्यं

36A, इति लोकनाथचक्रवर्तिप्रकाशिता दशमस्कन्धटीका समाप्ता ॥ ॐ
नमो भगवते वासुदेवाय ।

गोविन्दचरणद्वन्द्वमकरन्दपिपासया ।

माहते मानसं मुञ्च्य वादरायणमहिताम् ॥

एकादशस्कन्धतरोर्महार्थविचारमात्रेण परं जनार्ध ।

तथापि शिष्यानुक्रम्ययत्निम औलोकनाथा विशदीकरोति ॥

कावेनेत्यादि ।

It ends -

वृत्तत्वमनुवर्णयन् पुराणार्थमुपसङ्गन्ति य एव इति
साङ्ख्ययोग ।

अन्यत् समान स्वामिना त च एव ज्ञात्वा कृतार्थ साधन त्वज
इत्याह । एवमिति गुरुपासनया या एका अव्यभिचारिणी भक्ति
तया विद्याकुठादेण वा जीवाश्च जीवोपाधि अहङ्कार विवृण्व
आत्मान प्रतिपद्य ज्ञात्वा भक्तिज्ञानसाधनोभूत कर्म त्वज इत्यन्वय ।
अयोदशगुणेष्वविश्रते चेत् इत्यादि । चेतसि सञ्चानात्मके भगवति
ये गुणास्तेषु कथ केन प्रकारेण ।

3621.

3547 दशमस्कन्धव्याख्यालेशः ।

Dasama-skandha-vyakha-lesah.

A commentary on the Bhagavata.

Substance, country made paper 17×4½ inches Folia 27 Lines
12 on a page Extent in Slokas, 1 700 Character, Bengali Date Saka
1689 Appearance discoloured Complete

Colophon —

इति दशमस्कन्धस्य व्याख्यालेशः ।

Post Colophon —

ज्ञास्याय वेद्मि यदि मे वचन कवीनाम्

क्षुद्राशयस्य रक्षित सकलैर्गुणैर्हि ।

यत्रस्तथापि यदथ हृदय वृथान्य

चिन्ताकुल यदि विमुध्यति क्षणकोत्था ॥

शकाब्दा १६८६ । पौषस्य सप्तमदिवसे समाप्तमिदम् ।

ओम् नमो भगवते वासुदेवाय स्वाक्षरमिदं पुस्तकम् ।

Beginning —

वाङ्मनोबुद्धिदूरो यो निर्गुणो गुणविग्रहः ।

गोपिकापरमानन्दकन्दं वन्दे तमच्युतम् ॥

आश्रये दशमं नित्यं यस्यां पञ्चत्वहेतवे ।

त्रयाणां विगमात् त्रयो यथा स्यां पञ्चविंशकः ॥

अथ दशमस्कन्धस्य व्याख्यानलेखः । कथितो वशविस्तार
इति ।

See IO Catal No 3517 which describes a complete manuscript entitled Bhāgavata vyākhyā leśa It gives at the end of the third and fourth Skandhas, the name of the author as Gopala Sarma

3622

10908

Substance country made paper 10×5 inches Folia 6 Lines 14
on a page Character modern Nāgara Appearance fresh

It contains a commentary on Adhyaya 85 of the 10th Skandha (with the text)

Colophon —

इति श्रीदशमस्कन्धे पञ्चाशोत्तितमः ।

3623.

4023

Substance country made paper 18×3½ inches Folia 5 Lines 8
on a page Character Bengali Appearance discoloured

These leaves contain the commentary of Radha mohana Gosvami, on the first mangalacarana of the Bhagavata It breaks off abruptly

Beginning —

श्रीलक्ष्णाय नमः ॥

श्रीलक्ष्णचरणाभोजयदान्दाम्भुधो ।

मनो मधुवतो निख रमता ममताङ्कितः ।

श्रीलक्ष्णभाव + वेद + अधामोहनशर्मणा ।

श्रीमद्भागवतस्याय तत्त्वसार प्रकाशयते ॥

3624

3609 श्रीमद्भागवतदशमस्कन्धटिप्पनी ।

*A commentary on the same.**By Lokanatha*

(Skandha X.)

Substance country made paper 14½×3½ inches Folia, 5 Lines
11 on a page Character, Bengali of the nineteenth century Appearance
discoloured A fragment

Beginning —

श्रीमोविन्दपदद्वन्द्वं नमस्कृत्य गुरुकृत ।

श्रीलोकनाथस्तनुते मुदा दशमटिप्पनीम् ।

3625.

5728 *The Same text**With the commentary by Vanamali Bhaṭṭa*

Substance country made paper 14×6½ inches Folia 415 In
tripāṭha form Character Nāgara of the early nineteenth century
Appearance old, soiled and worn off

*The Purvardha only**The commentary begins —*

श्रीराधाकृष्णौ जयता । श्रीगुरुभ्यो नम ।

श्रीमद्भिरिवराधीश्वरं वन्दारण्यपुरन्दरम् ।

कृष्णचन्द्रं प्रपद्येह भक्तानुग्रहकारकम् ।

अद्भुतं यदुवशे पल्लवितं वक्ष्येकलालापे ।

कोरकितं अलिशिखरे पलितं भक्तेऽर्द्धपु वन्दे ॥

Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे अष्टादशसाहस्रं
परमहंससहितायां एकोनपञ्चाशत्तमोऽध्यायः । पूर्वाह्नि सम्पूर्णम् ।
ग्रन्थसंख्या ६२०० ।

3626.

4003 श्रीमद्भागवतटीका वैष्णवतोपिणी ।

*Vaishnava tosini, being a commentary on Bhāgavata**By Sanātana Gosāmi*

Substance country made paper $14\frac{1}{2} \times 5\frac{1}{2}$ inches Folia 76+32
 Lines 12 on a page Character Bengali of the eighteenth century Appearance discoloured and worn off Incomplete at the end To the end of the 39th śloka of the 31st adhyāya of the 10th Skandha

See Catal number 3628

3627

4387 *The Same*

(Skandha X)

Substance country made paper $13\frac{1}{2} \times 6$ inches Folia 362 Lines 18 on a page Extent in ślokas 25 600 Character Bengali of the early nineteenth century Appearance fresh Complete

Written in a beautifully neat hand and remarkably correct

For the commentary see I 2125

3628

1560 *The Same*

*A commentary on the 10th Skandha of the Bhāgavata
 purāṇa, by Sanātana Gosāmi*

Substance country made yellow paper $17 \times 5\frac{1}{2}$ inches Folia 470
 Lines 12 on a page In the tripāṭha form Character Bengali
 Appearance tolerable Complete

For a description of the work see L 2125

3629.

1814 *Bhagavata candra candrikā*

(With the text)

By *Vīra Rāghava*

Substance country made paper 13½ x 7½ inches In the Tripāṭha form Character Nāgara Appearance fresh

The present manuscript contains the first four Skandhas each separately paged I in 136, II in 106, III in 288, IV in 293 as stated on the reverse of the last leaf But in the MS there are two paginations, the first goes to 250 of which 120th is missing and the second 1 to 53

This is written in the interest of the followers of Rāmanuja, by Vīra-Rāghava, son of Śaṭa Guru of the Vatsa-gotra

Mangalacarana of the commentary —

वन्दे वात्समद्योवलायितनय वात्सल्यवारांनिधि
 श्रीशैलेश्वरु श्रिय पतिमपि प्राचार्यपारपराम ।
 सूर्य बृहमशेषहेतुमजितस्याज तदुत्सङ्गम
 देवर्षिप्रवरं पराशरसुत व्यास च वैषामकिस ॥ १ ॥

श्रीरामानुजयोगिपूर्णकरुणापात्र मद्भान्तं तत
 सम्प्राप्ताखिलबन्धविद्यमखिला इविद्वान् व्याकरोत ।
 वेदान्तान् कुरुकेश्वर गुणनिधि श्रीविष्णुचित्तं गुरुम
 वात्स त वरद च वागविजयज व्यामार्थमौडोमहि ॥
 श्रीमद्भागवत पुभागमखिलं व्याख्याट्टभिर्ध्याकृतम
 व्यासाक्षैर्यतिराजभाष्यवचसामर्च बुधानां मुदे ॥ २ ॥

Colophon of the commentary on the first skandha —

इति श्रीवत्साम्वयस्य पारावाराकासुधाकरस्य सर्व्वविद्यानिधे
 श्रीशैलगुरो सुतेन तत्त्वरागकमलपरिचर्याप्रसन्नतत्सूक्तिसमधिगत

श्रीमद्भाग[व]तार्थहृदयेन श्रीवैष्णवदामिन श्रीवीरराघवविदुषा
विलिखिताया श्रीमद्भागवते चन्द्रचन्द्रिकाया प्रथमस्कन्धे एकोन
विंशोऽध्याय ।

Post Colophon —

संवत् १९१० कार्तिके ।

Colophon of the 2nd skandha —

• द्वितीयस्कन्धे दशमोऽध्याय । १० ।

Post Colophon —

संवत् १९१० ।

The third ends abruptly with the 7th sloka of the
33rd adhyaya

Colophon of the 4th —

इति श्रीवीरराघवविलिखिताया श्रीमत्भागवतचन्द्रिकाया
चतुर्थस्कन्धे त्रिंशोऽध्याय ।

Post Colophon —

श्री संवत् १९११ ।

3630

1815 *The Same*

(V, VI, VII, VIII and IX)

V In 162 leaves

Colophon —

इति श्री • वीरराघवविलिखिताया पञ्चमे षड्विंश ।

Post Colophon —

संवत् १८(९ ?)१४ ।

VI In 135 leaves

Colophon —

इति श्री • वीरराघवविदुषा विलिखिताया श्रीमद्भागवत-
चन्द्रिकाया षष्ठस्कन्धे एकोनविंशोऽध्याय ।

Post Colophon —

संवत् १८१४ ।

VII In 135 leaves

Colophon —

इति श्री • वीरगाधवविदुषा विलिखितायां श्रीमद्भागवत
चन्द्रिकायां सप्तमस्कन्धे पञ्चदशोऽध्याय ।

VIII In 106 leaves

Colophon —

श्री • वीरराघवविदुषा विलिखितायां श्रीमद्भागवतचन्द्रिकायां
अष्टमस्कन्धे चतुर्विंशोऽध्याय । २४ ।

IX In 92 leaves

Colophon —

इति श्री • वीरराघवविदुषा विलिखितायां श्रीमद्भागवत
चन्द्रिकायां नवमस्कन्धे चतुर्विंशोऽध्याय ।

The date is given after the text —

संवत् १८१४ शाके १७७७ । This should be Śal a 1779

3631

1816 *The Same*

(*Skandhas* X, XI, XII)

X (I) In 273 leaves

Colophon —

इति श्रीवत्सगन्धर्वापारावाराकासुधाकरस्य श्रीशैलशूरो
सुतन तच्चरणसेवासमधिगतश्रीमद्भागवतार्थहृदयेन श्रीवीरराघव
विदुषा विलिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्याय ।

X (2) In 270 leaves

Colophon.—

इति श्रीवत्सालयपय पारावारराकासुधाकरस्य सर्वविद्यानिधे
श्रीशैलगुरोस्तनयेन तच्चरणपरिचर्याप्रसन्नतत्सूक्तिसमधिगत-
श्रीमद्भागवतार्थहृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा
लिखिताया श्रीमद्भागवतचन्द्रिकाया श्रीमद्भागवतव्याख्याया
दशमस्कन्धे अवतितमोऽध्याय ।

विभुर्जयतेतरां विविधविश्वजन्मोदय-

स्थितिप्रभृतिभोदयो निरवधिसरूप स्तत ।

निरस्तनिखिलाशुभ सकलशोभनोपाश्रय

श्रिय' सच्चर एमान् अतिदृशा भगोज्ञाहति ॥

क्षाम्यन्वतिक्रम त्वत्र शब्दार्थविषय मम ।

विष्मत्करा सुमनसो गुणान् गृह्णन्तु सर्व्वश ॥ २ ॥

संवत् १८१३ ।

XI. In 236 leaves.

Colophon —

इति श्रीमद्वत्सुकुलपय पारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तच्चरणपरिचर्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-
हृदयेन वी[र]राघवविदुषा लिखिताया श्रीमद्भागवतचन्द्रिकाया
एकादशस्कन्धे एकत्रिंशोऽध्याय ॥ ३१ ॥

श्रीमते रामानुजाय नमः ॥

श्रीसंवत् १८१२ ।

XII In 67 leaves.

Colophon —

इति श्रीमद्वत्सुकुलपय पारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तच्चरणपरिचर्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-
हृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा लिखिताया
श्रीमद्भागवतचन्द्रिकाया द्वादशस्कन्धे द्वादशोऽध्यायः ।

Post Colophon :—

योऽसौ गुरुरङ्गवदनो हृदि सन्निविष्ट
 सच्चोद्य बुद्धिममक्षत् कृपया स्वया मे ।
 प्रालीलिखत् कारवलेन्द्रियदैवतेन्द्र
 + + क्षमेनमनवै परेशम् ॥ (१) ॥ १ ॥
 योऽसौ पिशङ्गपरिधिर्वनमाल्युदार-
 मन्दस्मिताकलितवौक्ष्णमोक्षितेन ।
 सच्चोदितेन च प्रपापरिवृष्टमूर्तिं
 स्वप्ने तमेमि शरण्य वसुदेवसुनुम् ॥ २ ॥
 क्लेद गभीरनिगमान्तरहस्यतारम्
 क्वाच्च सुमन्दमतिरत्र पर निदानम् ।
 वीक्षा यदौय करुणाकलितानमेव (१)
 श्रीशैलदेशिकवर शरण्य गतोऽस्मि ॥ ३ ॥
 चिकीर्षा मोक्षा सा निरवधिप्राप्तलोककलिता
 यया स्याता विवृतिरचना या सुमगमम् (१) ।
 स एव श्रीशैलो गुरुरखिलविद्याज्ञनिधि-
 ममाध्यास्ता त चरणयुगलीह प्रकटयन् ॥ ४ ॥ (१)
 सवत् १८१२ ।

3632.

1409 *The Same*

X

Substance country made paper 14×5½ inches (Leaves are not of uniform size) Leaf marks are often missing Handwriting is different in different parts By the actual counting leaves are 426 Purvardha has 222 and Uttarardha 204 1st leaf missing The date at the end given is Samvat 1020 समेनाममौनी चरह यदौ ११ ।

This contains a commentary on the tenth skandha of the Bhagavata, divided in two parts, Purva and Uttara The last colophon is not given The colophon of the 49th chapter is thus given —

इति श्रीवत्सान्वयमय पारावारमाकासुधाकरस्य श्रीशैलगुरा
सुतेन तत्परगमेवाममधिगतश्रीमद्भागवतार्थसुदयेन श्रीवीरराघव
विदुषा विलिखिताया श्रीभागवतचन्द्रचन्द्रिकाया दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्याय ।

Post Colophon —

संवत् १८१८ ।

Here the Purvardha ends

The first 19 leaves contain the commentary on the first two chapters and 46 verses of the third adhyaya skandha 10 Then begins the commentary on the 13th sloka of the 8th chapter and it continues to the end of the Purvardha The Uttarardha has only the first leaf missing

Beginning —

श्रीमच्चैतन्यरूपिणे भगवते नम ।

अथ । सूत जानामि भद्र ते भगवान् मात्वता पति

देवक्या वसुदेवस्य जातो यस्य चिकीर्षया ।

इति सूतशौनकमवाद् उपक्रान्तस्य श्रीकृष्णावतारस्य अवग
मरणाहर्णानि करिष्यमिति कचनेति कुन्तिस्तुतौ व्यङ्गुरित शुक
परीक्षित्सवादे कलौ अनिष्टमाणां दुःखशोकतमोलुदाम्
अनुमुद्वाय भक्तानां सुपुण्य व्यतनोद्यथा इति नवमोक्तेन पञ्चवित
चिकीर्षितं हि श्रीभागवतप्रतिपाद्य अन्येषां तु अत्र समां
विमर्शाखेदादि नवानां कथनम् । दशमस्य विमुद्घार्थमिति दशमस्य
श्रीकृष्णस्य विशिष्टशुद्धि परात्परतातज्ज्ञानार्थकीर्त्तितानां नवानां
कथनसमाप्तौ प्रतिपद्यभूत श्रीकृष्णावतारम् कथितस्य सर्वस्य
नि स्मरणार्थं श्रीपरीक्षिता एष्ट श्रीसूत आवयति श्रीराजोवाचे
त्यादि ।

3633

3550 भागवतकौमुदी । *Bhagavata-kaumudī**By Rama Kṛṣṇa*

Substance country made paper 17×4½ inches Folia 25 Lines
10 on a page Extent in slokas 110 Character Bengali of the nine
teenth century Appearance fresh Date Śaka 1743

For the beginning of this see L 1641

It explains difficult passages of the Bhāgavata In
leaf 21A of the present MS, however, ends the notes on the
Rasa-pañcadhyāya of the 10th skandha of the Bhagavata

“ इत्यादिष्टा भगवता लब्धकामा कुमारिका । इत्यादि वरदानात् षट्कार-
रसानुपादानेऽपि तदसह्यम् । अपि च सर्वान् शरत्कायकया रसाश्रया इत्यादि
दर्शनाच्च न कुत्रापि दोषावकाशः ।

श्रीश्रीहरिः ।

It contains in the remaining portion, quotations from
the Utkala handa of the Skanda-purana —

स्कन्द उवाच ।

प्रायशो हि कलौ मर्त्ता मन्दभाग्या महेश्वर ।

अशक्ता भूमिदानादौ मुच्यन्ते ते कथं नरा ॥

Colophon —

इत्युत्कलखण्डे श्रीपुरुषोत्तमसाहाय्ये द्विचत्वारिंशोऽध्याय ।

श्रीश्रीराधाकृष्णाभ्या नमः ।, etc , etc

Post Colophon —

तैयस्यैकादशदिवसे कूचावहनि सम्पूर्णेय पुस्तिका । शक
१७४३ । लिपिरिय श्रीधुनोजालकविराजस्य ।

In a later hand —

श्रीजयगोपालदेवशर्मा पुस्तकमिदम् ।

3634.

8678 चैतन्यमतचन्द्रिका, भागवतटीका ।

*Chaitanya-mata-candrikā**By Śrīnātha Pandita.*

Substance, country-made paper 13×5 inches Folia, 78 Lines,
9-13 on a page Extent in ślokaś, 1,100 Character, Nāgara Date,
Samvat 1891 New Incomplete

The first skandha complete in 20 leaves (date, 1891).

The second skandha complete in 14 leaves

The third skandha complete in 22 leaves

The fourth skandha complete in 11 leaves.

The fifth skandha complete in 8 leaves (date, 1891,
B S 1242).

The sixth skandha incomplete 8B-11 leaves

3635 & 3636.

8676. अमृततरङ्गिणी । *Amṛta taranginī**Being a commentary on the Bhāgavata*

Substance country made paper 10½×4 inches Folia 86 of which
leaves 5-7, 19, 20, 22, 23 54 56, 58-60 are missing Lines, 8 on a page
Extent in ślokaś, 1,700 Character, Nāgara Very old A fragment

Up to a portion of the 19th chapter of the Prathama
skandha

Known only in Oppert's lists

3637.

1142 श्रीमद्भागवतटीका भागवतार्थदीपिका ।

*Bhāgavatārtha-dīpikā, being a commentary on Bhāgavata**Ry Cakrapāṇi, son of Rama Kṛṣṇa*

Substance, country made paper 11×8½ inches Folia, 414 Lines,
14 on a page Extent in ślokaś, 14,455 Character, Nāgara Date

Samyat 1678	Appearance	tolerable	The commentary on the 10th
Skandha only	Complete		

Composed in Samvat 1628 The author had already written a commentary on the first 9 āndhas of the Bhāgavata

Beginning —

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।
 श्रीरामकृष्णपदयज्ञयुग प्रणम्य
 धर्मार्थकामसुखद मतिवृद्धयेऽहम् ।
 स्कन्धस्य साध्वभिमत दशमस्य रम्या
 व्याख्यां करोमि सुगमां कविचक्रपाणि ।
 व्याख्यातेषु नवस्कन्धौ रामकृष्णप्रसादतः ।
 दशमस्कन्ध आरम्भोऽधुना यत्र चरे कथा ।
 बुद्ध्याहमसमर्थोऽपि प्रेरितः पितुराश्रया ।
 कृष्णाङ्गप्रसादेन चिकीर्षे सादस महतः ।
 श्रीपाराशरगोत्रेण दीर्घेन सुबुद्धिना ।
 क्रियते दशमस्कन्धव्याख्यान चक्रपाणिना ।

It ends thus —

कथं भूत दुःखं जन्तुनां जन्तुनां विमुक्तानां च ग्रामादन
जगम् ।

Colophon —

इति श्रीरामकृष्णभक्त्योचकपाणिर्विरचिताया भागवत
टोकाया भागवतार्थदोषिकाया नवतितमोऽध्याय ।

Post Colophon —

व्यञ्जानं पौराणिकघोषकाग्निनी
सृष्टिदिग्धिञ्जडताविनाग्निनी ।
सस्यानुबोधाय विचारवर्तिका
मया कृता भागवतार्थदोषिका ॥

गच्छत स्तुलनं कापि भवत्येव प्रमादत ।
 हसन्ति दुर्जनान् स समादधति मज्जना ॥
 श्रीमद्विक्रमभूभृतोऽष्टभुजघटभूसङ्घकेऽब्दे गते
 मासे फाल्गुनिके तिथौ नरहरे पक्षे सिते पुष्यमे
 श्रीकृष्णारविन्दमधुमशौचकपाणे कृति
 पूर्णा सङ्कलिताऽभवच्च दशमस्कन्धस्य टीका रवी ।

In a different hand —

श्रीगोपालात्मज-श्रीगिरिधरगंगा पुस्तकमिदमिति ।

3638.

5735 श्रीमद्भागवतप्रथमस्कन्धटीका ।

A commentary on skandha I (with the text)

By Vijayadhikarājācārya

Substance country made paper 14×5½ inches Folia 108 In
 tripāṭha form Character Nagara of the nineteenth century Appear
 ance, new

The commentary belongs to the Madva School

Beginning —

श्रीहयवदनाय नमः

यतो जन्माद्यस्य अतिसुखयमानैकविषयात्
 स्वतन्त्रस्तन्त्रो गुरुरपि गुरोर्यश्च जगतां ।
 + + + + +
 मुकुन्द ध्यायामाप्सतकुक्षक त समहसा ॥ १ ॥
 ह्रिमकरभमद्विद्योपेत सुधारमजित्वरी
 न मम वृश दयादानन्दतोर्यमद्यामुनि ।
 मुनिगणवराः शाखोलौका इवाधिवा + समुत्पिष
 श्रमदमगुणा यत्रोज्ज्वलन्ति सन्ततमेधस ॥ ५ ॥
 चरानजनिने दैव्यारातेभवाणवातरसत्तरी
 दिशतु विप्रदा भक्ति मच्च महेन्द्रतोर्यपतीश्वर ।

क शब्द काव्याम श्रुतिरपि गुण कायसम्भ
 समीक्षा पौराणो क खलु विबुधा मतमधिष । ६ । (?)
 तथापि व्यामोक्षाद् गुणगुणकटाक्षैकशरणो
 मनाक् व्याकुर्वे श्रीभागवतपुराण प्रपद्यते । ७ ।
 व्यागन्दतीर्थविजयतीर्थौ छतप्रणम्य + + + + + ।
 कृति स्फुटमुपजीव्य प्रवक्षि भागवत पुराणम् ।

End —

भागवतविवरणादि तुलसीदलमिव नमरपयामि हरे ।
 चरणनलिनयुगलेऽहं प्रथमस्कन्धोपल सता प्रीत्यै ।

Colophon —

इति भागवते महापुराणे पारमहंससंहिताया विजयध्वज
 तीर्थभिक्षुविरचितप्रथमस्कन्धे विशोऽध्याय ।

3639

The same commentar j here called

5736 पदार्थरत्नावली । *Padārtha ratnāvalī*

By Vijayadhrāja tīrtha Bhaṭṭaraka

Substance country made paper 8×4 inches Folia 21 to 162
 Lines 13 on a page Character Nagara of the early nineteenth century
 Appearance old & discoloured and worm eaten Incomplete both ends

Chapters III to XXVII of skandha XI

21A, इत्येकादशस्कन्धटीकाया तृतीयोऽध्याय , 64A, इति श्रीमद्भागवते
 महापुराणे पारमहंस्या संहिताया एकादशस्कन्धटीकाया पदार्थरत्नावल्यां विजय
 ध्वजतीर्थभट्टारककृतौ एकादशोऽध्याय , 154B इति श्रीभागवते एकादशे
 विजयध्वजौघे सप्तविंशोऽध्याय ।

3640

8167 *The Same*

Substance country made paper 13×6 inches It contains Sk II
 to IV XI and XII each skandha being separately paged II complete
 in 83 leaves III in 204 IV in 148 XI in 160 XII in 79 In tripāṭi a

form Character Nāgara Appearance old and discoloured Date
Samvat 1720

Colophon —

II

द्वितीयस्कन्धगाद्येषा पदरत्नावली मया ।

खर्षिता शरणाभोजे पद्मनाभस्य भासता ॥

इति श्रीमन्महेन्द्रतीर्थपूज्यपादशिष्यविभयध्वजतीर्थयतीन्द्र-
छताया श्रीमद्भागवताया श्रीमद्भागवतटीकायां पदरत्नावल्यां
द्वितीयस्कन्धे दशमोऽध्याय । समाप्तश्चायं द्वितीयस्कन्ध ॥

III

• द्वितीयस्कन्धे चतुस्त्रिंशोऽध्याय ॥ द्वितीयस्कन्ध समाप्त ।

Post Colophon —

संवत् १७२० समये वैशाख ।

IV

• चतुर्थस्कन्ध एकत्रिंशोऽध्याय ।

VI

• एकादशस्कन्धे एकत्रिंशोऽध्याय ।

XII

• द्वादशस्कन्धे द्वादशोऽध्याय ।

End —

पदरत्नावली कण्ठे राजता हि मुरदिष ।

वनमालेव मालेव मौक्तिकी कृष्णवल्गुभा ॥

3641

10016 श्रीमद्भागवतटीका (*with the text*)

A commentary on Bhagavata

By Ramanarayana

Substance country made paper 7x12 inches Folia 143 Lines
14 on a page Character Nāgara Date Samvat 1889 Appearance old

and worn out Skandhas I and II to the end of the 10th udhyaya each separately paged

Beginning —

सच्चिदानन्दरूपाय कृष्णायास्तुष्टकर्म्मणे ।

नमो वेदान्तवेद्याय गुरवे बुद्धिमाक्षिणे ॥

हरिनाथस्वरूप वै हरिनाथ गुरु भजे ।

ब्रह्मबोधाधिकाराय तातद्वारा स्वमन्त्रदम् ॥

भक्तिसान्नायिसम्पत्तौ सवित्रा प्रभया स्वया ।

हृत्तमोत्र गुरु वन्दे भवानौदासनामकम् ॥

श्रीशाण्डिल्य मुनि वन्दे भक्तिसूत्रकर हरिम् ।

श्रीनारायणतीर्थार्य भक्तिसूत्रार्थदर्शकम् ॥

त हरि शरण प्राप्त श्रीमद्भागवताभिधम् ।

तत्कृष्णपञ्चतद्बोधस्त व्याख्यातु समुत्सहे ॥

The first skandha is complete in 98 leaves

Colophon —

इति श्रीमद्भागवत महापुराणे पारमहंस्या संहिताया वैद्या-
मित्रा प्रथमस्कन्धे अष्टादशमाहस्य संहिताया शुकागमन
नाम एकोनविंशोऽध्यायः ।

Post Colophon —

श्रीसंकेतविहारौ ।

(Commentary) इति श्रीविष्णुसख्यापद्मश्रीरामनारायणविरचिताया
श्रीमद्भागवते महापुराणे व्याख्याया भागवतभावप्रकाशिन्या प्रथमस्कन्धे एकोन
विंशोऽध्यायः ।

Post Colophon —

मानोत्तम व्यादाढर्दि १४ सम्बत् १८८८ बुधवामरे लिखित
मधुराजी ।

There are 45 leaves in the second skandha

Colophon of the commentary —

इति • द्वितीयस्कन्धस्य दशमोऽध्यायः ॥

Post Colophon —

(Text) आमुन मुदि ५ मवत १८८५ ।

3642

10060 भागवतभावार्यदौपिकाप्रकाशः ।

Bhagavata bhavartha-dyanka prakasah

By Kasinatha Upadhyaya, son of Anantopadhyaya

Substance, country made paper 12×6 inches Folia 9-50 Lines
17 on a page Appearance mouse eaten A mere fragment

11B, इति श्रीमद्भागवते महापुराणे श्रीमदनन्तोपाध्यायस्त्वनु काशीनाथा
पाध्यायविरचिते भावार्यदौपिकाप्रकाश प्रथमोऽध्यायः ।

47A, इति श्रीप्रथमस्कन्धेकादशाध्यायटिप्पणी ।

काशीनाथो दिज हत्वा सेवामत्कार्ययत् हरौ ॥

The fragment ends with the commentary on the 44th
sloka of the 12th adhyaya of the first skandha

3643

3753A बुधरञ्जिनी । *Budha ranjini*

Being a commentary on skandha X

By Vasudeva

Substance country made paper 16½×2½ inches Folia 2 Lines 9
10 on a page Character Bengali of the eighteenth century Appearance
a little discoloured

The first two leaves only of *Budha-rañjinī*, a commentary by Vāsudeva, on the 10th skandha of the *Bhāgavata*. For a description of a complete MS see L. 1730.

3644.

4095. **विवरणमणिमञ्जूषा ।** *Vivarana-maṇi-mañjūsā.*

Being a commentary on the 10th skandha of the Śrīmad-Bhāgavata, with the text.

Substance, palm leaf $16\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 156 Lines, 5 to 9 on a page Extent in ślokas, 7,200 Character, Udiya written with a style. Appearance, new but worm eaten

From the beginning of the 10th skandha up to a portion of the 21st adhyāya of the same. The commentator's name is not found

Beginning —

श्रीयुक्तो राजा श्रीराजेति शब्दः प्रायोऽत्र श्रीकृष्ण + + + +
प्रेम्ना विराजमानत्वात् टञ्भावः समाप्तान्तविधेरनित्यत्वात्
राजोवाचेति पाठस्तु साधारणः ॥

Colophon :—

इति श्रीविवरणमणिमञ्जूषायाम् विष्णोऽध्यायसम्यहः ।

The 11th chapter is not complete.

There are twenty more leaves containing the same commentary up to a portion of the third from the beginning

3645.

4095B. *The Same*

Substance, palm leaf $15\frac{1}{2} \times 1$ inches Folia, 190 Lines, 5 on a page Character, Udiya of the nineteenth century Appearance, fresh

From the 22nd adhyāya of the same skandha up to the 34th adhyāyā of the same skandha

The 22nd adhyaya comes to an end in leaf 11B

इति दिवङ्गमणिमङ्गलायां द्वादविंशोऽध्यायः

The 14th adhyaya ends in leaf 181B —

इति दिवङ्गमणिमङ्गलायां त्रयस्त्रिंशोऽध्यायस्तथा ।

3646.

315 वेदस्तुत्यध्यायः । *Veda stutyadhyaayah*

*With the commentary by Kavendamanī Cakravartī
called Amaya lodhinī*

Substance country male paper 12½ × 6½ inches Folio 33 Lines
15 10 on a page Extent 8 slokas 1080 Character Nāgara In three
different hands the first line in long in 4B and 2nd hand in the ninth
line of 13B Then 3rd hand to the end Appearance fresh Complete

It is the 87th chapter of the tenth skandha of the
Bhāgavata purāṇa

It is printed at Vrindavana along with the text and
various other commentaries of the Bhagavata

See L 1562

The commentary is written in the following order

Substance, text prose order commentary the full
text of the śruti on which it is based, the meaning of the
śrutis and the conclusions

3647

781 अन्वयबोधिनी । *Amaya lodhinī*

By Cudamanī

For the manuscript see L 1562

This is a gloss on Śrīdhara Svāmī's commentary on
Śruti stuti from the tenth skandha of the Bhagavata
Purāṇa (87th chapter)

It has also the text

Anvaya-bodhini was composed in Saka 1580=1658
A D

खाद्यवागनिष्ठायायमिते शाकि अतिस्तुते ।
पूर्णतामनपद्यायो धूडामणिकवि सुधी ।

3648.

१६७१ वेदस्तुतिटीका । *Veda-stuti-ṭika*

By Śrīhari

Substance country mad. paper 11x4 inches Folia, 31 Lines 11
on a page Extent in Slokas 100 Character Nāgari. Dated Saka 1704
New Complete

Complete in thirty-one leaves

The Last Colophon —

इति श्रीमद्देवानिकुण्डावतंसश्रीमोविन्दसूक्तिसुश्रुतौदरि-
विरचित श्रीमद्वसुदेवमाधवाय समर्प्यं । श्रीमन् । श्रीमाम्बिका-
यापुंरुमन् । शाकि १७०४ शुभशत कार्तिके मासि शुक्लपक्षे
पुण्यदिने ऋषोपनाया सदाभट्टाक्षज-मोविन्देन लिखितमिदं ।

इति श्रीमद्वागवतं वदमन्त्ये गमाश्रीतिगमे वेदस्तुति
टीका समाप्ता ।

3650

3669 ब्रह्मस्तुतिटीका । *Brahma stuti-tīkā.*

Substance country made paper 13×3½ inches Folia 8 to 14
Lines 8 9 on a page Character Bengali of the eighteenth century
Appearance old and blackened with age Incomplete in the beginning

It commences from the middle of the commentary on the 5th verse The number of verses commented upon are 40, taken from the 14th adhyaya of the 10th skandha It is addressed to Śrī Kṛṣṇā It is called *Brahmastuti*, because it has been put in the mouth of Brahmā

Colophon —

इति ब्रह्मस्तुतिटीका समाप्ता ।

After the colophon there are two lines and a half, beginning —

तत्र उद्बुद्धिद्वयस्य टीका तत्र परमेश्वरी ब्रह्मा पूर्वदेवब्रह्म
आचष्ट अभ्यस्त, etc , etc

3651.

10799K *Rasa-pancādhyaya*

Substance country made paper 13×4½ inches Folia 43 Lines
10 to 12 on a page Character Bengali of the nineteenth century
Appearance fresh

Contains commentary on X, Chap 29–32 (of the 32nd, 1–18 slokas only) of the Bhagavata purana This constitutes 4 chapters of the *Rasa pañcādhyaya*

Beginning —

वादरायणिरवाच ।

वदराश्रमे महातपश्चरणात् श्रीवादरायणो व्यास श्रीकृष्णो-
पासदत्तकृष्णमेव सर्वज्ञस्य तस्य परमोक्तान (?) तस्मिन्नेव श्रवसायौ
चिन्त्यात्

21B, इति दशमटिप्पन्यामूनचिंशः; 31B, • त्रिंशः;
39A, • एकचिंशः ।

3652.

10799B. *Another commentary on the first of the
five adhyāyas on Rāsa.*

(*With the text.*)

Substance, country-made paper 12½ × 6 inches Folia, 21 In
Tripāṭha form Character, Bengali of the eighteenth century Appearance,
old and discoloured Complete

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्या सहितायां वैयासिक्यां
दशमस्कन्धे रासक्रीडायां श्रीकृष्णान्तर्धानमेकोनचिंशोऽध्यायः ।

The commentary begins:—

स्वीयमौख्यार्थादौनि तदीयश्रोत्रादिभिस्ता जिज्ञाहयिषुष्व बभूव
(sic) । प्रेमवश्यत्वात् एकस्यामेव रजन्यामव्यवधानेन यदा तदा
सत्यसकन्पताशक्त्या प्रेरितया योगमायया दुर्घटघटनापटीयस्या
शक्त्या प्रहरचतुष्टयवत्यास्तस्या एव राधेमंध्ये तावद्विलास-
समापयिष्य परःशतकोटिरास्य ध्यानीय दर्शिताः । अतएव ता
रात्रौ वीक्ष्येति बह्वचन ।, etc.

3653.

8679. **भागवततात्पर्यम् ।** *Bhāgavata-tālparyyam.*

A commentary on the Bhāgavata

Substance, country-made paper 9 × 4 inches. Folia, 11 Lines, 12,
on a page Extent in slokas, 225 Character, Nāgara Old Incom-
plete

One leaf only of the 2nd skandha and 10 of the
third.

3654.

8677. *All about the Bhagavata*

Substance, country made paper $12\frac{1}{2} \times 4\frac{1}{2}$ 13×5 , 15×5 inches Folia 234 Extent in Slokas, 8,000 Lines 4 7, 9 12 on a page Character, Nagara New Incomplete

(1) A commentary on the Prathamā skandha complete in 22 leaves

(2) The 11th skandha with a commentary The first ten chapters and the first two verses of the 11th

(3) A commentary on a portion of the tenth skandha in eleven leaves only

(4) A commentary on the 10th skandha in 121 leaves, above and below, with space for the text left blank

(5) A commentary on the commentary by Śrīdhara on वेदवृत्ति, by Kasi-nātha, the son of Ananta Upadhyaya Complete in 30 leaves, the last of which is a restoration

3655.

4794 *A commentary on the Bhagavata*

Substance palm leaf $16 \times 1\frac{1}{2}$ inches Folia 75 by counting Lines 6 on a page Character Bengali of the 16th century Appearance dilapidated Incomplete both ends

The manuscript is too much damaged to allow of an examination

3655A.

3516 हरिभक्तितरङ्गिणी । *Hari-bhakti taranginī*

Substance palm leaf $17 \times 1\frac{1}{2}$ inches Folia 1 to 120, then leaves 144 145 Lines, 7 4 on a page Extent in Slokas 2 400 Leaves are missing in the middle Character Bengali Date Saka 1027 Appearance soiled Incomplete at the end

It is a Katha of the Bhagavata and is also called Bhagavata-katha Samgraha See I O 3599

Colophon :—

इति हरिभक्तितरङ्गिण्यां नवमस्कन्धकथा समप्तः ।

Post Colophon :—

श्रीरामजीवनदेवप्रभैः स्वात्तरमिदं पुस्तकम् ।

शुभमस्तु शकाब्दाः १६२७, चङ्ग अग्रहायण श्रीकृष्णः शरणम् ।

See I.O. Catal. No. 3539. The I.O. MS. gives the author's name as Keśava in its opening verse which is wanting in the present MS. At the end of the 10th skandha he calls himself Keśava-pañcānana Bhaṭṭacārya.

3656.

9246. हरिलीला । *Hari-līlā.*

By Vopadeva

*With the commentary by Hemādri revised
by Madhusūdana.*

Substance, country-made paper. 12×6 inches Folia, 28 Lines, 12 on a page Extent in ślokaś, 840 Character, Nāgara Appearance, tolerable Incomplete

An abstract of the Bhāgavata-purāṇā skandha by skandha. The MS is incomplete and contains abstracts of the first 11 skandhas and a portion of the 12th.

See L. Vol. II, p. 200, No. 794.

For the commentary see Oxford 37B.

3657.

1111. *The Same.*

Substance, country made paper 11×5 inches Folia, 10 Lines, 17 on a page Character, Nāgara Appearance, tolerable The text in prose, and the commentary in verse

An anukramaṇī to the Bhāgavata Mahapurāṇa.

For both the text and the commentary see I O Catal No 3533

The name of the king of Devagiri is given in I O Catal as Kamaraja, but in our manuscript it is Rama raja

This is supported by the commentary to the first verse

मन्त्रो ष राजो देवगिरौश्वरस्य रामचन्द्रस्य ।

3658

5780 *The Same*

An anukramani to the Bhagavata purana, with Hemadri's commentary, called Hari hla viveka

Substance country made paper 12½×4½ inches Fols 38 In Tripāṭha form. Character Nagari of the nineteenth century Appearance good Complete

See Aufrecht Cat Bodl, No 37B and I O Catal No 3533

In page 1276B of I O Kamadeva is said to be the father of Hemadri

After the end of the commentary we have the following verses —

सरस्वती श्रीमधुसूदनेन

निर्युद्धमेतद्बुधमोदनेन ।

जन समस्तोपि रसादनेन

ब्रजेशभक्ति व्रजतादनेन ॥

श्रुतमष्टौ ष पञ्चाशत् कृत्स्नग्रन्थविनिर्मिता । (?)

हरिप्रसादात् पूर्णेषु चाभूत् गुर्व्वबुमोदिता ॥

लिखिता हरिलीलेय रामचन्द्रस्य सूनुना ।

बालाभिधानकनैव परोपकृतये सदा ॥

इति श्रीमद्भागवत हरिलीलाया द्वादशस्कन्ध समाप्तः ।

श्रीकृष्णार्पणमस्तु ॥

3659

०६३ मुक्ताफलम् । *Mukta-phalam**By Vopadeva**With its commentary Kavalya dipika by Hemadri*

For the MS see L 1466

The text has been left unnoticed by Rajendralala

For a full description of both the text and the commentary see I O Catal No 3542

Post Colophon Statement (of the text) —

सकलविबुधमानश्रीनिकेत वदान्य

समदविबुधसिद्धश्रीनिवासाङ्घ्रिसेह ।

जयति विनयसिन्धुर्वाग्मनेश सुबन्धु

प्रगतसकलभूष लक्ष्णवशैकदीप ॥

Post Colophon of the commentary —

संवत् १८६३ ईश्वरनामक संवत्सरे शके १७२८ क्षयनाम
 संवत्सरे वैशाखशुद्ध ११ श्रीक्षेत्र काशीभागीश्वरीतीर्थसन्निधौ
 सम्पूर्णम् ॥

सकलविबुधान् मानयतीति तथा । श्रीनिकेत वदान्य
 समदा ये विबुधास्तेषां सिद्ध भगवत्परमेश्वरविन्दे सेह ईहा
 भक्तिसाद युक्त । वामन इति यस्य स श्रेष्ठा बन्धव सभामदो
 यस्य सुतादृशो देवगिरौश्वरो राम जयति ।

3659A

3099 *The Same*

Substance country made paper 12×6½ inches Folia 54 In
 Tripatha form Character Nagara of the eighteenth century Appear
 ance discoloured The 8th and the 26th leaves are restored

Incomplete at the end

53A, इति हेमाद्रिलताया भक्तिप्रकरणम् ।

अथ दिग्भाष्यवर्णप्रकरणम् of which there are only a few verses and the MS breaks off

For a full description of the work see IO Catal No 3542

3660.

1584 बृहद्भागवतामृतम् दिग्दर्शिनौटोकासहितम् ।

*Bṛhad-bhāgavatamṛta with the commentary entitled
Dīg darśini*

Substance country made paper 17½ × 5½ inches Folia 178 of which leaves 189 to 200 of the second pagination missing In the Tripāṭha form Character Nāgara Appearance oil

Divided into two parts, Pārva and Uttara, each with a separate pagination The first part has 103 leaves

The Last Colophon of the first part —

Text —

इति श्रीभागवतामृते भगवत्कृपाभरतिर्द्धारखण्डे पूर्णो नाम
सप्तमोऽध्यायः समाप्त चेद श्रीमद्भागवतामृतपूर्वखण्डम् ।

Commentary —

इति श्रीभागवतामृतटीकायां दिग्दर्शिना प्रथमखण्डे
सप्तमोऽध्यायः ।

Post Colophon —

लक्षणश्रवणा शान्त्य निर्याता ध्यानरञ्जनि ।
याज्ञवल्क्यस्य निर्यातो रामकौत्सविरचिते ॥
तद्वृत्तिलोहितेशय न भवा ज्ञानु मोक्षसे ।
हृतो हृतोऽस्ति ग्राह्य त्व पीतकौषेयवाससि ।

The Last Colophon of the second part —

Text —

इति श्रीभागवतामृते गोलोकमाहात्म्यखण्डे गदानन्दो नाम
सप्तमोऽध्यायः ।

Commentary —

इति श्रीभागवतामृतटीकायां दिगदर्शिन्या द्वितीयखण्डे
सप्तमोऽध्याय ।

मभातेय च द्वितीयखण्डटीका ।

Post Colophon —

दृष्टान्ततो विश्वमृषालमिद्यते
स्वप्नस्य यस्यैव मनोरथस्य च ।
व्यत्यन्तमिष्यामययोरुत्तयोरपि
प्रभो त्वदीयानुभवोऽस्तु मे सदा ॥

श्रीश्रीकृष्णचैतन्याय नमो नम ॥

The Authorship

In this manuscript the author's name is nowhere mentioned. But there is no doubt that the work belongs to the school of Caitanya. After the explanation of the last verse of the text the commentary has the following —

स्वयं प्रवर्तिते छत्त्रैर्ममैतद्विखनयमै ।
श्रीमच्चैतन्यरूपोऽसौ भगवान् प्रीयता सदा ॥

Commentary —

श्रीमान् चैतन्य चैतन्यसञ्ज्ञया प्रसिद्धः श्रीश्रीचैतन्यं तत
स्वरूपस्तन्मूर्तिर्वा भगवान् श्रीकृष्णदेव पदो श्रीमान् चैतन्यस्य
तस्यैव प्रियसेवको रूपः तत्सञ्ज्ञको वैष्णववरः । ततश्च भगवानिति ।
व्यापति नियति चैव भूतानामागतमतिम ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

अभिप्रायेणेति दिक् ।

So the book was written for the satisfaction of Caitanya and Rupa Gosvami one of Caitanya's ardent followers.

Rupa Gosvami wrote a work entitled *Laghu Bhagavatamrta* in two parts the first of which has been printed

by Valmīcīnd Gosvami and Atul Kṛṣṇa Gosvami Eggeling says in I O Catal No 3540 that Laghu Bhāgavatāmṛta is ' abridged by Rūpa Gosvami from a more extensive compendium compiled by his brother Sanātana Gosvami ' He is led to this conclusion by a statement made in a commentary on Laghu by Rādhāmohana Sarma In commenting on the 5th verse Rādhāmohana says I O Catal 3541

इदानीं शिष्यप्रवर्तनाय ग्रन्थस्य प्रेक्षावत्सुम्मतस्तमाह । श्रीमदिति श्रीमत्समु-
 मुखामोत्रे श्रीमद्भूयसनातनगोखामिमुखपद्मै मुखचन्द्रेरिति वा यद्गतानि
 विस्तारित भागवतामृतं भगवत्स्वरूपनिरूपणादिरूपममृतं यतः भागवतममृतं
 यचेति व्युत्पत्त्या ग्रन्थनामापि ज्ञेयं तदेव तदर्थतात्पर्यकमेव इदमनुपदवक्ष्यमाण
 भागवतामृताख्यं सत्तपेण निबध्यते मया रूपगोखामिनेन श्रेय ।

So Rupa made an abstract of his brother Sanātana's Brhad Bhagavatāmṛta and Sanātana wrote the commentary Dīgdaśarī for the benefit of his brother Rupa See also pp 191 to 193 of L Vol VI in which is given an account of the family to which Rupa and Sanātana belonged, by their nephew Jiva Gosvami

There was a Rāja in Karnata country, named Sarvajña Jagadguru He was the ruler of some villages, and belonged to the Bharadvāja Gotra The king of Karnata honoured him His son was Aniruddhadeva whose proficiency in the Yajurveda was well known Aniruddha had two sons Rupesvara and Harihara Harihara disinherited his elder brother Rupesvara, who came to Śikharabhūma (in Chutia Nagpur) the king of which was his friend His son was Padmanābha whom the last Sen king of Eastern Bengal Danuja marddāna greatly revered He established himself at Naihati on the Ganges near Cuttwa He had five sons, the last of whom was Mūlunda Mūkunda's son was Kumara A political or religious revolution induced him to leave Naihati and

settle in East Bengal Kumara had three sons, Rupa, Vallabha and Sanatana. The first and third held offices under Sayed Allaiddin Husain Shah. They were initiated into Vaisnavism by Madhavendra puri and on the advent of Caitanya to Gauda they renounced the world and settled at Vrndavana, where they wrote many Sanskrit works in support of Caitanya's school. Vallabha died early and his son was Jiva who also renounced the world and joined his uncles at Vrndavana.

The present work is mentioned in p. 193 of L. Vol. VI in the following terms —

अद्यायजहतेष्वग्र्य श्रीलभागवतामृतम् ।

हरिभक्तिविलासस्य तट्टीका दिक्प्रदर्शिनी ।

The text and the commentary are both mentioned here as works of Sanatana.

Beginning of the text —

जयति निजपदाब्जप्रेमदानावतीर्णो

विविधमधुरिमाब्धि कोऽपि कैशोरगन्धो ।

गतपरमदशान्त यस्य चैतन्यरूपात्

अनुभवपदमाप्त प्रेम गोपीषु नित्यम् ॥

Mangalacarana of the commentary —

भक्तिर्या निखिलार्थवर्गजननी या ब्रह्मसाक्षात्कृते

रानन्दातिशयप्रदा विषयजात सौख्यादिमुक्तिर्यया ।

श्रीराधारमण पदाम्बुजयुग यस्या मद्दानाश्रयो

या कार्या ब्रजलाकवद्गुह्यतरप्रेक्षैव तस्यै नमः ॥

नमस्त्वैतन्मन्त्राय स्वगामामृतसेविने ।

यद्गुपाश्रयणाद्यस्य भजे भक्तिमय जनः ॥

The object of the commentary —

अभिप्रेतार्थवर्गाणामेकदेशस्य दर्शनात् ।

दिग्दर्शिनीतिनाम्नोय स्वयं टीकापि लिख्यते ।

The object of the work —

इह हि ग्रन्थे धर्मार्यकाममोक्षप्रदायिणी भगवतो भक्ति
निरूप्यते । तस्यां तु ब्रह्मानन्दानुभवादपि परमसद्धान् सुखराशि
सम्पद्यते । सा च श्रीगोपीनाथचरणारविन्ददन्तमधिरूप्यैव
विधेया । तत्र च प्रेक्षैव । तथापि श्रीमद्भक्तजनप्रेमवत्
सर्वनिरपेक्षतया परमसद्भक्तमेवेति निर्धार्यते ।

3661.

8116 संक्षेपभागवतामृतम् (*First part*)

Samlsepa Bhagavatamṛtam

Being an abstract of Bhagavata, as interpreted by Caitanya

Substance country made paper 13×4½ inches Folia 41 Lines 9
on a page Character Bengali of the early nineteenth century Appearance
old and discoloured

The first part relates to God Śrī Kṛṣṇa and the second
to his devotees

Beginning —

नमस्तस्मै भगवते कृष्णायकु[ण्ड]लवेधसे ।
यो धत्ते सर्वभूतानामभवायोश्रुती कलाः ॥
कृष्णवर्णं त्विषा कृष्ण साङ्गोपाङ्गास्त्रपाशंद ।
यश्चै सकीर्त्तनप्रार्थयंजन्ति हि सुमेधसः ॥
मुखारविन्दनि स्यन्दमरन्दभयतुन्दिला ।
ममानन्द मुकुन्दस्य भदुग्भां वैकुण्ठाकली ॥
श्रीचैतन्यमुखोद्गीर्णां हरेकृष्णोति वर्णका ।
मज्जयन्तो जगत प्रेक्षि विजयन्तां तदाज्ञया ॥
श्रीमत्प्रमुदाम्भोजै श्रीमद्भागवतामृत ।
य + तानि तदेवेद मक्षेपण निषेद्यते ॥

इद श्रीकृष्णतद्भक्तसम्बन्धादमृत दिधा ।

व्यादौ कृष्णामृतं तत्र सद्यदभ्य परिविश्यते ॥

Colophon —

इति श्रीसत्तेपभागवतामृते श्रीकृष्णामृत पूर्वखण्डे ॥

3662

806 भगवद्भक्तिरत्नावली सकान्तिमाला ।

Bhagavadbhakti ratnavali with Kanti mala

By Visnupuri

Substance country made paper 16×5 inches Folia 67 Lines 10
on a page Extent in slokas 2038 Character Bengali Date Saka
17×6 Appearance old Complete

The text is in select verses from Bhagavata bearing
on Bhakti Made by a Maithila Paramahansa named
Visnupur in Saka 1555

For a description see L 422

Post Colophon Statement —

श्रीयुगलदासस्य पाठाय लिखित श्रीकृष्णविद्यारौदास शक
१७६ ×

3662A

11122 The Same (Text only)

By Visnupuri

Substance country made paper 7×3 inches Folia 16 Lines 7
on a page Character modern Nāgara Appearance fresh Complete.

Last Colophon —

इति श्रीमत्पुरुषोत्तमपरणारविन्दकृष्णामकरन्दविन्दुप्रोम्भोलित
विवेकतैरमुक्तपरमहंसविष्णुपुरीययितायां भागवतामृताब्जिलब्ध-
भगवद्भक्तिरत्नावल्या त्रयोदश विरचित । शुभमस्तु सर्वजगतां ।

3662B.

9802. *The Same*

Substance country made paper 11x4½ inches Folia, 30 Lines,
10 on a page Extent in Slokas, 748 Character, Nāgara Appearance,
old Complete

The Last Colophon runs thus :—

इति श्रीमत्पद्मघोषमध्वरगारविन्दक्षयामकरन्दविन्दुप्रोक्षित-
विवेकतैरमुक्तपरमहंसविष्णुपुरीयधितायी श्रीभागवतामृतान्त्रि-
लम्बश्रीभक्तिरत्नावल्या सुकान्तिमाला सम्पूर्ण विरचतेर १६x
शुभमस्तु ।

3663.

137 *The Same*

Post Colophon Statement —

शकाब्दा १६४० आश्विनस्योनविशतिदिवाभ्यन्तरे शुक्लचतुर्थी
तिथौ रविवारे समाप्तश्चाय ग्रन्थ ।

श्रीवाराणसीसेठस्य पुस्तकमिद । श्रीरमाकान्तसेनस्य स्वाक्षरम् । . . .

3664.

1629 *The Same*

Substance, country made paper 11x5½ inches Folia, 65 The MS.
is in Tripaṭha form Character, Nāgara Date, Samvat 1848 Appear-
ance, tolerable Complete

For description see L 422

After the last verse quoted by Rajendralala there are
the following verses in the MS —

महापद्मशरणशरणार्त्तशरणार्त्तगणितेऽब्दके ।
पाण्डुने शुक्लपक्षस्य द्वितीयायां समकाले ।
वाराणस्यां महेशस्य साम्रिध्ये हरिमन्दिरे ।
भक्तिरत्नावली सिद्धा महिता कान्तिमालया ।

यस्य कण्ठस्थिता विष्णुभक्तिरत्नावली शुभा ।

न भूषयति तत्कान्तिमालाया न मल जगत् ॥ (?)

The chronogram stands for Śaka, 1555

Post Colophon —

स १८४८ शके १७१३ चैत्र वदि २३ भगुदामरे ।

3665.

1799 *The Same*

Substance, country made paper 15½ × 4 inches Folia, 78 Lines, 6 on a page Extent in ślokas, 2,000 Character, Bengali Appearance, old Complete

For a description of the work see Florentine Cat p 76, I O Catal No 3535 and our two previous numbers

3666.

4091A. *The Same*

Substance, palm leaf 11½ × 1 inches Folia, 33 Lines, 4, 5 on a page Character, Udiya Appearance, worm eaten Written with style Complete

3667.

9788 *The Same*

Substance, country made paper 13 × 5½ inches Folia, 66 of which 2, 4, 8 are missing Lines 13 on a page Extent in ślokas, 1980 Character, Nāgara Appearance, decayed

Bhagavad-bhakti ratnavali, a collection of select passages from the Bhagavat Purana, bearing on devotion to Śrī Kṛṣṇa with commentary entitled कान्तिमाला is also by Viṣṇupurī

3668.

8774 *The Same*

Substance, country made paper 9 × 5 inches Folia, 91 Lines, 6, 7, 9, 12 on a page Extent in ślokas, 1,809 Character, Nāgara Appearance, old Dated, Śamvat 1831

Complete in 92 leaves, the leaf 65 is missing
See L. 422.

सम्बत् १८३१ ।

पौषे मासे अमिते पक्षे चतुर्थ्यां कुजदामदे ।
लिखेण मणिमिश्रेण विष्णुभक्तिमाली ।

3669.

4192. *The Same*

Substance, country-made paper 12½ x 6 inches. Folia, 4 to 56. In Tripāṭha form. Character, Nāgara. Date, Saka 1596. Appearance, old, discoloured and worm eaten. Incomplete in the beginning.

3669A.

4103A *The Same*

With its commentary Kāntimālā.

By Viṣṇupurī

Substance, palm leaf 14 x 1 inches. Folia, 35. Lines, 3, 4 on a page. Character, Udiya of the early nineteenth century. Appearance, soiled. Incomplete at the end.

Well-known and often noticed.

3670.

5740 हरिभक्तिसञ्जरी । *Hari-bhakti-mañjarī*

With its commentary Guccāvalī.

By Vanamālī Bhaṭṭa, son of Śrī adāśa of the Udiya family.

Substance, country made paper 14½ x 5½ inches. Folia, 74. In Tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Complete.

Vanamālī Bhaṭṭa collected devotional verses from the Bhāgavata, under the name of Hari-bhakti-mañjarī and wrote a commentary on them, entitled Guccāvalī.

The commentary begins —

स अयति गोकुलसदन सरसिजवदनः शिशुर्धनश्याम ।
 पदनखरुचिजितमदन हतखलशदन कृपाजलधि ॥
 हरिभक्तिप्रियान् वदे श्रीगोविन्दपदाश्रितान् ।
 शिवश्रीपण्डित यूज्य जगात्स्थ पाठक तथा ॥
 ये भुक्तावपि नि कामा प्रार्थये तान दिवानिशम् ।
 भक्तिर्मे भक्तसङ्गस्य भूयान्नित्य भवे भवे ॥
 शिवदाससुधीजन्मा कुहते भक्तिमञ्जरीम् ।
 सर्व्वेक्षमण्डनकरी हृत्कण्ठश्रोत्रभाविताम् ॥
 भागवतदुमोत्पन्ना कृष्णकौर्त्तिरसात्मिका ।
 हरिदासालिप्तपीतमकरन्दा हरिप्रिया ॥
 श्रीकृष्णकणालेष्वात् वृष्टा सा भक्तिमञ्जरी ।
 उद्धृता वज्रयत्नेन वैष्णवप्रोतये तत ॥ ६ ॥ oct

अथेह खलु कर्मोपाज्जितविषयसुखभोगाना विपाकमालोष

श्रीकृष्णचन्द्रनमस्काररूपमङ्गल

दशमे श्रीकृष्ण प्रति ब्रह्मवचनेनाह ।

गौमोऽन्तेऽभवपुषे तडिद वराय, etc , etc

The text ends —

कनकोदररत्नेन शिवदासस्य स्तुतुना ।

शिवश्रीबुधसत्कौर्त्त्यै रचिता वनमालिना ॥

या मञ्जरी विरचिता वनमालिनाम्ना

भट्टेन रम्यविदुषा शिवदामजेन ।

ता मञ्जरी रसवती भवमोचनी च

निघ्नतु हृद्यमनस परिपूर्णकामा ॥

उदीचकुलकुमुदशिवदामेन्दसुनुना ।

क्षता विश्वेशसामिध्ये मञ्जरौ हरिमन्दिरे ।

In Gujarat there are Audioya Brahmanas brought there from the North (Udipi) by Māla Deva in the last half of the tenth century

It is divided into 15 chapters The last colophon runs —

इति श्रीमत्कृष्णचन्द्रशरणारविन्दकृष्णामकरन्दपूरप्रोन्नीलित-
सानुरागभक्तियोग-गुर्जारावनिर्जिह्वीरोदीचवशाब्जिचन्द्रविहङ्गि-
दामात्मजशिव श्रीपण्डितबन्धु वनमालिभट्टप्रयिताया श्रीभागवत
कल्पतरुलम्बश्रीहरिभक्तिमञ्जर्या गुच्छावलीटीकासहिताया पञ्च
दश विरचन ।

The commentary ends —

अभ्यस्य विद्याधनमर्जयन्तु
कौन्ति च मुखांश्च प्रतिसाधयन्तु ।
वयं तु गोविन्दपदारविन्द
हय चिदानन्दमय भगवाम् ।

Colophon —

काश्या विश्वेशनिकटे गुच्छावलीटीकासहिता भक्तिमञ्जरौ
सिद्धा ।

Post Colophon —

संपूर्णोऽयम् । शुभं भवतु ॥ ग्रन्थसंख्या मूल सप्तस्र १००० ।
टीकासंख्या त्रिंशच्छतम् ॥ १००० ॥ एवं मिलित्वा संख्या
चतुःसप्तस्र ॥ ४००० ॥

3671

9306 भक्तिभागवतम् । *Bhakti Bhagavatam*

*By Anantadeva, the son of Apodeva, with
a commentary*

Substance country made paper 9x4 inches Folia 93 Lines, 15
on a page Extent in slokas 3060 Character Nagara Appearance
old Complete Illegibly written in three different hands

Bhakti-Bhagavata is a collection of the choicest verses of the Bhagavata purāṇa, bearing on Bhakti. The commentary is anonymous. It may be by Anantadeva himself.

The text begins —

इन्द्रनीलगुदुनीलवर्चसम्
मत्सुवर्णसमवर्णवाससम् ।
वेणुवाद्यकरमाद्यपूरुषम्
नौमि कञ्जदलमङ्गुलद्वयम् ॥

एतावन्ति दिनानि हन्ति विधित शास्त्रेष्वतीवादर
किन्वेतेष्वटवौखिव स्फुटतम प्राप्तश्चम केवलम् ।
श्रीमद्भागवताख्यसौधजलधौ हृद्यानवद्यस्फुरत्
तत्तत्पद्यसुधभिभिस्तु कलये विश्रान्तिमैकान्तिक्रीम् ॥

The commentary begins —

भक्तिभागवतव्याख्या वेदान्तार्थाविरोधिनीम् ।
कुर्वे सर्वेश्वर भवा स्मृता गुरुपदाम्बुजम् ॥
विप्रविघातसिद्ध्यर्थं भगवन्तं चिन्तयति इन्द्रनीलव्यादि ।

The first colophon runs —

इति श्रीमदापोदेवसुनुनागन्तदेवेन श्रीभागवतात् महापुराणा-
दुद्धृते भक्तिभागवते प्रथमस्कन्धः ।

The number of verses culled from the 1st skandha 140

“	“	“	“	“	“	“	2nd	“	95
“	“	“	“	“	“	“	3rd	“	154
“	“	“	“	“	“	“	4th	“	125
“	“	“	“	“	“	“	5th	“	42
“	“	“	“	“	“	“	6th	“	84
“	“	“	“	“	“	“	7th	“	114
“	“	“	“	“	“	“	8th	“	57
“	“	“	“	“	“	“	9th	“	32
“	“	“	“	“	“	“	10th	“	129
“	“	“	“	“	“	“	11th	“	200
“	“	“	“	“	“	“	12th	“	26

The Last Colophon —

इथापदेवसुतान्तदेवदत्तौ भक्तिभागवतमग्रह समाप्त ।

3672.

8731. **भागवतकथा ।** *Bhagavata-katha*

From leaf 2 to leaf 124.

Substance, country made paper 13×7 inches Folia 122 Lines 7
on a page Extent in Slokas 1,700 Character, Nagara Incomplete
Dated, Saravat 1819

This is a note book for the use of those engaged in explaining the Bhagavata in religious assemblies The object of the exposition is to produce an effect, and so directions are given, which parts are to be given in a narrative form, and where slokas are to be quoted, how the slokas are to be explained and so on

The work is very nearly complete.

3673.

9386 **भागवतरहस्यम् or भागवती गाथा ।**

Bhagavata rahasyam or Bhagavati gātha

Substance country made paper 9½×5 inches Folia 121 Lines
13 on a page Extent in Slokas 3025 Character Nāgara Appearance
tolerable Complete

An abstract of the Bhagavata The first skandha is complete in 7 leaves, II in 4, III in 9, IV in 13, V in 12, VI in 7, VII in 8, VIII in 10, IX in 13, X in 18, XI in 13, and XII in 7 leaves Each of the skandhas is separately paged

It begins —

शक्वा गणपति देव गुरुर्देव सरस्वतीम् ।

योमहाभागवती गाथातुल्यम कथ्यत बुधे ।

It ends thus:—

स्वार्थस्य पाठकरणे श्रीमद्भागवतस्य च ।

असमर्था भवन्त्यत्र दिजाः सप्तदिनेषु च ॥ ४ ॥

मौक्त्यप्राप्तये तेषां इत्युद्दिश्य ययामति ।

मृगाश्चाद्यङ्गभूवर्षे मासि आवर्णिकेऽसिते ॥ ५ ॥

पक्षे रुदतिथौ वारे रसाजस्य महाकनः ।

रक्षस्यं हृदिगाथायाः परिपूर्णमगादिदम् ॥

3674.

3789. भागवतसंहिताकथा । *Bhāgavata-samhitā-kathā.*

Substance, palm-leaf 19½ × 1½ inches Folia, 82 Lines, 4 on a page
Extent in slokas, 1,200 Character, Bengali of the eighteenth century.
Appearance, discoloured

From the beginning to the end of the Sapta-pātāla-varnana of the 5th skandha.

Skandha I ends in leaf 34A, II in 38B, III in 51, IV in 69A. The Sapta-pātāla-varnana of the 5th skandha ends in 82B.

3675.

3790 *The Same.*

Substance, palm leaf 19½ × 2 inches Folia, 94 Lines, 2 to 6 on a page
Extent in slokas, 2,000 Character, Bengali Date, Saka 1726
Appearance, fresh From the 10th to the end of the 12th skandha

Skandha X ends in leaf 63B, XI which has a separate pagination ends in 76B, and XII ends in 91B

इति भागवतसंहिताकथा समाप्ता ।

There are three leaves more on Phalaśruti. In 94A :—

श्रीराम शकाब्दाः १७२६ । १ । २१

3676.

3799. *The Same.*

Substance, palm leaf 15½ x 1 inches Folia, 91+34 Lines, 3 on a page Extent in Slokas, 2,000 Character, Bengali of the 15th century Appearance, faded

An abridgment of the 8th and 9th skandhas of the Bhāgavat, for the use of a Kathakas

At the end of both the skandhas occurs the following:—

श्रीरामकान्तदेवशर्माय पुस्तकमिदं सादृश्यम् ।

3676A.

3802

Substance palm leaf 10½ x 1½ inches Folia, 150 Lines 4 on a page Extent in Slokas, 3,000 Character, Bengali Date, Saka 1680 Appearance, discoloured

The MS contains abridgments of the stories of the 10th skandha of the Bhāgavata, and of the Kāśi Khanda of the Skanda Purāṇa. The former ends in 60A and in 60B, the latter commences

60A, इति श्रीभागवतकथासंग्रहः ।

Post Colophon —

श्रीहरिं शरणम् । शकाब्दा १६७८ ।

The Kāśi Khanda begins. —

काशीखण्डकथामृतं यदि नरः यद्भान्वितं पाम्यति
धर्मास्तेन कृता भवन्ति नितरामयोभिलाषः सदा ।
अन्ते स्वर्गसुखं विभुज्यं नियतं प्राप्नोति विश्वेश्वरः
तद्विप्रं परितोष्य लभ्यममलं सर्व्वैष्टसिद्धिप्रदम् ।

The Post Colophon Statement. —

शकाब्दा १६८० । यत्ननेत्यादि । श्रीरक्षु ।

1676 दुर्जनचपेटिका or दुर्जनमुखचपेटिका ।

*Durjana-capetikā or Durjana-mukha-capetikā.**By Rāmāśrama*

Substance, country made paper 13½ x 5½ inches Folia, 4 Lines,
 11 on a page Extent in ślokas 90 Character, Nāgara Appearance,
 fresh Complete.

Beginning and object of the work :—

वस्तुवस्तुभं नत्वा ब्रुवे विद्वदिनिश्चयम् ।

भागवताभिधे यंशे आर्षानार्षत्वसंशये ॥

भागवतं नार्षमिति वदन्तः प्रष्टव्याः कथमनार्षमिति ? यंशे व्यास-
 नामदर्शनात्, यो हि यथ कृत्वा अन्यस्य नाम लिखति स हि प्रीत्या
 यथा विद्यारण्यैर्वेदभाष्ये माधवनाम, धनादिलोभादा यथा वोप-
 देवेन हेमाद्रेर्नाम अथ च व्यासनामलिखने यंशकर्तुं किं कारणम्
 नापि धनादिलोभो नापि प्रीत्यतिशयः । किञ्च यस्य स्वयं
 शक्तिर्नास्ति स धनादि दत्त्वा अन्येन यंशं कारयति नैतद् व्यासस्य
 युज्यते ।

It ends :—

अतएव माधव रामचन्द्राचार्यप्रणीत-कालनिर्णयादेः प्रामाण्यं
 वाग्भटसंरुद्धौतवैद्यकस्यापि चरकाद्यविरोधात् प्रामाण्यं नतु
 स्मृतौना ऋषिप्रणीतत्वे सति वेदाविरुद्धार्थकत्वेन प्रामाण्यमिति
 चेत् न लाघवेन वेदाविरुद्धार्थकत्वेन तत् प्रामाण्यस्य उचितत्वात् ॥

Colophon :—

इति श्रीरामाश्रमदुर्जनचपेटिका समाप्ता ।

It is an argument against the theory that 'Bhāga-
 vatam' is not 'Arṣa' i.e., composed by the ṛṣi Vyasa.

For reference see Oxf p. 38A.

The author is Rāmāśrama who flourished during the
 middle of the 17th century. His name was Bhanu Dikṣit

in his householder stage and he was the son of Bhattojī Dikṣita

3678.

2811 *The Same*

Substance country made yellow paper $10\frac{1}{2} \times 4$ inches Folia 5
Lines 9 on a page Extent in slokas 90 Character, Bengali Date
B S 1280 Appearance fresh Complete

See above

3679.

8446 *The Same*

Substance country made paper $9\frac{1}{2} \times 4$ inches Folia 5 Lines 9
on a page Extent in slokas 100 Character modern Nāgara Appearance fresh Complete

Colophon —

इति श्रीरामायमविरचिता दुर्जनमुखचरेटिका समाप्ता ।

Vindication of the Bhagavata purana, see Oxf 38A

3680.

8367 पापण्डुध्वंसनभास्करः ।

Pasanda dhvamsana bhaskara

By Visva natha Simhadeva

Substance Sririmpore paper $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia 7 Lines 15
on a page. Extent in slokas 225 Character Nagara Date Samvat
1929 Appearance discoloured Complete

Colophon —

इति श्रीमहाराजाधिराजश्रीमहाराजा श्रीराजावाहादूर
श्रीतारामचन्द्रक्षपापात्राधिकारी विखनायसिद्धदेवभूदेवकृत पाण्डु
ध्वंसनभास्कर समाप्ता ।

Post Colophon —

संवत् १९२२ मि. बै. व. १० चत्वार लिखया गणेश
रामव्यासात्मनेन काश्या ।

The work is directed against those who would place Devi-purāṇa among the 18 great Purāṇas in the place of Bhāgavata-purāṇa.

Beginning :—

श्रीगणेशाय नमः । श्रीकृष्णो जयति तदा ।

सन्मार्गरोधननित्यभावन + + रण्यसमान् विरुडान् (?)

स + तु कामो गुरुशा + दृष्ट वाक्यं सतौक्ष्णासिमुपादेऽहम् ।

असच्छास्त्रतमः पुद्गलसज्जनपद्धतिम् ।

प्रदर्शयन्नुदयते नक्तोऽसौ चण्डभास्करः ॥

भागवतश्रवणात् जीवस्य भगवद्भामप्राप्तिरिति सर्वसम्मतम् ।

किं तु भागवते संदेहः किं देवौ भागवतमष्टादशान्तर्गतमुत
वैष्णवाभिमत-भागवतमिति ।

End :—

दृष्यदुच्यते च पेटिका-सुनटिकालकार-दुःकल्पना-

तारास्त्रौपरिभावक. खलमुखाढ्योद्यत्कलंकाकृतिः

यः प्राकट्यकरः प्रचण्डविलमत्पाधंडपारपरि-

ध्वान्तध्वंसनभास्करः स जयतादृश पर बहुश्रुः ॥ -

The colophon quoted above is in a different hand.

3681.

1452. भागवतभूषणम् । *Bhagavata-bhūṣanam*

*By Gopālācārya, son of Nārayanācārya, son of
Vāsudevācārya of Śrī Karahātaka Ksetra.*

Substance, country made yellow paper. 13½ x 4½ inches Folia, 27.
Lines, 11 on a page Extent in ślokaś, 900 Character, Bengali Ap-
pearance, fresh Complete

This proves the authenticity of the Bhāgavata-purāṇa mainly on the authorities of the Padma-purāṇa, Skanda-purāṇa, the Bhāgavata itself, and Mādhvācārya's Brahma-sūtra-bhāṣya.

The object of the work :—

तच्च तावत् अर्धवादाधिकारकलममता भक्तार्थं भगवन्महिमोक्ति-
रिति भक्तिपादोषो श्रीमदाचार्योक्तिमनुष्मद्य महापुराणनय-
वर्तिनः श्रीमद्भागवतस्य सधिया स्तूपते ।

It is a book of very great interest for the chronology of Sanskrit literature.

Maṅgalacarana

लक्ष्मीनारायणं नत्वा गोपालं कुरुते सुधी ।

सञ्जनानन्दसन्धायो श्रीभागवतभूषणम् ।

It is divided into four sections.—

8A, इति श्रीनारायणपरायणश्रीलक्ष्मीतोरश्रीकरहाटवामि वासुदेवा-
चार्यसुतनारायणपाचार्यद्विजगङ्गागर्भ[ज]गोपालाचार्यविरचिते श्रीभागवतभूषणे
परमानन्दः प्रथमोल्लासः, 14A, • दुर्लभधिकारो नाम द्वितीयोल्लासः .
21B, • क्षुद्रोपद्रवनिवारणं नाम तृतीयोल्लासः . 27B, सप्ताहविधानकथनं नाम
चतुर्थोल्लासः ।

The later authorities quoted are —

9A, रामलक्षणभट्टः, 9B, क्षीरनिधिः, तात्पर्यचन्द्रिका, दिनत्रयमोक्षांसाः,
10A, स्मृतिचौस्तुभः, स्मृत्यर्थसागरः, निर्णयखण्डम्, विद्यारण्यनामिह्ननशोबन्मुक्ति-
प्रकरणं, भट्टोजिदोस्तताद्विकम्, नागोजीभट्टहस्तध्याद्विकम्, शब्दरत्नम्, अयन्त-
देवहस्तसंस्कारचौस्तुभः, मधुगामेतुः, आहमयुखः, व्यवहारमयखः, कालदिनकरो-
द्योतः, विधानपारिजातः, प्रयोगपारिजातः, सवस्तरप्रदीपः, कालनिर्णयः, काल-
निर्णयदीपिका, 10B, पुरुषोत्तममहाराजः, रामाचरणचन्द्रिका, उत्सवप्रदानम्,
वल्लभाचार्यल्लतनिबन्धः, शुद्धादितमार्शङ्गः, विद्वन्मण्डनम्, पुरुषोत्तममहाराजल्लत-
सुवर्णसूत्रम्, निम्बार्कौयल्लमतनिर्णयसिन्धुः, रामानुज रामतापणीयव्याख्या, हृदि-
भक्तिविलासः, 11A, रामानुजसारसयज्ञः, कथ्ययदोस्तल्लतप्रवृत्तत्वविवेकः,
वाचस्पतिमिश्रल्लतभक्तिप्रकाशः, विद्यारण्यभारतीतीर्थगुरोरात्मपुराणकारश्चन्द्रा-
नन्दमते शीतातात्पर्यबोधिनी, मधुसूदनसरस्वतील्लतभक्तिरमायनम्, लक्ष्मीधरल्लत-
भगवद्भक्तौमुदी, विद्यानिवासभट्टाचार्यल्लत-संक्षिप्तमोक्षांसाः, विष्णुपुरोहस्त-
भक्तिरत्नावली. काशीरदेशीयल्लेनेद्रप्रकाशः, भास्करगजल्लत सहस्रनामटीका,

मौलकगटलन टीका, मन्त्रेन्द्राचार्यल्लन-शास्त्रिन्यसूत्रभाष्यम्, मौडपादाचार्यल्लन-
पद्योकरण्याय्याया, हनुमन्तो, चित्तमन्त्रो, शाङ्करो, मध्वाचार्यल्लन भागवततात्पर्यम्,
बलभाचार्यसुबोधिनो, रामानुजोपवीररायणो, निम्बार्कौपा, वोपदेवल्लन-हरि-
लोलो मुक्ताफल-परमहंस-प्रियाय्याय्यायः 11B, विद्वत्कामधेनु, मन्वन्धोति,
तत्त्वरोपिका, शुकचूडम्, सुदर्शनो, मणिभावप्रकाशिका, प्रहर्षिणो, ओधरो,
विजयध्वजोपा, यदुपतो, श्रीनिवाणो, मयधर्मतोर्थो, वृद्धतोपिको, लघुतोपिको,
चक्रवर्ती, मन्दभां, तोपलीमारा, माधवो, वामनो, उक्ताधो, पुनवोचमो,
बलभदो, रामायणम्, मन्दमित्र, मिश्रान्तरपञ्चम्, त्रिम्यन्तोसेतु, लघुमहिता ।

The following is given as a specimen of the author's style of historical writing. Some people say that the Bhāgavata is the composition of Vopadeva and not of Vyāsa. To controvert this opinion the writer says:—

13A, यदि हीदं भागवतं वोपदेवल्लनमभविष्यत् तर्हि वोपदेवसमानकालिक
प्रामाणिकशिरोमणिर्हेमाद्रिभागवतस्य प्रयोगानां व्यापत्वं भगवताल्लतं भागवत-
मिति श्रुत्यपि भागवतमेवामनो वेद “इतिहामपुराणं च” इत्युक्तेर्नावदिध्यत् ।
कविशिरोमणि वोपदेवोऽपि व्याधान् प्रयोगान्नाप्रायोक्ष्यत् । परमहंसप्रियाय्याया
भागवतव्याख्यायां देतसेत्यादि मन्त्रभावधिप्रयोगानामाभ्युपगम्यत् । व्रत-
हेमाद्रौ च भविष्यत्पुराणभागवतयोर्विशेषे कल्पभेदेन व्यवस्थेति वदता हेमाद्रिणापि
श्रीमद्भागवतस्य पुराणत्वं व्यक्तीकृतं । न च हेमाद्रिर्वोपदेवसमानकालिकत्वे किं
मानमिति चेत् तदुक्तिभ्यामेव इति निरुद्धाण । तयाहि हरिलोलोपाया वोपदेवः —

विदुषा वोपदेवेन मन्त्रिहेमाद्रितुल्ये ।

श्रीमद्भागवतस्कन्धाध्यायाद्यादि निरूप्यते । इति ।

मुक्ताफले च वोपदेवः ।

विद्वज्जनेशशिष्येण भिषक् केशवसुनुना ।

हेमाद्रिर्वोपदेवेन मुक्ताफलमचोकरत् ।

हेमाद्रिश्च देवगिरौत्तरस्य रामचन्द्रस्य राशौ मन्वी । यद्यपि भूयसा तदर्चयेत्
हेमाद्रितुल्य इत्युक्तं तथापि योग्यतोपलक्षणपरं बोद्धव्यमिति हरिलोलोपाद्यं
विद्वज्जनेशशिष्येणेत्यतिरोहितार्थः । यदुराजमहामन्त्रिणा हेमाद्रिणाभ्यर्चितं तत्-
कर्तृकत्वं ख्यापितवान् इति मुक्ताफलपद्ये च व्याचक्षौ ।

वेद पुराण काथ च प्रमुमिंच प्रियावचः ।

बोधयन्तीतीह प्राञ्ज चिहत् भागवत पुन ।

इति हरिलीलाम्यवोपदेवपद्य । ननु पुराणमात्रे प्रकृतोपयुक्ते किमन्ययो कथनेन तत्राह चिहत् इति । अवततार च हेमाद्रि मोक्ष हेमाद्रि द्वादशाधिक द्वादशशत १२१२ शकोद्भवदाक्षिणात्यो नन्दियामम्यज्ञानेश्वरमञ्जकभगवद्भक्तगत गोतायाव्यानोत्तरकालिको हेमाडपन्यासा प्राकृतभाषया प्रसिद्ध । ता ज्ञानेश्वरौ नोतवान स ततोऽन्येन हरिदासेनोद्भूत इति स्पष्ट श्रीमद्विठ्ठलभक्तकृत प्राकृतग्रन्थेषु । तथाच तदाश्रिततत्समकालिक वोपदेवप्राकालिक एकादशशते शाके विश्वाम्बुदेवे गते अवतीर्य मध्वमुनि सदा बन्दे मद्यागुहमिति म्बुत्यर्थसागरादिमद्यानिबन्धसहित श्रीगदानन्दतीर्थभगवत्पादाचार्यैरन्यैश्च तत्रत्य वचन तदानामविद्यमान ब्रह्मसूत्र भाष्यादौ सम्मतिव्हेनलेखि ।

3682

5250 भागवतामृतकणिका । *Bhagavatamṛta-kanika*

Substance country made paper 10x5 inches 1olia 4 Lines 9 on a page Character, Bengali Date B S 1252 Appearance old discoloured and faded Complete

This proves the full divinity of Sri Kṛṣṇa

Last Colophon —

इति श्रीभागवतामृतकणिका सम्पूर्णा ।

Post Colophon —

सन १२५२ साल तारिख २५ ज्येष्ठ लिखित श्रीरामप्रसादवैद्यव ।

For the work see L 581

3683

504 भागवततत्त्वदीपः । *Bhagavata tattva dīpa*

(सटीकः)

By Vallabha Dīksita

For the manuscript see L 1316 It is incomplete at the end, containing 267 verses of the text with their commentary

For a complete MS of the work see L 2461.

3683A.

561. निबन्धतत्त्वदीपः, सटीकः ।

Nibandha-tattva-dīpah with a commentary.

For the manuscript see L. 1435.

Aufrecht surmises this to be the Bhāgavata-tattva-dīpa, but on what ground he does not say.

3683B.

1809. मुक्तिरत्नं सटीकम् । *Mukti-ratna with a commentary in Tripāḥa form.**By Kṛṣṇānanda.*

Substance, country made paper. 13½ x 5½ inches Folia, 92 Character, Bengali of the eighteenth century. Complete

About the author and his work, an extra leaf before the commencement of the work, has the following :—

छद्मब्रह्मपरं निधाय हृदि छण्णानन्दनाम्ना मुदा
 श्रीमद्भागवतादिशास्त्रजलधेरद्भुत सञ्जीकृतम् ।
 गत्वा सतादवौ महेश्वरगरी प्रज्ञावनामाश्रया
 तुष्टये विदुषां विवेकसुधियां सम्मुक्तिरत्नं मया ।
 मध्येवान्धमलौ विधाय करुणां तन्मुक्तिरत्नं सदा
 मन्त कण्ठविभूषण तनुभृतां कुर्वन्तु भ्रान्तिप्रदम् ।
 सर्वानन्दकरं विवेकविमलप्रज्ञामगोभ्रान्तद्वम्
 ब्रह्मज्ञानविधिप्रदर्शकगुरोराद्यानियुक्तो यतः ।
 विवेकिना योगविशुद्धचेतसा
 सुखावहं रत्नमिदं सुधेवितम् ।
 सदुक्तं जन्मशतैः कुयोगिनाम्
 सरित्पतेरद्भुतमादरेण यत् ।

The work is a collection of verses bearing on the topics of Vaiṣṇavism, taken mainly from the Bhāgavata with a commentary apparently by the compiler himself.

The commentary runs down to 74B. The rest of the work is without a commentary. The compiler is very careful in giving his references to the chapter and verse of the Bhāgavata.

Besides the Bhāgavata the author picks out verses from the Gītā and Adhyātma Rāmāyaṇa. The verses from the Gītā and the Bhagavata have a commentary.

36830

1168 भक्तिरङ्गिणी सेतुसहिता ।

Bhakti taranginī with a commentary entitled Setu

By Vaidyanātha Pāyagunde

Substance country made paper 12×6 inches. Folios 243 Lines 14 to 16 on a page. Extent in slokas 1000. Character Nāgarī. Appearance bad. Complete. Written in a scribbling hand.

Keśava Rāya, the son of Rāma Rāya of Delhi requested Vaidyanātha Pāyagunde of Benares to collect together all devotional verses from the Bhāgavata.

He compiled the verses from all the different skandhas of the Bhāgavata and divided them into five tarāṅgas or waves. As the verses compiled require connecting links, Pāyagunde added 200 verses of his own for the purpose. To the verses taken from the Bhagavata, Śrīdhara's commentary was given, but under the altered circumstances the commentary required a good deal of editing, which was given by the compiler. He also added a commentary on his own verses.

The manuscript is full of emendations and corrections both in the text and in the commentary. The leaves also

are in very great disorder From these circumstances it is supposed that the manuscript may be the author's rough copy

VI NĀRADA-PURĀNAM

3684

833 नारदपुराणम् । *Nārada purāṇam*

(पूर्वोत्तरभागौ)

For the manuscript see L 1680

The work is often noticed

Printed in Bibl Ind under the name of Brhannara-
diya-purana

3685

4372 *The Same*

Substance, country made yellow paper 18½ x 4½ inches Folia 59 of
which the first is missing Lines 9 on a page Character Bengali
Date Śaka 1793 Appearance fresh Complete

Colophons —

2A, इति श्रीनारदीयपुराणे स्कन्धाकृदक्षरिते द्वादशीमाहात्म्ये प्रथमोऽध्याय
3A, • द्वितीयोऽध्याय , 5A, • यमपरितापोनाम ३, 6A, • यमविलापोनाम
४, 6A, • ५, 6B, • ब्रह्मवाक्यम् ६, 8B, • मोहिनीप्रियापणम् ७,
9B, • मोहिनीमन्दरगमनम् ८, 10B, • ९, 12A, • वामदेवसमागम
१०, • 13B, मोहिनीस्कन्धाकृदसमागम ११, 14B, • १२, 15B, •
मोहिन्यानयनम् १३, 17B, • गृहगोधामम्बाद १४, 18B, • पुत्रानुसन्धानम्
१५, 21A, • सन्धावलिप्रबोधनम् १६, 23A, • मोहिनीवाक्यम् १७, 24B,
• साष्टमन्बोधनम् १८, 25B, • स्कन्धाकृदक्रीडनम् १९, 26B, • धर्माकृद-
विजयोनाम २०, 27B, • धर्माकृदविवाह २१, 29B, • कार्तिकमाहात्म्यम्
२२, 30A, • चातुर्मास्यगुणवर्णनम् २३, 33A, • मोहिनीसम्वादो नाम २४,
34A, • मोहिनीवाक्यम् २५, 36A, • धर्माकृदवच २६, 37A, • २७,
38A, • २८, 41A, • काष्ठोलोपाख्याने २९, 43A, • काशीमाहात्म्यम् ३०,
45B, • ३१, 47B, • मोहिन्यनुग ३२, 48A, • सन्धावलीवाक्यम् ३३,

49A, • सन्धावलौवाण्ये ३२, 50A, • धर्माङ्गदवायम् ३५, 51A, •
 श्वभाङ्गदसिद्धि ३६, 53A, • श्वभाङ्गदास्याने ३७, 54A, • मोक्षिनीभक्त
 करणम् ३८, 55A, • विप्रप्रसाद ३९, 57A, • मोक्षिनीस्वामप्रदानिको नाम
 ४० 58B (Last Colophon) इति श्रीनारदीयपुराणे श्वभाङ्गदचरिते
 विप्रविनाशिनो नाम द्वादशीविधिः समाप्त । समाप्तश्चेद श्वभाङ्गदचरितम् ।

Then follows a Phalaśruti in five lines Then after
 the Colophon इति नारदीयपुराणम् समाप्तम्, we get the following
 Post Colophon Statement —

यस्य वासो वैद्यपुरे विप्रो गोकुलचन्द्रक ।
 श्रीरामचन्द्रकृतस्य चन्द्रो विप्रकुलस्य य ।
 प्राक्केऽङ्ग नेत्रचन्द्राश्रमाने चेचे प्रजासुत ।
 श्रीरामलोचननामालिखत्तस्य द्विज कृति ।
 इदं पुराणं परमं यत्नेनोपाज्जितं मर ।
 यो क्षरिष्यति पापात्मा सर्वपापाश्रयो हि स ।
 जनार्दनो यस्य गृहे विराजते वासश्च गङ्गानिकटे मनोरमे ।
 किं वाच्यमस्याधिकपुण्यसङ्गलं गृहेऽस्ति दधिवामनाख्य ।

This appears to be the Uttara bhaga of the Narada
 purana

3686.

226 The same called बृहन्नारदीयपुराणम् ।

Bṛhannaradīya purāṇam

For the manuscript see L 506

The MS is old and dilapidated in appearance, and
 defective, the leaves 14 to 19, 24 to 28 and 105 to 107
 missing It was copied by Kalidasa in Sana 1083 in the
 month of Pausa

The Post Colophon Statement —

पौषे मासि सिते पक्षे पञ्चम्या ऋगुवाक्रे ।
 बालिखत कालिदासेन पुराणं नारदीयकम् ।

यथावृष्टमित्यादि । श्रीहृदि प्रारम्भम् ।

ति सन १०८३ साल माह पौष ।

Printed in the Bibl Ind series by Pandit Hrsikeśa Śāstri

3687

275 *The Same*

Substance country made paper 12×5½ inches Folia 168 Lines 11 on a page Extent in slokas 3700 Character Nāṣara Appearance old

Colophon —

इति बृहन्नारदीये अष्टत्रिंशोऽध्याय । इति बृहन्नारदीय
समाप्तम् ।

The Same as L No 1021

3688

392 *The Same*

Substance country made paper 15×3 inches Folia 151 Lines 7 on a page Extent in slokas 7717 Character Bengali Date Saka 1582 Appearance, tolerable Complete

* For the work see L 506 .

The Post Colophon Statement —

शुभमस्तु प्रकाश्या १५८२ ।
युगवत्प्रचरन्ति शाकमाने नभस्ये
भृगुसुतदिनमध्ये नारदीय पुराणम् ।
लिखितमपि निजार्थे श्रीमता ह्यक्षय्ये
हरिहरपदभक्त्या रामनारायणेन ॥

3689

3655 *The Same*

Substance, country made paper 11×4½ inches Folia 50 to 163 Lines, 9 on a page Character Bengali Date Saka 1628 Appearance discoloured and worn out

From the concluding portion of the 11th adhvāya to the end of the 38th adhyāya.

Post Colophon :—

শুভমস্তু শকাব্দাঃ ১৬২৮ সান্নিহ ২২ জৈ পৌষ ।

3690.

3834 *The Same.*

Substance, palm leaf 25 x 2 inches Folia, 189 Lines, 4 on a page
Character, Bengali of the eighteenth century Appearance, discoloured
and worm eaten. Complete

3691.

4564. *The Same.*

Substance, country-made paper 14 x 5 inches Folia, 179 Lines,
8 on a page Character, Bengali Date, Saka 1742. Appearance, fresh
Complete

Last Colophon :—

ইতি ঐতহুদমাংদৌষে ঙ্গত্ৰিশোধ্যায়ঃ ।

Post Colophon :—

সমাপ্তোঃ স্যং যস্যো হুদমাংদৌষে । শকাব্দাদি ১৩ । ৪২ । ২ ।
১৬ । ২০ ।

3692.

2915. ফাল্গুনকৃষ্ণচতুর্থীব্রতকথা ।

Phālguna-kṛṣṇa-caturthī-vrata-kathā.

From Brhan-nāradiya-purāna.

For the manuscript and the work see L. 4221

Post Colophon :—

সবৎ ১৮৩৩ ফাল্গুন শুক্ল ১৪ শুক্রে লিখিত রাধাকৃষ্ণমিশ্রের
গণেশচতুর্থী ॥

3693

4636 हरिभक्तिसुधोदयः । *Haribhaktisudhodayah**From Narada purana*

Substance country made paper 14x4½ inches 14 lines,
8 on a page Character Bengali of the nineteenth century Appearance
fresh Incomplete at the end

Beginning -

श्रीकृष्णाय नमः ॥

शुक्लाम्बरधरं विष्णुं सुहृद्वर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

अस्ति त्रैलोक्यविख्यातं वनं नैमिषसञ्चितम् ।

पवित्रं गोमतीतीरे निव्यं पुष्पफलद्विभम् ॥

मलङ्कृतं महात्मानं सद्भागवतलक्षणे ।

ऋषयः यत्र सचरन्ति चिरं हरिभक्त्युजयम् ॥

तस्मिन् कुलपतिवृद्धं शौनके सकलं जनम् ।

अभावयद्धरेभं तथा योगी भागवतोत्तमम् ॥

कदाचिन्नारदोऽभ्यागाद्वृद्धं भगवत्प्रियम् ।

स ददृश नदीं तत्र गोमतीं पुण्यकौर्त्तनम् ॥

नारदं मुनयोऽभ्युत्थ मुदा तत्र ववन्दरे ।

ते तमूचुरद्यो देवे प्रसन्ने नास्ति दुर्लभम् ॥

Chapter five comes to an end in leaf —

इति श्रीहरिभक्तिसुधोदये श्रीनारदोद्ये पञ्चमोऽध्यायः ।

The 6th chapter breaks off abruptly

3694

10726 रुक्माङ्गदचरितम् । *Rukmangada caritam**Being the story of Rukmangada and his daughter,
Mohini (from the Narada purana)*Substance palm leaf 14x2 inches Fols 141 Lines 5 on a page
Extent in slokas 2100 Character Maithila Date L.S. 394 In good
conditionThe story dwells on the merits of the Vaisnava fast
of EkadasaFor the beginning of the work see I O Catal
No 3374 in which it is stated to be the second part of the
Narada puranaBut in the I O MS the work is complete in 40
chapters, while in the present MS, in 37 chapters*It ends —*

एतत्ते कथितं राजन विघ्नविध्वंसकारणम् ।
 व्रतो व्रतवता श्रेष्ठ मुक्तिर्बीजफलप्रदम् ॥
 य इदं पठन्नुयादित्य पठेद्वा भक्तिभावितः ।
 स याति परमं स्थानं सर्वविघ्नविवर्जितम् ॥
 रुक्माङ्गदचरितं यः पठन्तीति नराक्षमः ।
 इच्छलाके सुखी धन्यः पुत्रपौत्रसमन्वितः ।
 दीर्घायुर्निर्गतो धर्म्मो सर्ववर्म्मविवर्जितः ।
 भुङ्क्ते भोगान् ततः प्राप्य मरणं स्मरन् चरेत् ॥
 ततो याति परं स्थानं यतो नावर्त्तते पुनः ।

Colophon —

इति गार्हदीय रुक्माङ्गदचरिते विघ्नविध्वंसनाम द्वादशी
 चरितं समाप्तम् ।

Post Colophon —

लम् ३६४ सर्दि द्दतीयायां सुधे सकुमीयाम नदुपाध्याय
 श्रीमुकुन्दशर्म्मा सपाठार्थं लिखितमिदं पुस्तकमिति ॥ १ ॥

3695.

9746 लक्षवर्तिव्रतविधिः । *Lakṣa bartti-vrata vidhih.*

Substance, country made paper 9×3½ inches Folia 2 Lines, 9
on a page Extent in Slokas 40 Character Nagara Appearance,
tolerable Complete

On a rite, consisting in a gift, to be made to a
Brahmana, of a lamp made of silver with a leaf of golden
wicks, the month for the performance of the rite being
Vaiśākha, Kārtika, Śravana or Magha Said to belong
to the Narada purana

The Post Colophon runs thus —

इति श्रीनारदीये पुराणे लक्षवर्तिव्रतं सम्पूर्णम् ।

3696

9759 वर्द्धमानद्वादशीव्रतम् ।

Vardhamana dvadasa-vratam

From Naradiya purana

Substance country made paper 10×3½ inches Folia 5 Lines 7
on a page Extent in slokas 70 Character Nagara Appearance
decayed Complete

Said to belong to the Narada purana *

Beginning —

श्रीगणेशाय नमः ।

अथ वर्द्धमानद्वादशीव्रतोच्चापनं लिख्यते ।

भगवन श्रोतुमिच्छामि + + श्रोतुमिच्छिद

यन व्रतेन शीर्णेन सर्वपापक्षयो भवेत् ।

अम्बरीष उवाच ।

पुत्रपौत्रप्रदश्चैव + + + विवर्द्धन

सर्वमौभाग्यजननं विष्णो धीतिकरं च यत् ॥ २ ॥

श्रीनारद उवाच ।

शृणु राजन सदाभाग + + + + चनाश्रम
द्वादशीवर्द्धमानाख्य भुक्तिमुक्तिप्रद पर । इत्यादि ।

End —

नरो वा यदि वा नारो यं कुर्याद् द्वादशीव्रत
ऐश्वर्यस्यैव सौभाग्य पुत्रपौत्रप्रद शुभ ॥ ४६ ॥
ऐहिकानखिलान् भोगान् भुक्त्वा सायुष्यमाप्नुयात् ॥ ५० ॥

Colophon —

इति श्रीनारदीयपुराणे वर्द्धमानाख्यद्वादशीव्रत । श्लोक ॥ ६० ॥

After the colophon there are given the names of the Sarvatobhadra mandaladevata

3697

2920

Substance country made paper 10×2½ inches Folia 5 Lines 5
on a page Extent in slokas 52 Character Nāgara Date Sarpat
1893 Appearance fresh Complete

This is called सकृद्व्रतचतुर्थीव्रतकथा, see our number 2966
Here called, in the margin of the leaves गणेशचतु and माघ
व्रतचतुर्थी, but in the colophon “नारदीयपुराणे कार्तिकव्रतचतुर्थी
कर्कटनाम्नीव्रतकथा”

4B, ऊर्जलव्रतचतुर्थ्यान्तु पूजनीयो गणेश्वर ॥ ४२ ॥

So the colophon is right in calling it कार्तिकव्रतचतुर्थी ।

It ends —

प्रतिमास तु यां कुर्यात्स्त्रीनन्दानेकमेव च ।
न दारिद्र्य भवेत्तस्य सकृद् न भवति हि ॥

Post Colophon —

नवत १८८० लिखित जयलक्ष्मिअम् ॥

VII MĀRKANDEYA-PURANAM

3698.

4567A **मार्कण्डेयपुराणम् ।** *Markandeya-purāṇam*

Substance, country made paper 18½ × 6½ inches Folia 126 Lines, 12 on a page Character, Bengali of the nineteenth century Appearance fresh Complete

See I.O. Catal No 3555 Published in the Bibl Ind Series

3699.

4507 *The Same*

Substance, country made paper 21 × 4½ inches Folia 253 of which 114-120 missing Lines, 7 on a page Character Bengali of the eighteenth century Appearance, fresh

Last Colophon —

इति मार्कण्डेयपुराणे राजवशादनुकीर्तन समाप्तम् । १३६ ।

समाप्तश्चेद मार्कण्डेयपुराणमिति ।

Post Colophon —

स्वाक्षः श्रोतृगणदीव्यशर्मा मुद्रा लिखितम् ।

3700.

8912 *The Same*

Substance country made paper 12½ × 5 inches Folia 231 of which foll 1 61 and 229-231 are restorations in a modern hand and foll 166-168 170 174 183 186, 190 192 and 201 are missing Lines, 8 11 on a page Character Nāgara Appearance old and discoloured Incomplete

Translated in Bibl Ind Series

3701.

2107. चण्डी । *Caṇḍī*.*From the Mārkaṇḍeya-purāṇa.**With all its accessories.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches Folia, 75 of which 1st leaf missing. Lines, 7-8, 9, on a page Extent in Slokas, 750 Character, Nāgara of the eighteenth century. Appearance, discoloured

See I.O. Catal 3558-3564

Colophons of the topics:—

7B, इति हरिहरविरचितं देव्या कवचं समाप्तम्; 9A, इति भगवत्या अर्गलास्तुतिः सम्पूर्णा; 10B, इति चण्डीदेवताया उत्क्रीलनं नाम; 67B, इति श्रीमार्कण्डे(य)पुराणे सावर्णिके मन्वन्तरे श्रीदे[वी]माहात्म्ये श्रीभगवतीमाहात्म्ये श्रीसप्तशतिकादेवीचरित्रम् समाप्तम्; 69B, इति • प्राधानिकं समाप्तम्; 73A, इति • विभूतिकं नाम स्तोत्रम्; 75B, इति • मूर्तिरहस्ये वैद्यतिकं नाम सप्तशतिकाहस्यं समाप्तम् ।

3702.

7738. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 57. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh Complete

Last Colophon:—

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये सूर्य-
वैद्यवरप्रदानम् चयोदशोऽध्यायः ॥ १३ ॥

3703.

11232. *The Same*

Substance, country made paper $7\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 35 Lines, 9 on a page Character, modern Nāgara Appearance, fresh Incomplete at the end

Up to Sumbha-Vada.

3704.

8771 *The Same*

Substance, country made paper $8\frac{1}{2} \times 4$ inches Folia 51 Lines 9
on a page Extent in Slokas 900 Character, Nagara Appearance,
old Worm eaten

Very old and dilapidated

Complete in fifty one leaves, the first two leaves are missing

3705

7774 *The Same*

Substance country made paper $10\frac{1}{2} \times 5$ inches Folia 31 Lines
12 on a page Character Nagara Date Samvat 1913 Appearance
fresh Complete

The work ends in 28B The rest of the leaf is taken up with subsidiary matters

The date of copy —

सवत् १८१३ श्राके १७९८ वर्षे माभोत्तममासे पौष सुदि
१५ तिथौ शनिवासरे लिखितोय (The name of the place
is blurred over with ink) मध्ये पार्श्वप्रमुखादात् शुभ
भवतु ।

The copy appears to have been used by a Jaina

पादुष पुस्तक, etc , etc

3706.

10774 *The Same*

Substance, palm leaf $11\frac{1}{2} \times 1\frac{1}{2}$ inches Folia 60 Lines, 31 on a
page Character, Bengali Date Saka 1679 Appearance, old and worm
eaten Complete

Last Colophon —

इति मार्कण्डेयपुराणे मातृश्लोके सन्वन्तरे देवीमाहात्म्य
समाप्ते ।

Post Colophon .—

हसमाप्तमस्तु । शकाब्दा १५७६ । शके मल्लमहोपते स
६६३ आयादस्य एकविंशतिवास्तरे लिखित श्रीरघुनाथचक्रवर्तिन
पाठार्थं पुस्तकमेतत् । लिपिरिय श्रीश्यामदानराजगुरो । यदक्षर
परिभ्रष्ट, etc

Here is a Synchronism Śaka 1579=Mallabda 963
which then begins at Śaka 616=698 A D.

It is preceded by 29 leaves, written in a later hand,
taken up with the preliminaries to the recitation of the
Candi

3707.

5643 *The Same.*

Substance, palm leaf 12×2½ inch. Folia 48 of which 1 6, 10, 11
13, 20, 33, 38, 39 and 42 are missing Lines, 5 on a page Character,
Bengali. Date L S 705 Appearance, old and worn out Incomplete
in the beginning

Colophon .—

इति श्रीमार्कण्डेयपुराणे सावर्णिके भवन्तरे देवीमाहात्म्य
सम्पूर्णम् ।

Post Colophon Statement .—

शुभमस्तु । श्रीरस्तु ।
वाणवियद्विगणिते जन्मलसेनस्य सम्मते वर्षे ।
रविवार शुक्लपक्ष समरपति पुस्तकं व्यलिखत् ।
ॐ नमो हरये ॥

3708.

10002

Three palm leaves of Candi in the twelfth century
Newari hand.

3708A.

1863 देवीमाहात्म्यरहस्यम् ।

Devīmāhātmya rahasyam

Substance, country made paper 7x4½ inches Folia 14 Lines 8
on a page Extent in slokas 90 Character Nigara Appearance
tolerable Complete

Beginning —

योगेशाय नमः ।

रात्रोवाच ।

भगवत्प्रवताम मे चन्द्रिकायान्त्ययोदिताम् ।
एतेषां प्रकृतिं सद्भान् प्रधानं वाक्त्रमर्चयि ॥
आराध्य यन्मया देव्या स्वरूपं येन तद्दिन
विधिना ब्रुहि सकलं यथावत् प्रकृतस्य मे ।

चट्षितवाच ।

इदं रहस्यं मम म(१)नाम्येष प्रकृतं ।
भक्तोऽसौति न मे किञ्चित्प्रवचयि नराधिप ॥

End

यद्यप्यनेक परमं पवित्रं
रहस्यमेतद् युवि दुर्लभं नृणाम् ।
महेश्वरस्यापि च वेधमोद्धृत
मितम्बिनीवैश्वरस्य विष्णोः ॥

Colophon —

इति श्रीमाकण्डेयपुराणे सारगर्भिके मन्त्रान्तरे देवीमाहात्म्ये
रहस्यं नाम ऊनविंशतिध्यायः ॥

Post Colophon —

लिखित उपाध्याय काशीराम शुभमस्तु ।

Not in the Bibl Ind Edition

3709.

. 3396. देवीमाहात्म्यटीका तत्त्वावबोधिनी ।

*Tattvārabodhinī, being a commentary on Devi-māhatmya.**By Vidyavinodacārya*

Substance, country made paper 19×3½ inches Folia, 88 Lines 8 on a page Extent in ślokas, 2,200 Character, Bengali of the eighteenth century Appearance, good Complete.

See H P.R I. 183 and Cs No 29.

3710.

3782. *The Same*

Substance, country made paper 15½×2½ inches Folia, 72 Lines, 7 on a page Character, Bengali Date, Saka 1626 Appearance, old and discoloured Complete

Colophon .—

इति श्रीविद्याविनोदाचार्यकृताया चण्डीटीकाया तत्त्वाव-
बोधिण्या देवीमाहात्म्य समाप्तम् । शुभमस्तु ।

Post Colophon —

शुभमस्तु मस्तु । लेखके सतत श्रीरक्त । तेरिख २४ श्रे
माघ शुकाब्दा १६२६ लिखित श्रीबनन्तरामदेवशर्माण पुस्तक-
मिदम् ॥

It begins .—

नत्वाजमजया गूढ भ्रान्तमेकमनेकवत् ।
विद्याविनोदाचार्येचण्डीटीकां तनोत्यमुम् ॥

3711.

3916 *The Same*

Substance, palm leaf 13×1½ inches Folia, 88 Lines, 3, 4 on a page Extent in ślokas, 2,000 Character, Bengali Date, Saka 1639 Appearance, fresh Written in a neat, small hand Complete

Colophon —

इति श्रीमहामहोपाध्यायविद्याविनोदाचार्यकृताया चण्डी
टीकायां तत्त्वावबोधिन्या देवीमाहात्म्य समाप्तम् ।

Post Colophon —

समाप्तश्चाय ग्रन्थः ॥

प्राक्के नवगुणचिन्दी नत्वाङ्गियुगल चरे ।

व्यालेखि श्रीमुकुन्देन चण्डीटीका सुशोभना ॥

श्रीगुरुदेवचरणेभ्यो नमो नमः ॥ श्रीरक्षु लेखके मधि । नमो
दुर्गायै नमः प्रियाय ॥ नमः सर्वेभ्यो देवभ्यः सर्वाभ्यश्च ॥

3712

5053 *The Same*

Substance country made paper 15×3½ inches Folia 65 Lines 8
on a page Extent in Slokas 2 600 Character Bengali Date Saka
1751 Appearance fresh Complete

Post Colophon Statement —

स्मृता श्रीहिमजाङ्गियङ्गनयुग न्ययुगलखान्तग

शुभाश्विधुसरित्पतौन्दुकलिते प्राक्के चरीत रवौ ।

वागेन्दुप्रतिमे शनैश्चरदिने विद्याविनोदीयक

श्रीवामाचरणेन पुस्तकमुदालेखि दिनेनादरात् ।

3713

5178 *The Same*

Substance country made paper 14×3½ inches Folia 67 Lines 9
on a page Extent in slokas 2 000 Character Bengali Date Saka
1736 Appearance fresh Complete

Colophon —

इति श्रीविद्याविनोदाचार्यकृताया चण्डीटीकाया तत्त्वाव-
बोधिन्यां देवीमाहात्म्य समाप्तम् । समाप्तश्चेद देवीमाहात्म्य
विवेचनम् ।

Post Colophon :—

ॐ तत्सत् । सर्वमङ्गला, etc., etc.

लिखितं श्रीठाकुरदासदेवशर्मणा । पुस्तकस्यैव तस्यैव ।
श्रीमत्प्रियसुन्दर्यै नमः । दुर्गायै नमः । शकाब्दा १७३६ । ८ ।
२६ । माघयुक्ताप्रतिपदि शुक्राह्नि दिनमध्यमे । तर्कनेत्राब्धिचन्द्रेऽङ्गे
चण्डीटीका लिखीभया ।

3714.

10799(O). *The Same*

Substance, country made paper 14×3½ inches 1 oha, 13 Lines, 7
on a page Character, Bengali of the nineteenth century Appearance,
fresh Incomplete

Up to the battle of the Devi with Mahiṣasura

3715.

7986 देवीमाहात्म्यकौमुदी । *Devi-mahatmya kaumudī.*

(*Being a commentary on Devi-māhatmya*).

By Rama-kṛṣṇa

Substance, country made paper 11½×2 inches 1 oha, 40 Lines, 5
on a page Character, Bengali Saka, 1625 Appearance old and dis-
coloured Complete

Colophon :—

इति देवीमाहात्म्यकौमुदी समाप्ता ।

Post Colophon :—

ॐ दुर्गायै नमः ॥ शुभमस्तु शकाब्दा ॥ १६२५ ॥ श्रीराम-
हरिशर्मणो लिपिरिय ।

Beginning :—

ॐ नमो दुर्गायै ।

भगवन्त नमस्कृत्य देवी भगवतीमपि ।

तन्यते रामकृष्णेन देवीमाहात्म्यकौमुदी ॥

अथ तमेव विदित्वेत्यादिश्रुतेस्तत्त्वज्ञानस्य मोक्षसाधनत्वं सिद्धम् ।
तत्त्वज्ञाने च महामाया । कर्त्तव्यादौ कर्त्तव्यादिज्ञानद्वारा
प्रतिबन्धिका अतस्तत्त्वोक्तिं विना न सम्भवति प्रीतिश्च नाराधना
विना व्याराधना च न प्रभावज्ञानं विना । ततः प्रभावः सुराया
राज्ञे मेघसा मुनिना उक्तस्तयोः संवादो मार्कण्डेयेन उक्तः ।

3716.

3329 देवीमाहात्म्यटीका । *Devī-māhatmya-ṭikā.*

By Gadādhara Tarkacārya.

Substance, country made paper 18½ × 3½ inches Folia, 45 Lines,
8 on a page Extent in Slokas 1,800 Character, Bengali of the nine
teenth century. Appearance, fresh Complete Date, Saka 1767

A commentary on the Candī section of the
Mārkandeya-purāna, entitled Subodhinī.

Colophon.—

इति श्रीगदाधरतर्काचार्यकृता देवीमाहात्म्यटीका समाप्ता ।

Post Colophon.—

प्राक्के ऽम्ब[1]काब्धिभूमाने चण्डीटीका सुबोधिनी ।

श्रीश्रीनाथेन विप्रेणालेखि भागदिने हवे ॥

औरस्तु लेखके मयि । यत्नेन लिखित, etc , etc

The commentary begins.—

प्रणम्य पद्मापतिपादपद्म

प्रकर्षदं विप्रविषातदक्षम्

वितन्यते श्रीलगदाधरेण

विप्रेण टीकेपमनस्ययत्नात् ॥

अथ महाभारतीयेषु केषुचित् पदार्थेषु सन्दिग्धानः त्रैमिनि-
मुनिमार्कण्डेयमुपागम्य प्रश्नं कृतवान् । कार्यान्तरव्यासत्वेन कथा
कथयितुं नायं समय इत्युक्तं । किन्तु विन्ध्यपर्वतनिवासिनः पतुम् ।

पक्षिण एच्छेत्युपादिष्टोऽसौ त एष्टवान ते पक्षिण मार्कण्डेय
भागुरिसवादात् श्रुतमितिहास उपवर्णयितुमुद्यता निखिलधर्मे
शास्त्रतत्त्वज्ञा जैमिनिमित्याहुः ।

मार्कण्डेय उवाच मार्कण्डेयो भागुरि प्रति उवाच ।

It ends thus —

प्रधानता द्योतयति पुनरुक्तिरिय समाप्ति द्योतयति मन्वन्तरा
धिपोऽष्टमो मन्वन्तराधिप इत्यर्थः ।

3717

3924 *The Same*

Substance country made paper 15×5 inches Folia 47 Lines 13
on a page Extent in Slokas 1800 Character Bengali Date, Saka
1724 Appearance discoloured Complete

No Colophon

Post Colophon —

वेदयुग्मतुरङ्गाख्ये शाके नत्वा गुरो पदम् ।

चण्डीटीका व्यापलेखि रामगोपालशर्माणा ।

१७ । २४ । ५ । ६ ।

For the beginning of the commentary see Lz 299

3718

3479 चण्डीटीका । *Candī-ṭika*

By Gopala Cakravarti

Substance country made paper 17½×3½ inches Folia 71 Lines
9 on a page Extent in Slokas 1250 Character Bengali Date Saka
1714 Appearance discoloured Complete

Colophon —

इति श्रीगण्डवन्द्यचण्डीकुलोद्भवश्रीगोपालचक्रवर्त्तिविरचिताया
चण्डीटीकाया देवोमाह्वय सम्पूर्णम् ।

The author's family —

স্বামীশ্চকুলোজ্জ্বলো গয়শ্চ শ্রীমান হিঙ্গায়াভিধ
 চলারন্তনয়া + + সমভবন্ যেষামননোদয়ঃ ।
 স্যাতৌ যৌঃপর শিব শিব ইব দ্বাবেদ তস্যাক্তৌ
 স্যাতৌ জ্ঞানমহেশ্বরৌ দ্বিত্বরৌ দুর্গাভিধৌ স্মরণ ।
 দুর্গাদাসমুত শ্রীমান গোপালকৃষ্ণা পুত্রঃ ।
 অকমোদগিৎকা টোকামেতাং তত্ত্বপ্রকাশিকাম্ ।
 সারাসারবিচারচারুতুর সন্তোঃসতিসন্তোষিতা
 য়ে ত্বনন্যগুণেষু সর্বমুদ্বদোঃস্মৃয়াক্ষায়োজিতা ।
 তেষামাতনুতাং + + + + + যজ্ঞান্নযোপাদিতাম
 নানাশাস্ত্রমতৌজ্যনা বজ্রবিদ পশ্যন্তি মাং সূর্য্যঃ ।

The date —

শ্রীদয়নাগায়কদেবশৰ্ম্মেণা লিখিত্বিয শকাব্দা ১০১৪ ।

It begins —

নম পরমদেবতায়ৈ ।

যস্য কোটি ভগন্তি সন্তি কতিধা + + + কুশলিত্ব
 যশ্চ ব্রহ্মমহেশ্বরশ্চরমুখা কে কে ন কথ্যসতে ।
 + + + + + তদ্বদ্র যাত্যজ্ঞসা
 তাং বন্দে জগদৌষরৌ ভগবতৌ সচ্চিন্ময়ৌমল্লিকাম্ ।

3719.

3347 দেবীমাহাত্ম্যবিহৃতিঃ । *Devi mahatmya vīrti*

By Kāśinatha

Substance country made paper 10½×4 inches Folia 96 Lines
 8 on a page Extent in Slokas 3200 Character, Bengali of the nine
 teenth century Appearance fresh Complete

Colophon —

ইতি বিদ্যাভূটনিবাস বাসুগোত্রশ্রীকাশীনাথমহাপাণ্ডিত
 দেবীমাহাত্ম্যবিহৃতি সম্পূর্ণা ।

It begins:—

ॐ नमस्तुष्टिकायै ।

तस्मैता (?) दनुजानयः परिगणेर्याभौमसौमन्तिनौ
 दैत्याभ्यामद्वितल्पगं मुररिपु मुक्ता ररक्षाप्यजम् ।
 नूता शक्रमुखै मुनोन्द्रसहितैः भस्त्रं शरीरत्विषा
 ब्रह्माण्णादिकभूति भूवि निलया तस्यैवमस्तायुगम् ॥ (?)
 विपक्षपक्षसम्बाधमगाधमद्विमागतम् ।
 नमामौशमुमाधौशं प्रक्षार्यमक्षतापक्षम् ॥
 टीका श्रीकाशीनाथेन देवीस्तोत्रसुबोधिनी ।
 तन्यते सन्भुदे यक्षादिद्याकूटनिवासिना ॥
 हता मथेयं विहतिः स्वस्य
 देव्याः प्रयत्नात् हतिभिर्विशोद्धा ।
 विविच्य मन्देन न दूषिता स्यात्
 निवेद्यदः किन्तु बुधा पदे वः ॥
 ध्यात्वा हतेयं + + + निशं
 भवत्पदद्वन्द्वमभौष्टसाधनम् ।
 दोषप्रदाने हतयो मतिर्वो
 मा स्यादमुष्या परिशोधने क्षपा ॥

It ends:—

उपासना चेन्मद्वतामुपासना
 यया + + + धिकमेति मानवः ।
 धरार्थिने यत् मुरघाय तारिणी
 मनुत्त्वमत्यन्तसुखं ददौ स्वयम् ॥

3720.

3330. देवीमाहात्म्यटीका । *Devī-māhātmya-ṭīkā.*

By Gaṅgā-nārāyaṇa Vidyāśaṅkara, son of Kṛṣṇa-
 rāma Nyāyālamkāra.

Substance, country-made paper 16×4½ inches Folia, 15 Lines, 9
 on a page Extent in slokas, 600 Character, Bengali of the nineteenth
 century Appearance, fresh

A fragment, containing the commentary on the first chapter and the beginning of the second.

The colophon of the first chapter in 13A :—

इति श्रीगङ्गानारायणविद्यासागरम्भट्टाचार्यविरचितायां देवी-
माहात्म्यटीकायां मधुकैटभवध ।

Post Colophon :—

श्रीकृष्णचन्द्रविद्यासागरस्य स्वाक्षरमिदं पुस्तकमिति ।

The commentary begins —

ॐ नमस्तुतिर्देव्यै ।

प्रथम्य धरणीधारितनयापदपञ्चमम् ।

मार्कण्डेयपुराणान्तर्गतसप्तशती स्तुति ॥

या तस्या कुरुते टीकां गङ्गानारायणो दिज्ज ।

दूरदर्शिकृष्णरामन्यायालङ्कारदेहज्ज ।

विद्याविनोदाचार्यसौख्यंखा यद्यपि सुखमि ।

हता तथापि यत्नोऽयं कुत्रचित् कुत्रचित् मम ।

नवीनभावमाख्यातुं काव्यालङ्कारसंश्रयान् ।

सदर्थयितुमप्यत्र मनीषिप्रोतिदायिन ॥ इत्यादि ।

3721.

587 विद्वन्ननारमा देवीमाहात्म्यटीका ।

Vidian-manoramā, being a commentary on

Devī-mahatmyam

*By Gaurānara Śarma, and revised by Ramacandira Vacas-
pati by adding the substance of all commentaries avail-
able*

Substance, country made paper 17×3 inches Folia, 83 Lines, 6
on a page Extent in slokas, 2241 Character, Bengali Appearance,
old

For a description of the work see L 1242

On the obverse side of leaf 1 of this manuscript ends the Pretopakhyana from Itihasa samuccaya with the Post Colophon Statement —

भूतचतुर्दशमेव कार्यं । शुभमस्तु शकाब्दा १७०७ ।

3722.

853 *A commentary on Candī*

By Santanu Cakravarti

For the manuscript see L 1698

From this it will appear that the commentator belonged to the Tomara dynasty at Delhi The Tomaras are now living under the Jayapura Raj as Jagirdars

Post Colophon —

मया सौमक वलरमेण ।

The last colophon has Rajamanu in the place of Santanu, which is a lipikara pramada

3723

3331 *A commentary on Devi mahātmya*

Substance country made yellow paper 18½ × 3½ inches 104a 11
Lines 7 on a page Extent in ślokas 200 Character Bengali in a
modern hand Appearance fresh Date Saka 1767

The scribe and the date of the copying of the MS —

नत्वा गिरौन्धतनयापतिपादयुग्म

शाके सखितिरस्ताब्धिविधुप्रमाणे ।

भाद्रे निशापतिभुजप्रमिते व्यलेखौत्

श्रीनाथभुसर इदं शुभदं सप्तस्तम् ।

Although at the end of the MS, there is the statement ' समाप्तश्चायं यद्य ' it really goes up to Devistuti or the hymn of Devi by Gods after Śumbha and Niśumbha were slain, there remaining two chapters still at the end

The commentary begins —

अथ तमेव विदित्वेत्यादिश्रुते तत्त्वज्ञानस्य मोक्षसाधनत्वं
मिद्धम् । तत्त्वज्ञानं च महात्माया अकर्त्तव्यादी कर्त्तव्यादिज्ञानद्वारा
प्रतिबन्धिका अतस्तत् प्रीति विना तत्त्वज्ञान न सम्भवति... ..
मार्कण्डेय उवाचेति एवं कथा, मार्कण्डेयेन क्रौष्टिकमुनि प्रति
पुराण कथितम् । तदनन्तरं मुनय समागम्य मार्कण्डेय प्रणम्य
ऊचु । इत्यादि ।

In this incomplete MS. the commentator's name is
not found

3724.

3372 देवीमाहात्म्यटीका ।

A commentary on Devi-mahatmya

Substance, country made paper 14 x 3 inches Folia, 57 Lines, 9
on a page Extent in Slokas 2 000 Character, Bengali of the nineteenth
century Appearance discoloured Incomplete at the end The
author's name is not found in this incomplete copy

It begins —

यत् ससर्गविघ्नेषादुदयति गुणितैव निर्गुणस्यापि ।
गुणिनामपि निर्गुण्य यत्ससर्गाच्च सा सदा जयति ।
स्वजननिरस्तो मुनिर्न श्रुतमाहात्म्यामुपास्य या देवी ।
अनुतापरागभावौ मुग्ध-समाधी सदैवात्तादयेताम् ॥ इत्यादि ।

3725.

9219. *A commentary on the same*

By Nagoji Bhatta.

Substance, country made paper 10 x 5 inches Folia 1-33, 19-42
52, 53 Lines 10, 11 on a page Extent in Slokas 2 700 Date, Samvat
1780 Character, Nagari Appearance tolerable

This codex contains the commentary on Saptasati by
Nagoji Bhatta Three parts in three different hands make
up this MS The first part in 33 leaves look compara

tively fresh and seems to have been replaced. It contains the portion from the beginning to the verse 40 and a little of the next verse of the 5th chapter. The second part in 24 leaves from 19 to 42 begins from the verse 41 of the 5th chapter and completes in leaf 33A, the commentary in itself, the remaining 9 leaves contain the portion which deals with the rules, worships, sacrifices, etc., in connection with the recitation of Candi. And the last part not old in appearance has only two leaves, and they are the last ones marked 52 and 53.

Not in Auchreft

It begins thus —

श्रीमच्छेशाय नमः ।

मार्कण्डेयेन प्रोक्तुकिर्मांगुरौ प्रति उक्त स्तोत्र जैमिनि प्रति पक्षिरूपैर्मुनिपुत्रैश्च मार्कण्डेयपुराणे । तद् यद्यमति व्याचक्षते । तत्रादौ व्याख्यास्यमाने स्तोत्रे स्तूयमानदेवतास्वरूप प्राधानिक रक्षस्याख्ये ग्रन्थविशेषे उक्त विविच्य दर्शयते । तत्रादौ राज्ञ प्रथ । इत्यादि ।

It ends —

नवार्णमन्त्र शक्तिमन्त्रोदिता देव्यो बीज सप्तशतीमन्त्रस्तत्त्व कवचस्य शिवशक्तिरितरदगलावत तथा प्रथमशक्तिरितस्य ब्रह्मर्षि रनुष्टुप छन्दो महाकालो देवता नन्दजा शक्ति रक्तदन्तिका बीजमस्त्रस्तत्त्व पौष्टिके विनियोगः । मध्यमशक्तिरितस्य विष्णु ऋषिर्महालक्ष्मी-महासरस्वतीदेवताछन्दोऽनुष्टुपजगत्बीजो भौमा शक्तिर्भामरीबीज सूर्यस्तत्त्व उच्चाटनादौ विशेषतो विनियोगः इति । तच्च काव्यायनोक्तमन्त्रविभागेन विरोधनिर्मूलमिति ध्येयः ।

Colophon —

इति श्रीमदुपाध्यायपनामक शिवभट्टसुत सतीगर्भजनागोत्री भट्टवृत्ते मार्कण्डेयपुराणान्तर्गत सप्तशत्याख्यचण्डौस्तोत्रस्य व्याख्याने चण्डौस्तोत्रप्रयोगविधिः । शुभमस्तु ।

Post Colophon —

चण्डी प्रीयतां मवत् १७८० वैशाख कृष्णसप्तम्या भौमे
लिखितमिदं रामकृष्णदीक्षितेन श्रीगोपालमिश्रकटके ।
वभूवादौ वले वंषे वध्नातौ मुञ्चबन्धयो ।
तत्रादौ ब्रह्म बज्रधा बोधबोधनमुद्रिषु ।
बाणाब्दबाहुशब्देषु नितम्बक्षुद्रहृष्टे
अम्बिकाववरे रास्तेवज्राधेबन्धबन्धने ॥ २ ॥
कवन्धपिववाधासु दिहेदम्योपरिस्थितौ
दौवबन्धाब्धिवंशबौजवालववभुणि ॥ ३ ॥
लब्धामध्येवगन्तथस्वगिडकाया पर शिव इति ॥ ४ ॥
यमिदं शोधकं बौजं स्मृतं तदायुदैवत
दाहकरमितिप्रोक्तं यतस्तद्रूपदैवत ।
व्याप्तावनं लमित्येतत् यतस्तदाशयं स्मृतं
वामित्यमृतत्वाय यतं येन्यत् तमिष्यते ।
श्रीमदुजगदम्बसहाय ।

3726.

5532 सप्तशतौव्याख्या गुप्तवतीसमाख्या ।

Guptavati, being a commentary on Sapta sati

*By Bhāskara Rāya Bharatī Dīksita, son Gambhīra Rāya
Rāya Bharatī Dīksita*

* Substance country made paper 10×4½ inches Folis 75 Lines
14 on a page Extent in ślokaś 3 000 Character Nagara of the nine
teenth century Appearance fresh Complete

Colophon —

इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीण सर्वतन्त्र
सूतन्त्र श्रीगम्भीरराय(ज) भारतीदीक्षितात्मजभास्कररायभारती
दीक्षितमहामि[त्रि]रचिता गुप्तवतीव्याख्या समाप्ता ।

For the commentary see L. 2199 This is called *Guptavali* because it explains the mysteries hidden in the 19th chapter of *Mārkaṇḍeya-purāṇa*, entitled *rahasya*, see Catal. 3708A, in the commentary

3727.

8794. *The Same*

Substance, country made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 40 Lines, 13 on a page Extent in ślokaś, 1250. Character, Nāgara Fresh Complete

The Last Colophon runs thus :—

इति श्रीमत्पद्माक्षप्रमाणपारावारपारौणधुरौण-सर्वतन्त्रस्तन्त्र
श्रीमद्गम्भीररायभारतीदीक्षितात्मजभास्कररायभारतीदीक्षित-
महाप्रपिता गुप्तवतीसमाख्या भक्तवतीत्याख्या समाप्ता ।

It begins —

सत्सम्प्रदाय प्रथमायतिष्ठे(?)शिवैश्वर्यभिः सहयोग्यतीर्णः
उत्सोवदत्सङ्गमन्त्रराजे श्रीशङ्कराचार्यगुरुं तमीडे ।

3728.

8773. *मन्त्रसंख्याप्रकाशिका । Mantra-samkhyā-prakāśikā*

By Nīla-kantha, the son of Rāṅganātha Bhaṭṭa and Lakṣmī

Substance, country made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 15 Lines, 13 on a page Extent in ślokaś, 450 Character, Nāgara New Complete

The Last Colophon runs thus —

इति रङ्गभट्टसुतलक्ष्मीगर्भजशैवोपनामकनीलकण्ठताया काथा-
यनीतन्त्रे मन्त्रव्याख्याप्रकाशिकायां टीकाया चयोविंशः पटलः ।

The *Devīmāhātmya* is called *Sapta śatī*, because the remuneration for the copyist was for 700 ślokaś But in course of time people forgot why it was called *Sapta-śatī*

and began to think that there must be 700 slokas but the real number of the verses is about 589. And so they began to prepare various schemes for bringing out the number 700. Latterly again, an opinion prevailed that there are 700 mantras. So it became imperative to divide verses into one two and sometimes three and four mantras. And priests differed as to the division. So Nīlāntha, the commentator, made an authoritative division.

These are his words —

(Leaf 12B) इत्थं काव्यायनोक्तं रक्षस्यार्णवे अनुगमे सप्रमाणे सत्ययुगमारभ्य अद्यपर्यन्त सर्वदेशीये सर्वश्रेष्ठे आश्रिते सत्यपि तमनुगममवाप्त्यै केषु गुप्तवतीय्ये प्रलपितं यथा सोऽचिन्तयत तदा तत्रैवद्वन्द्वोक्तात्मको मनु तथा किमु तेषां कथन्ते किमेवद्वन्द्वोक्तात्मको मनु तथा तेषां हत करोमीति द्वाद्वन्द्वोक्तात्मको मनु इत्यादि सर्वत्र सप्तशत्यां प्रमाणाभावेन आकूलोभाव इत तथान्यैरपि टीकाकारैः क्वचिदादिग्नोक्त एव अद्वन्द्वमन्त्रत्व क्वचित् मध्यग्नोक्त एव अद्वन्द्वमन्त्रत्व स्वीकृत्य सर्वसप्तशतीमन्त्राणामाकूलोभाव इत ।

तेन च सर्वानुष्ठानेषु लोकेरधर्म कारित

तादृशा धर्मचारिणां का गतिर्भवेदिति परमेश्वर एव जानाति ।

Then the author quotes from Jaimini then says —

अस्ति च सप्तशतीमन्त्रोऽपि शिवस्य मन्त्रत्वमिति व्यवहारः ।

The commentator at the end quotes in extenso, a work named Karṇavalī which is attributed to Gaudapada.

Though this is a Tantrik work it is given here after Guṇṭavati which it refutes.

3729.

10386 *A commentary on the Devi mātātmya*
(with the text)

By Vira bhadrā

Substance country made paper 10×4½ inches Folia 84 of which the 79th is missing In tripittha form Character Nāgara of the seven-teenth century Appearance old discoloured and worn out Incomplete at the end

The last colophon in the incomplete manuscript —

इति श्रीमार्कण्डेयपुराणे मावर्णिके सम्यन्तरे देवीमाहात्म्ये
श्रद्धादिस्तुति ।

(Commentary) —

यो नित्यं गुरुपादपूजनरतः श्रीमल्लिनाथात्मजः
क्षेमश्रीवदनाम्बुजाक्षिमकरः श्रीवीरभक्तो दिवः ।
बालाचारपदाब्जदत्तहृदयो लोकप्रियस्तत्कृतौ
टीकायां किल शशिदकानुरचितेऽध्यायश्चतुर्थो गतः ॥

इति श्रद्धादिस्तुति ।

The MS ends abruptly in the 65th Sloka of the 5th chapter

3730.

10496 *A commentary on the same (with text)*

Comm by Raghunathasrama

Substance country made paper 13×5½ inches Folia 87 In tripittha form Character Nāgara of the nineteenth century Appearance fresh Complete

No colophon

The commentary begins —

श्रीगणेशाय नमः । ॐ नमश्शिदकायै नमः ।

शङ्खोऽहं तव घाम वामनविभो पृथ्वी भवेद्वा कथम् ।

किं वा तत्र तवैव शक्तिर + +

सां किं तेन भवेद् द्वितीयधरणीसम्पादने वा क्षमा

तस्मादात्मनवक्षणा तव विभो भव्ये पुनर्नोचिता ।

प्रसमोक्ष्य पुरात + + खड्गज्ञा ।

सुजनस्य सुखाय ममप्रशया रघुनाथाश्रमं श्यातनोति टीका ।

3731.

10720.

Substance, country made paper 16×4 inches Folia 3 Lines 10
on a page Character, Bengali of the eighteenth century Appearance
discoloured and old

A fragment containing the commentary on Sakradī
stotra

Beginning —

मृषिस्त्वाच ।

शक्रादय इति । तस्मिन् दुरात्मनि अतिवीर्यं सुगन्धिले
च दैत्यैर्न्ये देव्या निहत सति शक्रादय सुगन्धा वागभिन्ता
देवौ तुष्टुव ।

3732.

3773 मृत्युञ्जयस्तोत्रम् । *Mṛtyuñjaya-stotram*

From the Markandeya purana

Substance country made paper 10×4½ inches Folia, 2 Lines 9
on a page Extent in Slokas, 18 Character Nāgara of the eighteenth
century Appearance discoloured Complete

Colophon —

इति मार्कण्डेयपुराणे मृत्युञ्जयस्तोत्रं सम्पूर्णम् ।

Post Colophon —

लिखितं दुर्गादत्तमिश्र ।

It begins —

श्रीमणेशाय नमः । ॐ

अस्य श्रीसदाशिवस्तोत्रस्य (१) मृत्युञ्जयशान्त्यर्थे जपे विनियोगः ।

रुद्र पशुपतिश्याम नीलकण्ठमुमापतिम् ।

नमामि शिरसा देव किमो मृत्यु करिष्यति ॥ १ ॥

नीलकण्ठ विरूपाक्ष निर्मूल निरपल्लवम् ।

नमामि शिरसा देव किमो मृत्यु करिष्यति ॥

And —

भोजपत्रे लिखेद्यस्तु कुशुमे रक्तचन्दनैः ।

अनेनैव विधानेन स्तोत्रं धार्यं दक्षिणवाञ्छके (१) ॥ १३ ॥

भूतप्रेतपिशाचाश्च डाकिन्यश्च वस्तथा ।

दूरादेव पलायन्ते मन्त्रादेव प्रमादतः ॥ १४ ॥

3733.

5033 स्वप्नाध्यायः । *Siapnadhyayah*

From the Markandeya purana

Substance country made paper 14x3 inches Folia 2 Lines 6
on a page Character Bengali of the eighteenth century Appearance
discoloured Complete

Beginning —

स्वप्नाध्यायं प्रवक्ष्यामि यथोक्तं गुरुभाषितम् ।

शुभाशुभफलस्यैव वर्णनां हितकारणम् ॥

स्वप्नं प्रथमयामे वत्सरेण फलं लभेत ।

द्वितीये चाष्टभिर्मासे स्त्रिभिर्मासैस्त्रियामके ॥

चतुर्थे सार्द्धमासे च दृश्यते नात्र संशयः ।

अरुणोदयवेलायां दशाहेन फलं लभेत् ॥

अत ऊर्ध्वं प्रवक्ष्यामि पुण्यात पुण्यतरं षड्गुणम् ॥

अारोक्ष्य गोवृषकुञ्जराणां प्रामाद-शैलाग्रवज्रस्यतीनाम् ।

आरुह्य नौकां प्रतिगृह्य वीणां भुक्त्वा रुदित्वा ध्रुवमर्चयाम ॥

Colophon :—

इति मातृशैवसूत्रस्य अष्टाध्याय समाप्तः ।

Post Colophon Statement

योगेश्वरस्य देवदत्तयोगीन्द्रस्य प्रकाशनाद आचार्यस्य ।

VIII. AGNI-PURĀṆAM.

3734.

2744. अग्निपुराणम् । *Agni-purāṇam*.

Substance, country-made yellow paper 16×5½ inches Folia, 412 Lines, 9 on a page. Character, Bengali Appearance, fresh. Complete

See the Bibl. Ind. edition of the Agni-purāṇa in three volumes.

3735.

8090. *The Same*

Substance, country made paper. 13½×5½ inches. Folia, 200 Lines, 10 on a page Character, Nāgara of the eighteenth century Appearance, old and discoloured Incomplete at the end

Last colophons in this incomplete manuscript :—

194B, इत्याद्ये वज्रिपुराणे संयामप्रश्नः 199A, इत्याद्ये वज्रिपुराणे व्याप्तेये (no topics).

Printed in the Bibliotheca Indica Series.

3736.

4547 *The Same*.

Substance, country made paper. 18½×4 inches Folia, 180 to 380 Lines, 6 on a page Character, Bengali Date, Śaka 1587 Appearance, badly injured and does not bear handling Incomplete in the beginning

Post Colophon :—

शक्राब्दा १५८७ श्रीयुतरामचन्द्रायमहाशयस्य पुस्तकोऽयम् ।

श्रीजनार्दनशर्मेण. स्वाक्षरमिदम् ।

रामनारायणानन्त मुकुन्द मधुसूदन ।

कृष्ण केशव कंसारे छरे वैकुण्ठ वामन ॥

श्रीकृष्णाय नमः ।

3737.

4475 *The Same*

Substance, country made paper 18×4½ inches Folia 178 the first leaf missing Lines, 7 on a page Character Bengali of the eighteenth century Appearance old and worm eaten Incomplete

177B, ইছামেব জয়ন্ত্যমৌ ।

The MS breaks off abruptly in leaf 178

IX BHAVISYA PURĀNAM

3738

4500 भविष्यपुराणम् । *Bhavisya puranam*

Substance country made yellow paper 17½×5½ inches Fol a 189
Lines 9 on a page Extent in slokas 6 800 Character Bengal Date
Saka 1773 Appearance fresh Complete

It does not agree with any of the recensions of the purana known It is divided into five parvans —Brahma parva, Visnu parva Rudra parva Tvasṭr parva and Prati sarga parva

It begins thus —

ॐ नमो गणेशाय ।

तेजोमण्डलमाविश्याप्रकाशात्मा प्रकाशवत ।

तमासि वहिरन्तश्च हरतेऽर्काय ते नम ॥

एकदा स्रुतमासीन मुनयो दीर्घसच्चिण ।

पप्रच्छुर्विविधान धर्मान् श्रौतकाया महर्षय ॥

वद स्रुत महाभाग हरिणा ब्रह्मरूपिणा ।

करिष्यमाणमखिल सर्वं वेत्ति यतो भवान ॥

श्रुतमस्माभिरखिल त्वत्तो ब्रह्मकृत सुत ।

यन् करिष्यति सर्वात्मा व्याख्याहि [त्] महामते

एवमुद्यत्यवा पृथो नैमिषारण्यवासिभि ।

मुनिभि प्राह धर्मात्मा नत्वा नारायण गुरुम् ॥

नारायण नमस्कृत्य, etc

स्रुत उवाच ।

प्रदुष्य मुनय सर्वे श्रतानौकाय धीमते ।

समन्तानोक्तमनघा भावि यत् परमेष्ठिन ॥

सुमन्तुववाच ।

ऋग्वेद महाभाक्षो पुमान् पञ्चलक्षणम् ।
यत् श्रुत्वा मुच्यते राजन् पुरयो ब्रह्मज्ञयया ।
पर्वणि चैवान् पञ्च कौर्त्तितानि स्वयम्भुवा ।
प्रथमं कथ्यते ब्राह्म द्वितीयं वैष्णवं स्मृतम् ।
तृतीयं शैवमाख्यात चतुर्थं त्वाद्विमुच्यते ।
पञ्चमं प्रतिमर्गाख्य सर्वलोके सुपुजितम् ॥
एतानि तात पर्वणि लक्षणाणि निबोध मे ।

Brahma parvan ends in 59B

Last Colophon —

इति श्रीभविष्ये महापुराणे ब्राह्मे पर्वणि प्रतिपत्तकल्प
समाप्त । समाप्तश्चेद ब्राह्म पर्व ।

Viṣṇu-parva begins —

शतानीक उवाच ।

कथयस्व मुनिश्रेष्ठ द्वितीयाकल्पमुत्तमम् ।
कस्य वा सा तिथि प्रोक्ता द्वितीया कथ्यता गुरो ॥

Viṣṇu parva comes to an end in leaf 178B —

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि एकत्रिंशत्तमोऽध्याय
समाप्तश्चेद विष्णुपर्व ।

175A, भवन्ति नापदस्तस्य तस्मिन्नब्दे कदाचन ।

त्रयोदशीभव कल्प कथितो नृपनन्दन ॥

चतुर्दशीकल्पविधि ऋग्वेद गदतो मम ।

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि त्रयोदशीकल्पे
त्रिंशत्तमोऽध्याय ।

In the Viṣṇu parvan we have also the beginning of
the Kalpas relating to

176A, उक्तश्चतुर्दशी कल्प खेदात्ते नृपसत्तम ।

पूर्णिमा कल्पमाहात्म्य कथयामि समाप्त ।

महाज्यैथान्तु यः पश्येत् पुनयः पुरुषोत्तमम् ।
विष्णुलोकमवाप्नोति मोक्षं गङ्गामुमञ्जनात् ॥

177A, अमावास्याकल्पविधिं कथयामि महर्षिपते ।
यः श्रुत्वा सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
माघमासस्य राजेन्द्र पूजा विष्णोर्विधीयते ।
पौष्याश्च पौर्णमास्याश्च अतीताया महर्षिपते ॥
पितृणां देवतानाञ्च मूलकं नैव दापयेत् ।
ददन्नरकमाप्नोति भुञ्जीत ब्राह्मणो यदि ॥
ब्राह्मणो मूलकं भुक्त्वा चरेच्चान्द्रायणं व्रतौ ।
अन्यथा याति नरकं क्षत्रं विट् शूद्र एव च ॥

नरो दोलगतं वृद्धा गोविन्दं पुरुषोत्तमम् ।
शङ्खमुन्मोहं सयतो भूत्वा गोविन्दस्य पुरं व्रजेत् ॥
दोलायमानं गोविन्दं मद्यस्य मधुसूदनम् ।
रथस्य वामेन वृद्धा पुनर्जन्म न लभ्यते ॥

अमावस्याकल्पविधिं कथयामि महर्षिपते ।
यः श्रुत्वा सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
अमावास्या तिथिं पर्वं मध्याह्नात् परतो नृप ।
अर्चयेद्देवपितॄन् वै श्राद्धदानेन भूपते ॥
पार्वण्येन विधानेन पितॄनुद्दिश्य यश्चरेत् ।
श्राद्धं त्वमायां राजेन्द्र विष्णुलोकं स गच्छति ॥
अमाया ये ह्येत श्राद्धं गङ्गातीरे महर्षिपते ।
अश्वमेधफलं प्राप्य पितृलोके प्रयान्ति ते ॥

So in the *Viṣṇu parva* we have the *Kalpās* or the rites and ceremonies due on all the lunar days excepting the first, those on the first day of the moon being dealt with in the *Brahma-parvan*. The *Kalpās* on the new moon

and the full moon days however, extend to the Rudra-parva also

Rudra parvan begins —

समन्तुश्वाच ।

चतुर्युगसहस्रान्ते वज्रा स्वपिति मयजे ।

रुद्ररूपेण भगवान् नाशयामास वै जगत ॥

शतानीक उवाच ।

कथं रुद्रं समभवत् किमथ केन वा विभु ।

सर्वं कथय नो ब्रह्मन् श्रोतुं कौतूहल मम ॥

186A इति भविष्ये महापुराणे रुद्रपर्वणि दत्ताद्युत्पत्तिर्नाम तृतीयोऽध्यायः ।

समाप्तश्चेद रुद्रपर्वः ।

शतानीक उवाच

सूर्यस्य दयिता भार्या त्वष्टृकन्या यज्ञस्त्रिणी ।

मत्वा मातङ्गमाना चेत स्वामिन तजसाम्वितम् ॥

The Tvashtarparva gives the well known story of the marriage between the Sun and Samjna the daughter of Tvashtar

188A इति श्रीभविष्ये महापुराणे त्वष्टृपर्वणि सृष्ट्युत्कमवादे

सृष्ट्युत्कमण्डलगमन नामाऽध्यायः

श्रीसूर्य उवाच ।

अद्वितीयसिदात्माह दुर्लभो दुष्कृतात्मनाम् ।

मदिच्छावशतो जज्ञे जगदेतच्चराचरम् ॥

मूर्तिस्थातीव तज्जात हनुभूतन ब्रह्मणा

दृष्टाहमाम यच्चैवमुपास्यत्वेन त्वघ्नम् ॥

आदौ विद्या ततश्चाह विष्णुवैकुण्ठवासभु ।

शिवो गणाधिप यच्च जगता मुक्तिकारणम् ॥

पद्यानां भूतयो नाता पञ्चतत्त्वस्वरूपिणाम् ।

या मूलप्रज्ञात विद्या ह्यविद्यारूपधारिणी ॥

जगदिमोक्षयामास दस्युयाज्या योगिनामपि ।
 स्तुत्वा तां दुस्यजां माया ब्रह्मरूपां मनातमोम ॥
 अविद्यारूपिणीं दित्वा ब्रज ब्रह्मसनातनम् ।

It ends thus —

नास्ति भानुसमो देवो नास्ति छण्डसमा गतिः ।
 यद्येतां नमस्तानि पुण्यान् पुण्यतमान्यत ।
 तथा पुण्यतमं ज्ञेयं भविष्यार्यं पुराणकम् ॥
 एतद्वक्ष्ये यासोक्तं योऽधीतेऽध्यापयेत् वा ।
 शृणोति आवयेद्वापि भक्तियुक्तेन चेतसा ॥
 धनधान्यं सुखारोग्यं श्रीछण्डमतिमुत्तमाम् ।
 लब्ध्वा न पुनरावृत्तिं कल्पकोटिशतैरपि ।
 इति श्रीभविष्ये महापुराणे प्रतिसर्गे सूर्यशुक्रसम्वादे शुक्र
 प्रत्यागमनं नामाध्यायः ॥

Post Colophon —

समाप्तश्चेद भविष्यपुराणम लिपिरिय श्रीगौरमोहनदेवशर्मा ॥
 शकाब्दा १७७३ । ४ ।

3739.

969 भविष्यपुराणम् । *Bharisya puranam*

Substance country made yellow paper 15½ × 5½ inches Folia 96
 Lines 10 on a page Extent 11 slokas 2400 Character Nagara
 Appearance fresh

The Purana is well known and often printed But several manuscripts of the work have been noticed which differ materially from the printed edition, and the so called discrepancies have caused a good deal of confusion among scholars They are in fact, as will be seen, only different parts of the work, unspecified in those manuscripts

See H P R Vol II, No 151 which manuscript has the two books complete and belongs to the Hatua Maharaja's

Library, and which, from its comparative fullness, from the very clear and detailed account given in the notice referred to, as well as from its place of deposit, the Library of an orthodox Hindu Raja, may well be taken to be authentic. The manuscript also indicates that it has a third book, which, however, has not so far been met with. The first Book in the Hatwa MS is complete. It ends with the Navami Kalpa. The MS noticed by R. Mitra in No. 2553A is a defective MS of the First Book coming up to the Aṣṭami Kalpa.

The Second Book in the Hatwa MS consists of four parts. Part I has 25 chapters. Part II has 26 chapters. Part III has 25 chapters. Part IV has 11 chapters.

The present number has the first part complete in 25 chapters. The second part according to Rājendra Lala has 17 chapters but there are some unnumbered chapters making the total of chapters 28, but the last two are very short. It thus comes to 26 chapters the same as in the Hatwa MS. The third part in Hatwa MS has 25 chapters. In the present MS this part is missing. What it calls third part seems to be the fourth part in the Hatwa MS in 11 chapters.

The present MS was not described by R. Mitra but it so closely resembles L. 1742 that it seems to be a copy.

3740

8610 भविष्यपुराणम् पूर्वभागः and मध्यमतन्त्रम् ।

Bhaviṣṣya purāṇa, Purāṇa bhāga Madhyama tantra

Substance country made paper partly white and partly yellow
16×7 inches. Folia 442. Lines 11-16 on a page. Extent in ślokaś
18 000. Character Nāgara. Good. Complete.

पूर्वभाग complete in 344 leaves and 257 chapters and
मध्यमतन्त्र in four parts and 98 leaves

See Notices, new series, Vol II, No 151 with which the work agrees completely

3741.

4126 *The Same*

Substance, palm leaf 28×2½ inches Folia, 264 Lines 5 on a page Character, Bengali of the eighteenth century Appearance, in fair preservation

From the beginning to the middle of the Navami Kalpa

See H P R., Vol II, 151 and L 1742 and 2553

3742.

4712 *अरुणजन्म and दासीभावः ।*

Arunajanma and Dasibhavaḥ

From the Bhavīsyā-purāṇa

Substance, Nepalese paper A long paper folded in the Chinese fashion thirteen times containing on one side Arunajanma from the Bhavīsyā purāṇa and on the other Daśīstava both in the Nepalese dialect

Colophons —

इति श्रीभविष्यपुराणे अरुणजन्म समाप्तम् ।

इति श्रीभविष्यपुराणे दासीभावः ।

Post Colophon —

स्वस्ति श्रीविद्वान् सगशोपासितो शुभमस्तु सर्वदा कल्याणमस्तु ।

3743

3946 *जन्मरहस्यम् । Janma-rahasyam*

From the Bhavīsyā-purāṇa

Substance, country made paper 12½×4½ inches Folia 5 Lines 7 on a page Extent in Slokas, 100 Character, Bengali Date, Saka 1740 Appearance, fresh Complete

Colophon —

इति भविष्यपुराणोक्त श्रीलक्ष्मणनाम्नमन्त्रादे जन्मरहस्य समाप्तम् ।

Beginning —

ॐ नम श्रीलक्ष्मणाय ।

नारद उवाच ।

तस्मिन्नेकाग्रंवे घोरे नष्टे स्यावरजकृमे ।
चन्द्रार्कौ भगने नष्टे ज्योतिषि प्रलयकृते ।
अचिन्त्यभावमयस्त योगनिद्रामुपागतम् ।
नारद परिपप्रच्छ भगवन्त जगद्हनम् ।
केषु स्थानेषु दृष्टव्यो भगवांस्त्व मया प्रभु ।
तन्मे कथय तत्त्वेन अनुयायो ह्यह यदि ।

श्रीभगवानुवाच ।

अहन्ते कथयिष्यामि प्रादुर्भाव मद्भामुने ।
य पठित्वा दिना सर्वे यास्यन्ति परमां गतिम् ।
मत्स्य कुर्मो वराहश्च वृत्तिश्चो अथ वामन ।
रामा रामश्च रामश्च बुद्ध कल्की दश सूता ।

This gives a short account of the ten incarnations of
Vishnu

5A The Phalasruti

भविष्यन्ति युगस्थान्ते नराश्च दुःखभागिन ।
एकवर्णा भविष्यन्ति वर्णाश्चत्वार एव च ।
वर्णभेदा न विद्यन्ते ऽस्मिन् कलियुगे सदा ।
इदं जन्मरहस्यं मे यो नर परिकीर्तयेत् ।
तस्याह सुलभो नित्यं जन्मजन्म दिजोत्तम ।, etc , etc

Post Colophon Statement —

शुभमस्तु शकाब्दा १७४० लिखित श्रीरामतारणदेवशर्मणेति ।
ॐ गुरवे ॐ सरस्वत्यै नम । ॐ दुर्गा । श्रीश्रीलक्ष्मणजगद्हन
चरणे मम मतिरस्तु ।, etc , etc

3744.

10110 कलिव्यवहारः । *Kalivaraharāḥ**Assigned to Bhavisiya purana*

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 13 Lines
12 14 on a page Character *Nigara* of the nineteenth century Appearance, discoloured Written in two different hands The second hand
begins in fol 8 and continues to the end

It begins —

श्रीमणेशाय नमः ॥

व्यास उवाच ।

दापरे च युगेऽतीते भविष्यति कलौ युगे ।
मुनय(यो) ऋष[य] सर्वे ये केचिदनवास्तिनः ॥
नेमिषे च उमारख्ये प्रयागे च तपोधना ।
गयाया च प्रभासे च कुवक्ष्ये वसन्ति ये ॥
एकस्थाने च ते सर्वे काशी पर्यन्तगा हिजा ।
तांश्च कालविद सर्वान् पाराशरसुतस्तदा ।
उवाच धर्मान् सर्वान् वै तीर्थस्थ च युगस्थ च ॥

व्यास उवाच ।

यथा धर्मो यथा काम आचारश्च तथैव च ।
एतत् सर्वं प्रवक्ष्यामि वृत्तान्तं च कलौ युगे ।

2A, इति श्रीभविष्यपुराणे कलिव्यवहारे गमाप्रशसा नाम प्रथमो
ऽध्यायः ॥ १ ॥

गमाकल्पकया श्रुत्वा सर्वपापप्रणाशिनीम् ।
यामौ रा + + + वर्त्तन्ते चतुर्वर्णा कलौ युगे ॥
तत्सर्वं कथितं तात पाराशर्यं भट्टामुने ।
कस्य राज्यानि वर्त्तन्ते कौटूष धर्ममाचरेत् ।
व्यासस्याज्ञा समादाय शिष्यो वचनमब्रवीत् ।

वैशपायन उवाच ।

क्षेप्सा प्राप्ता कुवक्ष्ये गमादारे च दृश्यते ।
गुर्वरे चैव गौडे च काश्या वा कान्यकुब्जके ॥

कुवदेशे प्रयागे च गंगाया च प्रभामके ।
 गोदावरीक्षितद्वारे ह्यम्कापरमेश्वरे ॥
 रत्नान्तमे च जालोरे योगिनोपमंङ्गले ।
 मालवे च तिलगे च व्योधापुरमङ्गले ॥
 शखोद्वारे च भौटे च नाम्नागे पर्वते तटे ।
 आवृषिखरगङ्गे च व्यापिता सर्वमङ्गले ॥

वदधय ऊचुः ।

अवृक्षोपम्य मध्यम्यो रमते स्नेहोऽतिविमले ।
 मुनय कुत्र तिष्ठन्ति कथयस्व मुनीश्वर ॥
 कस्मिन्तु ते कथा व्यास वासुदेवस्य तिष्ठति ।
 वसुधा कथय त्व हि स्नेहो यत्र न दृश्यते ॥

वैशंपायन उवाच ।

वदगौदहकाण्ये लकाया कदलीवने ।
 पर्वते मूर्द्धि केदारे ह्रिमवच्छिखरे तथा ॥
 सर्वस्थानेषु तिष्ठन्ति मुन यतपोधना ।
 प्रकटीभवन्ति मापानि धर्म्मप्रच्छन्नरूपतः ॥
 पापस्य निग्रहे धर्म्म कलिधर्म्म कलौ युगे ।
 अशुभानिग्रहे साधु पापकर्मरता नराः ॥

2B, इति श्रीमद्विष्णुपुराणे कलिवर्णनम् ॥ २ ॥

In the next chapter it begins to give accounts of the kings of the Kali Yuga in its own way from Janamejaya down to Sarfudin and others in the 10th chapter, after which comes Kalki avatara

10B, ऋषिरुवाच ।

यत्त्वया कथितं व्यास कलिभेद वदाम्यहम् ।
 मरुजुदीनो भवेत् द्विजा स्नेह्याण्य भविष्यति ॥
 कायम्योपि भवेत् मन्त्री आश्रया वर्धते मही ।
 मनुष्या (?) मन्त्रिगन्तव्य विष दाम्यति स्नेह्यके ॥

दिक्ष्वा चैव भवेज्जन्म नष्टराज्य भविष्यति ।
 महाबलो च सामर्थे दित्वा राजा भविष्यति ।
 भोक्ष्यते च तथा राज्य व्यष्टवर्षाणि वै पुन ।
 तस्याप्यनन्तरं चेवालाहदीन भविष्यति ।
 महाबलो च सामर्थे दित्वा चैव क्षय गत ॥
 भोक्षितं लोकचक्रेण त्रिशतवर्षाणि पञ्च व ।
 गजने नगरे चैव महीपथ्यत पश्चिमे ॥
 इष्टकस्य भवेज्जन्म प्राप्यते प्राभले पुरे ।
 शास्त्रे शास्त्रे महाशूरो दाहणो पापकर्मणि ॥
 तेषा बुद्धिप्रमाणेन भुवि भूया क्षय गता ।
 गोपाचले गुर्जरे च तिलिगे मालवे तथा ॥
 रणन्तर्भे चित्रकूटे गयाया योगिनीपुरे ।
 भोक्ष्यते लोकच्छ्रेण विशत् वर्षाणि वै पुन ।
 पाराशरसुतेभैव कथितं ऋषिपुत्रव ॥

व्यास उवाच ।

धराया भवेज्जन्म दक्षिणा दिशमास्थित ।
 पिथौरा नृपतिश्चैव तिष्ठते योगिनीपुरे ।
 महाशूरो महाबाहुः प्राचवाणा च निर्जेता ।
 सा वाब्दशतके(१)वर्षे पिथौरास्य दिव गत ॥
 तस्यापि जायते पुत्रो जयसिंहो भवेत्तुप ।
 पामरस्य भवेद्वाज्यं दित्वा चैव प्रवर्त्तते ॥
 गजवाजिरथैश्चैव सैन्यसन्ध्या न विद्यते ।
 महाबले च सामर्थे विप्रराज्य भवेत् तदा ॥
 तस्य पुत्र एषिय्या च मदनसिंहो भविष्यति ।
 ग्रामे च द्वादशे वर्षे वटवृक्षद्वयोर्भवेत् ॥
 तस्य राज्ञो भवेद् युद्धं मिष्टं चैव तु पौष्टयम् ।
 केसरी च महाशूरो विना पञ्च पतति ते ॥
 नष्टराज्य भवेत् तस्य विशद्वर्षे गते तथा ।
 अदृष्टो भवेत् सोऽपि स्नेह्यराज्यो भविष्यति ॥

द्वित्यां चैव भवेदाज्य हेमसाक्षी प्रवर्त्तते ।
 गगातीरे च वै + व कलिपाय प्रवर्त्तते ।
 भोक्ष्यते श्लोकचक्रेण द्वाविंशत्यर्थमेव च ।
 तस्याप्यनन्तरं चैव मद्दामदो भविष्यति ।
 शस्त्रे शास्त्रे महागूरो योगिन्यां च तिष्ठति ।
 गच्छत शम्भुपुरे सद्यमे मृत्युर्भविष्यति ।
 भोक्ष्यते श्लोकचक्रेण एकविंशदिनत्रयम् ।
 एत परं भवेदाज्य राजोदक्ष भविष्यति ।
 भोक्ष्यते पञ्चवर्षाणि कलकौ यादृशो भवेत् ।
 तस्याप्यनन्तरं चैव देवराज्य भवेत्तदा ।
 मद्दामर्म्मो भवेदाज्ञा + + + कथयाम्यहम् ।
 महौरो धीरसेनश्च त्रिचमेनस्तथैव च ।
 विश्वमेनो मद्दामेनो मौचमेन पराक्रमी ।
 उदयचक्रो मेघचक्रो हेमसेनस्तथैव च ।
 सामर्थ्यं बलिन सर्व्वे विप्रराज्य भवेत्तदा ।
 इति श्रीभविष्ये कलियवन्दारे दशमोऽध्यायः ॥ १० ॥
 यत्त्वया कथितं व्यास स्नेह्यराज्यं क्षयं गतं ।
 कस्यापि पुनराज्यं कथयस्व मुनीश्वरं ॥

व्यास उवाच ।

गूरागूरा प्रवर्त्तन्ते दीननामा तत परम् ।
 धीरनामा गता सर्व्वे मेहिनामा प्रवर्त्तते ।
 सप्त साक्षा भविष्यन्ति प्रवला योगिनोपुरे ।
 पुन क + भविष्यन्ति गगायमुनमध्यगा ।
 स्वच्छं व्याशा प्रवर्त्तन्ते देव व्याशा + लोपेत (?) ।

..

..

अनारत भवेत् पापं दिनगात्रं प्रपीडिता ।
 स्नेह्यराज्यं भवेत् पृथ्वी खानादि न कदाचन ॥

निवासा भारते देवाः गन्धर्वैरगमागवा ।
 भो भो देव अगनाथ सर्वभूतदयाकर ॥
 षडक्ष वासुदेव त्व नारायण निशामय ।
 नमस्तेस्तु हृषीकेश जगन्नाथाय ते नमः ॥

12B, इति भविष्यपुराणे कलिशतृहारे एकादशोऽध्याय ॥

वैशम्पायन उवाच ।

क्षेत्राणां क्षयं कृत्वा स कृष्ण परमेश्वर ।
 मुनेराज्ञावशान् पृथ्वीं दानधर्मे प्रवर्त्तते ॥, etc , etc

The MS ends abruptly in the 11th chapter

3745.

7885 *The Same*

Substance, country made paper 9½ × 4½ inches Folia, 10 Lines 8
 on a page Character, Nāgara Date Samvat 1043 Appearance, fresh

Beginning —

श्रीगणेशाय नमः ॥

नारायण नमस्कृत्य, etc

कृष्णदेवायन उवाच ।

द्वापरे च युगेऽतीते भविष्यति कलौ युगे ।
 मुनयो विषयं सर्वं ये केशिदनवासिनः ॥
 भैमिधे च उमारण्ये प्रयागे च तपोधना ।
 गयाया च प्रभासे च कुरुक्षेत्रे वसन्ति ये ॥
 एकस्थाने च ते सर्वे काशीपर्यतिगा द्विजा ।
 तांश्च ब्रह्मविदान् सर्वान् पश्यात्तु यो गतदा ॥

2A, इति श्रीभविष्योत्तरपुराणे सर्वपापप्रशमने कलौ व्यवहारे गङ्गा
 प्रशस्ता नाम प्रथमोऽध्याय ॥, etc , etc , etc

Last Colophon —

द्वादशोऽध्याय ॥ १२ ॥

Post Colophon —

संवत् १८४३ वर्षे आषाढ शुक्ल ६ ।

3746.

10331 अमृतनगरमाहात्म्यम् ।

*Amṛta nagara muhatmyam**from Bharaviya purana*

Substance country made paper 9½ x 4 inches Folia 0 Lines 11,
12 on a page Extent in Slokas 100 Character Nigara of the nine
teenth century Appearance old and discoloured Complete

Beginning —

गणेश परमानन्दमुपदधारमौख्यं

आपक सर्वलोकाना कारण त नमाम्यहम् ।

एकदा सुखमानीन रेवायाः पुलिने भृगु ।

सुनया विनयोपेता यप्रच्छु मुमनादय ॥

सुनय ऊचु ।

अमृत नाम नगर कुचामीन किमात्मकम् ।

ब्रुहि न अद्भ्योपेतान कदाचन तत्त्वं ॥

2B, सूत उवाच ।

वैदिश नाम नगर पुरा प्राक्त द्विजात्तम ।

तदेव अमृत नाम नगर सुदरक्षितम् ॥

तन्नामीदृशतो नाम राजा ब्रह्मकुलोद्भव ।

भालचन्द्राद्विद्युगले चित्तवृत्ति निधाय न ॥

प्रमादौहृद्य पुण्यात्मा पुन काशीं गमिष्यति ।

दृष्ट्वा विश्वेश्वरपुरो हृष्टरोमा नरेश्वर ॥

मणिकण्ठ्यामघ खात्वा मुरि दत्त्वा ततो वसु ।

विश्वप्रभर्षयित्वाय रत्नजातेरनेकश ॥

दत्त्वा दानानि भुगौलि सन्तर्प्य अद्भया प्रितन ।

खनाम्ना तत्र सन्ध्याय लिङ्ग निर्वाणकारणम् ॥

प्रसाद तत्र कृत्वोच्च कृतकृत्यो भविष्यति ।

मोक्षक्षेत्रमिदं प्राप्तो मुक्तिं प्राप्स्यत्यनुत्तमाम् ॥

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये १ अध्यायः ।

It is mainly concerned with the ritual of Vagala

End —

इत्येतन्मयाख्यातं नगरस्य कथानकम् ।

किं भूय ओतुकामा वै तद्ददामि न सशयम् ॥

Colophon —

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये पञ्चमोऽध्यायः ॥

3747.

Five works

10723 विनायकस्तवराजः ।

From Bhairava purana

Substance, palm leaf 8x2 inches Folia 13 complete in letter numerals of which the second is missing Lines 5 on a page Character, Newari Appearance, old

Colophon —

भविष्यपुराणे चतुर्थोऽध्याये षष्ठः + दशमोऽध्यायः समाप्तः ।

Post Colophon —

लिखितमिदं यथादृष्टं तथा लिखितं लेखकस्य दोषो न दीयते । शुभमस्तु लेखकपाठकयोः ।

सर्वच्छाणां यद्भवान् तथा युगम् । (Nep Sam) 457)

पाण्डुन तमपक्षे पञ्चमा तिथौ श्रीजयारिमलदेवस्य co regent of Nepal विजयराज्ये । विष्णुदासेन लिखितम् ।

Beginning —

ॐ नमो गणपतये ।

कर्मणा मनसा वाचा प्रपन्नोऽस्मि विनायक ।

ते तस्मिन् महायोगे भगवां + दोषितम् ॥

ब्रह्मोवाच ।

भगवन् श्रोतुमिच्छामि विस्तरेण यथातथम् ।
स्तवराजस्य माहात्म्यं मन्त्रपञ्च विशेषतः ॥

नन्दिकेश्वर उवाच ।

स्तवराजस्य माहात्म्यं प्रवक्ष्यामि ममानतः ।
यत् फलं लभते श्रद्धा स्वरूपज्ञापि तादृशम् ॥

4A, श्रीमहेश्वर उवाच ।

ॐ कामममृतं ब्रह्मन् (ब्रह्म) शिवमक्षरमव्ययम् ।
यमामनति देवेषु तं प्रपद्ये विनायकम् ॥
यतः प्रवृत्तिर्जगता य साक्षात् हृदये स्थितः ।
व्याधारभूतो विश्वस्य तं प्रपद्ये विनायकम् ॥

With it there are two unspecified leaves

3748.

5222. अक्षयतृतीयाव्रतकथा ।

Aksaya-trtīyā-vrata-kathā

From the Bhavīsyā-purāṇa

Substance, country made yellow paper 11½ x 2½ inches Folia, 3
Lines, 6, 6 on a page Character, Bengali of the nineteenth century.
Appearance, fresh

It begins:—

ॐ नमः शिवाय ।

अथाक्षयतृतीयाव्रतम् ।

तत्र प्रथमं सूर्यार्घ्यं दत्त्वा खस्तिवाचनपूर्वकं सकल्पं कुर्यात् ।
यथा अद्योत्यादि ।

The kathā begins in 1B.

अनन्त उवाच ।

अलदानस्य माहात्म्यं यत्प्रवृत्तं कथितं पुरा ।
तदहं श्रोतुमिच्छामि ततो ब्रह्मविदाम्भ्यः ॥

प्रतापीक उवाच ।

आमोद दिवाधम कश्चित् सज्जधमेविवर्जित ।

कदाचित्तदृष्टे मागम भाष्यमस्तुकायाम्बिन ।

Colophon —

इति भविष्यपुराणोक्ता अक्षयवृत्ततीर्थाश्रयकथा समाप्ता ।

3749

2177 अवणदादशीव्रतं स्थालीदान च ।

Sravana diadasī vrata and Sthālī dana

Both from the Lhavīsyā purāna

Substance country made paper 9½ × 4½ inches Folia 2 lines 0
to 11 on a page Extent in Slokas 40 Character Nāgara Appearance
fresh

It begins —

अथ अवणदादशीव्रत भविष्ये ।

तच्च एकादशीयुतद्वादश्या अवणयोगे कार्यम् । बुधवासयोगे
प्रशस्तम् । आत्मन आशिल

पापक्षयपूर्वकं पिशाचादिदुर्व्योनि निरसनद्वारा विष्णुलोकप्राप्तये
आचरितअवणदादशीव्रतोद्यायन करिष्ये ।

2B, इति अवणदादशीव्रतम् । अथ स्थालीदानम् ।

भविष्ये ।

कृत्वा तान्त्रमयो स्थालीं पानाया पञ्चभिः प्रतै ।

अशक्तान् तदर्थेन तदर्थार्थे वा पुनः ॥

अथप्रक्षाली स्नानाय पायसेन पूर्णां घृतशकराशकजलप्राचयुता
च सवस्त्रां मण्डले सस्याप्य गन्धमाल्यादिना आदित्ये अहनि
सज्जान्तौ चतुर्दशशुक्लीषु च एकादश्या तृतीयाया विधाय
प्रतिपादयेत् ।

It ends abruptly

3750.

5105. जलसंक्रान्तिव्रतकथा ।

*Jala-samkrānti-īrata-kathā.**From the Bhavīsyā-purāna.*

Substance, Śrīrāmpura paper 13×2 inches Folia, 3 Lines, 4 on a page. Character, Bengali in a modern hand Appearance, fresh Complete

This vrata takes place on the last day of the month of Chaitra

Colophon:—

इति भविष्यपुराणे जलसंक्रान्तिव्रतकथा समाप्ता ।

Beginning:—

ॐ नमः श्रीकृष्णाय ।

अथ जलसंक्रान्तिव्रतम् ।

तत्र प्रथमं स्तुतिवाचनपूर्वकं सङ्कल्पं कुर्यात् ।, etc , etc

The kathā begins in 2A

अथ कथा ।

नारदो नाम राजर्षिर्जंगाम विष्णुमन्त्रिधिम्

गत्वा सुरेश पद्मच्छ प्राञ्जलिर्विनयान्वितः ।

जलदानस्य माहात्म्यं कथ्यतां पुरुषोत्तम ।

व्रतेन केन देवेश नारो मुच्यति दुर्गतिम् ॥

3751.

5176. सर्वजयाव्रतप्रतिष्ठा । *Sarva-jaya-īrata pratiṣṭhā*

Substance, country made paper 13½×3 inches Folia, 4+3 Lines, 5 on a page Extent in ślokaś, 80 Character Bengali of the early nineteenth century Śaka, 1741 Appearance, discoloured Complete

Pratiṣṭhā-prayoga is complete in 3 leaves and the kathā in 4

Beginning:—

अथ सर्वजयाव्रतप्रतिष्ठाविशेषः ।

कपिलपञ्चरात्रे ।

पूर्णे सप्तत्यरे कुर्यात् प्रतिष्ठा तदनन्तरम् ।
 दक्षिणा विधिवद्देया हिरण्यस्य सवस्त्रकम् ॥
 सर्व्वं वस्तु च यत्पत्रं तदाधारसमन्वितम् ।
 यथोक्तविधिना दद्यात् देशिकाय पुन सतौ ॥
 वेद्या ईशानभागे च सस्याप्य प्रतिमाद्वयम् ।
 मौर्वण स्वस्तिस्त्रुक्तेन श्रुचिर्भूत्वा समाहित ॥
 पूजयित्वा यथामन्त्र गणेशादौ स्तत परम् ।
 मण्डल वेदिकामध्ये कुर्यात् स्वर्णशलाकया ॥
 सुवर्णपद्म सस्याप्य पूजयेन्मधुसूदनम् ।
 पाद्यादिभिश्च नैवेद्यैस्तथा वस्त्रादिभूषणै ॥
 भगवत्सुमन्त्रवेदाद्यैः क्षापयेत् प्रतिमाद्वयम् ।
 दत्त्वा पाद्यादिक मन्त्रैर्वासोयुग्मस्य देशिक ॥
 स्वशाखोक्तेन विधिना सन्निधाप्य ऊताशनम् ।
 रुद्राय च ततो दद्यादष्टोत्तरश्रुताहुतिम् ॥

यथा सर्व्वजया ख्याता कृत्वा सर्व्वजयाव्रतम् ।
 देवि तद्गतमाश्रित्य भवितास्मि यथा शिषे ॥
 त्वत्प्रसादादविघ्नेन साङ्गं भवतु मे व्रतम् ॥, etc , etc

The Colophon to the Prayoga —

इति सर्व्वजयाव्रतप्रतिष्ठा समाप्ता ।

Post Colophon Statement —

शाकेश्वरान्तपुगाब्धिचन्द्रमणिते थ्यालेखि पुस्तौ स्वयम् ।
 श्रीराजीवधरामरेण सतत कालोपद ध्यायता ।

The Latha is from the Bhavishya-purana

It begins thus:—

ततः कथा ।

कैलासशिखरे रम्ये नानागन्धविभूषिते ।

... ..

नारद उवाच ।

कनोपायेन देवेश नागौ ह्यदु खिता भवेत् ।

मौभाग्य स्थिरमौन्द्यं तप्तो ब्रुहि सुनिश्चितम् ॥

Colophon.—

इति भविष्यपुराणोक्त-सर्व्वजयाश्रतकथा समाप्ता ।

ॐ तत्सत् ।

3752.

1688 भविष्योत्तरपूर्व्वभागः ।

Bhaviṣṣyottara-pūrva-bhāgaḥ.

Substance, country made paper 14×6 inches 1 clia, 54 Lines, 18
on a page Extent in slokas, 2 000 Character, Nāgarī Date, Śaka,
1738 Appearance, tolerable Complete

Post Colophon.—

शके १७३८ इदं पुस्तकं धाढगामसदसरे दक्षिणाघने
शरदृतौ कार्तिकशुक्लतृतीयाया भृगुवामरे ।रात्रौ पञ्चघटिकोपरि
समाप्तम् ।

It begins —

अगजाननपद्माक्षे गजाननमहर्निशम् ।

अनेकदं त भक्तानामेकदन्तमुपास्यहे ॥

शौनकाद्या महाभागा तपसा संशितव्रता ।

ईश्वरे मखभक्तार मन्त्रेणैश्वर्य्यसुखे ॥

नैमिषे प्रादने तत्र यत्र नैमिरशीर्य्यत ।

विष्णोः सुदर्शनाख्य[म्य] षक्म्यैतत्तपोवनम् ॥

तत्राजगाम वै स्रुतो सञ्चान्ते तान् मुनीन् प्रति ।

व्यासप्रिष्योऽथ त्रिपुराणो भुतभध्यायंतत्त्ववित् ॥

दृष्टाभिगम्य त सूत शौनकाद्या मद्यर्षय ।

पूजयामासुरय ते वाक्युच्यै तमतन्निता ॥

It professes to be the first part of Bhavīṣyottara purāṇa

Cf Oxf No 76, Weber No 463, L 2582 and I O Catal Nos 3450 and 3451

The present manuscript contains quite a distinct work with 95 chapters

Chapters 38 to 50 are devoted to a geographical description of India, with reference to the rivers, mountains shrines and the ruling nations. The chapters 43 to 45 are particularly valuable and well worth reading, as embodying the historical traditions of Southern India. We give the chapter 43 below —

20A, गङ्गा सद्यस्त्रभेदेन सागरं प्राप्यते दिवा ।
यमुना गङ्गाया चापि प्रयागमभितो वनम् ॥
सञ्चिता प्रथमं विप्रा सागरं न सरस्वती ।
शोणं शतमुखो विप्रा पश्चिमाम्भोधिसन्तवः ॥
पञ्चाशन्मुखभेदेन नर्मदा सागरं गमा ।
ऊँकारे च भृगुक्षेत्रे नर्मदावरमगमे ॥
सर्व्वं च सुलभा देवा त्रिषु स्थानेषु विश्रुता ।
महादेष्टावान्तरेषु देशभेदा सद्यस्त्रय ॥
वायूद्भवा महाराष्ट्रा करचट्टा वण्डका ।
खानान्देशोद्भवाश्चैव कोंकणा पैठनोद्भवा ॥
गौडा गौडाद्भवास्तत्र शस्त्रशास्त्रापजौविन ।
सारस्वताद्भवा पञ्च विप्रा मत्स्योपजौविन ॥
नद्यो वेदो हृतो यैस्तु शिष्यानध्यापयन्मुनि ।
सारस्वताक्षया यत्र विप्रा सर्व्वसमुद्भवाः ॥
जाति देशानुरूपं ते कुर्वन्तेव मिथ कलौ ।
गुर्व्वंश गुर्व्वंशे देश नागरास्तत्र जातयः ॥

मोरनागरपटकश्च चतुराश्रीतिगुर्जरा ।
 पञ्चाथ द्वाविडा विप्रा मक्षाराष्ट्रान्धगुर्जरा ॥
 कर्णाटका द्वाविडाश्च भवन्त्येव कलौ युगे ।
 युगान्ते द्वापरस्थिते विप्रा ऋधिसमुद्भवा ।
 गोदावरी सप्तमुखी सागरं समुपागता ।
 क्षण्णा नाम नदी तत्र भित्वा श्रीशैलमूलतः ॥
 पञ्चभिः सा मुखैर्याता सागरं सागरङ्गमा ।
 गोदावर्यास्तथा तीरे क्षण्णान्युद्भवा तथा ॥
 व्यान्धास्तद्देशनिरता भवन्त्येव कलौ युगे ।
 कर्णाटकास्ते विख्याता विपातीरनिवासिनः ॥
 विजयास्थपुरोद्भूता दश जात्या द्विजाः कलौ ।
 काञ्चीपुर्युद्भवा विप्रा द्वाविडा सप्त केरला ॥
 चेरचोलोद्भवा विप्रा दश जात्या प्रकीर्तिता ।
 कपा दशमुखी तत्र वृद्धते साञ्चिसगता ॥
 तत्र तत्तीरनिलया भवन्त्येव कलौ द्विजा ।
 पञ्चानां द्वाविडानां च भवन्ति देशजातयः ॥
 परस्परं ते वैराद्धा भवन्त्येव कलौ युगे ।
 युगे युगेषु ये धर्मा यन् यन् च ये कलौ ॥
 तत्र तत्र य आचारः तेव तस्मिन्देहिजा ।
 देशाचारो जातिभेदः कृद्धाचारा कलौ युगे ॥
 प्रमाद्यभूता सर्वेषां तत्तज्जातिहता हि म. ।
 क्षत्रियाश्च विश्वेव सत्तराश्च कलिस्थिता ॥
 विप्रजातिसमाचारैः शूद्राणां जातयः कृता ।
 देशभाषासमाचारा भवन्ति पादसमवा ॥
 तत्तद्देशेषु सर्वत्र समाचारद्वारा च भाषका ।
 दक्षिणे विन्ध्यतो विप्रा गोदावर्यास्तथा कलौ ॥
 दण्डकारण्यमाख्यातं नानापुरवर्यैर्युतम् ।
 यडान्धा पञ्चमस्ता स्युः राजानो विजयापुरे ॥

भवन्ति च कलौ विप्राकृतौ खेष्ठा मुनिर्द्वया ।
 भवन्ति यवनास्तत्र शत माण्डलिका नृपाः ।
 चेराधिपा भविष्यन्ति निषादा भूपसकरा ।
 विशने भाण्डला भुपा भवन्ति च कलौ दिवाः ।
 दापशान्ते शक प्रोक्तं यौधिष्ठिरमतम्वितम् ।
 विश्वाहृच्छिण्णतो भूयाद्विक्रमस्य शक दिवाः ।
 ततः शक मुनिश्चेष्टा शालिवाहनकस्य च ।
 शूद्रयोनिस्तमुद्गतो विक्रमात् स नृपोऽभवत् ॥

The work appears to be of a very modern date, not to be placed before the 14th century. For, it speaks of the conquest of Coramandala by Yavanas and also of two cities Vijayapura and Kañelpura. It speaks of the Maratha country in the North-Western direction and therefore it must have been composed in the Dravida country.

It is evidently written in Southern India in the description of which it is fairly accurate. But it often makes confusions, while dealing with Northern India.

3753

10037 मत्स्यदेशान्तर्गततौर्यमाहात्म्यम् ।

Matsya deśantargata taurya-mahatmyam

In 5 adhyāyas

From Bhāvisyottara purāna

Substance country made paper 10½ x 5 inches Folia 20 Lines 9
 on a page Character Nagara Date Samvat 1940 Appearance fresh
 Complete

Beginning —

शक उवाच ।

मत्स्यदेशस्त्वया ब्रह्मण ब्रह्मावर्त्तादिनन्तर ।

यदुक्तं सशयस्तत्र ममैतत् हृदि वर्त्तते ॥

न श्रुतानि च तीर्थानि पुण्यान्यायनानि च ।
 ऋषीणामाश्रमो वापि न तत्र श्रुतिगो मम ।
 तस्मात्त्वं बुद्धि भो ब्रह्मन् ब्रह्मावर्त्तादनन्तरम् ।
 एतन्मे मंशायं ह्रिन्धि प्रयतस्य त्वं पृच्छतः ॥

ब्रह्मोवाच ।

पश्य शक्र प्रवक्ष्यामि मत्स्यदेशममुद्भूतम् ।
 माहात्म्यं यत्तत् श्रुत्वा सर्वपापैः प्रमुच्यते ॥

The Tirthas included in Matsya Deva that is, Jayapura and the surrounding country :—

वालगङ्गा, जाम्बवतीदेवी, अम्बावतीपगौ, चम्पावती, चम्पाकुण्ड,
 ब्रह्मशिरःकुण्ड, दर्भवती, दर्भस्याम, गोदावरी, तिलोदकौ, विजय,
 दुर्जय ।

End :—

इति ते कथितं शक्र महापुरुषप्रदम् ।
 माहात्म्यं मत्स्यदेशस्य श्रुत्वा यच्च सुखी भवेत् ॥

Last Colophon —

इति श्रीभविष्योत्तरपुराणे ब्रह्मशक्रमवादे मत्स्यदेशान्तर्गत-
 पूर्वोक्तस्यानमाहात्म्यम् ।

Post Colophon :—

संवत् १८४० मौ कार्तिकमासे शुक्लपक्षे १४ मङ्गलवामने ।

In a different hand :—

लिखवाया गणेशरामश्यामने जयन्त उपकारार्थं ।

3754.

11219. स्वप्नाध्यायम् । *Śvapnādhyāyam.*

From the *Bhaviṣyottara-purāṇa.*

Substance, country made paper 10x5 inches Folia, 7 Lines, 8
 on a page Character, Nāgara Date Samvat 1856 Appearance, fresh
 Complete

Colophon —

इति भविष्योत्तमपुराणे स्वप्नाध्याय संपूर्ण शुभमस्तु ।

Post Colophon —

माघे मासि सिते पक्षे द्वादश्या गुरुवामरे ।

लिखितोऽयं ऋविनाथेन देवदत्तात्मजेन च ॥

वासो गङ्गोत्तरे तीरे वात्साहनगरे शुभे ।

विक्रमस्य गता[त्] राज्यादसवाणवसुः प्रश्री ॥

शुभोस्तु लेखकपाठकयोश्च ॥ श्रीशो जयतितराम् ॥

*Interpretation of dreams**Beginning* —

स्वप्नाध्यायं प्रवक्ष्यामि नानास्वप्नसमुद्भवम् ।

स्वप्नस्तु प्रथमे यामे सवत्सरविधाकिन ॥

द्वितीये चाष्टभिर्मानैस्त्रिभिर्मानैस्त्रियामिक ।

चतुर्थे यामिके स्वप्ने मासिकेन फलं भवेत् ॥, etc , etc

3755.

11246 *The Same*

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 3 Lines, 9
on a page Character, modern Nāgara Appearance, fresh Incomplete
at the end

वातिक पैत्तिक चैव चिन्तित चानुवर्जयेत् ।

यस्तु पश्यति स्वप्नान्ते विवाहो वपन तथा ।

अपमृत्युर्भवेत् तस्य हव्य पुत्रविनाशनम् ॥ ६ ॥

प्रसादस्य स्वयं भुक्ति समुद्र तरते नर ।

अपि दासकुले जात सोऽपि राजा भविष्यति ॥ ८ ॥

अभिद्वान्ति यः स्वप्ने शृङ्गिनो दद्विनोऽपि वा ।

वागरो वा वगाहो वा भवेद्वाजकुलाद्भयम् ॥ १८ ॥

3756.

10321. तुलसीविवाहः । *Tulasī-vivahah.**Being an extract from Bhavisyottara-purāna.*

Substance, country made paper 10½ × 5½ inches Folia 6 Lines
 10 on a page Extent in Slokas, 150 Character modern Nāgara
 Appearance, fresh Complete Date, Samvat 1896

On the obverse of the first leaf:—

तुलसीविवाह जयनाथस्येदं ।

Colophon.—

इति श्रीमद्विष्णोत्तरपुराणे तुलसीविवाह समाप्त ।

Post Colophon.—

संवत् १८९६ ।

There are four lines more containing a list of articles
 required for the festival.

Beginning:—

विवाहं कथयिष्यामि तुलस्याय यथाविधि ।

यद्योक्तं पञ्चरात्रेण ब्रह्मणा भाषितं पुरा ॥

हृन्दाविवाहमाषाढे कार्तिकेऽपि च माघवे ।

वैशाखे माघमासे च स्याद्वे च वने तथा । etc , etc.

3757.

2447 अनन्तव्रतम् । *Ananta-vratam*

(पूजाविधिः कथा च)

From Bhavisyottara-purāna

Substance, country made paper 8½ × 4 inches Folia 16. Lines, 9
 on a page Extent in Slokas, 250 Character, Nāgara of the nineteenth
 century Appearance, discoloured Complete

It begins —

क्षीरोदारगवसभूते इन्द्रनीलसमप्रभे ।

त्वत्प्रसादानमहादेवि त्रिणिरूपे नमोऽस्तु ते ॥ १ ॥

ध्यानम् ।

यमुनेह नमस्तुभ्य सर्वकामप्रदायिनि ।

सर्वसौभाग्य मे देहि यमुने ते नमोऽस्तु ते ॥ २ ॥

आवाहनम् ।

Leaf 3A, इति यमुनापूजाविधि ।

„ अथ अगन्तपूजा ।

ॐ नमो नारायणेति मन्त्रमुच्चारयेत्तत ।

अगन्ताराधनं कर्तुं पूर्णकुम्भं सचैलकम् ।

कृत्वा दर्भमयं देव परिधानसमन्वितम् ।

पुनः समन्वितं देव पिङ्गलाक्षं चतुर्भुजम् ।

दक्षिणप्रकरे पद्मं शिखं तस्याप्यध करे ।

चक्रमूर्द्धकरे वामे गदा ध्यायेत् प्रयत्नत ।

अगन्तध्यानसंस्तुत्य कथितं ब्रह्मवित्तमै ॥

Pujavidhi ends in leaf 8A —

इति श्रीमदनन्तपूजाविधि ।

Katha from Bhavisyottara puranam begins in leaf 8B, अथ कथा for which see the next number

For Pujavidhi see our Catal Nos 2948 and 3760

Colophon —

इति भविष्योत्तरपुराणे अगन्तवत सम्पूर्णम् ।

3758.

2280 *The Same*

Substance country made paper 11×4½ inches Folia 8 of which 6 and 7 missing Lines, 10 on a page Character Nāgara Appearance, old

The vrata-vidhi ends in 3A, then begins the *katha* from Bhavisyottara-purana and goes to the end

Colophon —

इति भविष्योत्तमपुराणे अनन्तरनकथा समाप्ता ।

3759.

5266. *The Same.*

Substance, country made paper 15×3½ inches Folia, 9 Lines 6 on a page Character, Bengali of the nineteenth century Appearance discoloured Complete

Ananta vrata puja ends in 3B. Then the *katha* begins —

अथ कथा भविष्योत्तरे ।

एकदा तु समासीनं कृष्णं कमललोचनम् ।

पद्मच्छर्वन् सर्वभूतेशं धर्मेणुजो युधिष्ठिरः ॥

Colophon —

इत्यनन्तरकथा समाप्ता ॥

3760.

2198 *The Same*

Substance country made paper 8×4½ inches Folia 22+14 Lines 8 on a page Extent in slokas 450 Character Nagara Appearance, old and discoloured Complete

The vrata in 22 leaves

It begins —

अथ भारपदग्रन्थस्तुह्युद्यानगतत्रय । तत्र चतुर्दशोदयिको
याज्ञा ।

The *katha* in 14 leaves

अग्रे वर्त्तमानान्ते पाण्डवा दुःखविता ।

कृष्णं वृद्धा महात्मानं प्रणिपत्येदमब्रुवन् ॥

युधिष्ठिर उवाच ।

अथ दुःखोद्यमं गतं भावयिष्ये परिवारितम् ।

कथं मुक्तिरंशुना कथं भवन्तदुःखमागताम् ।

3761.

2149 हरितालिकाव्रतकथा and हरितालिकाव्रतोद्यापनम् ।

Haritalikā vrata katha and Haritalikā vratodyapanam

From Bhavishyottara puranam

Substance country made paper 8½ x 4½ inches Fol a 6 Lines 11
on a page Extent in slokas 110 Character Nagara Date Sala 1716
Appearance discoloured

For the व्रतकथा see L No 4094

The व्रतोद्यापनम् begins in leaf 5A —

अथोद्यापनम् ।

पार्वत्युवाच ।

उद्यापनविधिं ब्रूहि ततोयाया सुरेश्वर ।

भक्तित्वं श्रोतुमिच्छामि व्रतसंपूर्णहेतवे ।

It ends in leaf 6A —

इति श्रीभविष्योत्तरपुराणे हरतालिकाव्रतोद्यापन समाप्तम् ।

Post Colophon —

इदं पुस्तकं नातृपनामकश्रीधरस्य पितानारायणेन नभस्ववज्जल

एकादश्या भद्रवारे समाप्तम् । शके १७१६ । व्यानन्दनामसवत्सरे ।

3762

1868 *The Same*

Substance country made paper 9 x 4 inches Fol a 5 Lines 10
on a page Extent in slokas 90 Character Nagara of the eighteenth
century Appearance fresh Complete

The katha only being an interlocution between Hara and Parvati

3763.

2259 *The Same*

Substance, country made paper 10½ x 4½ inches. Folia 9 Lines 9 on a page Extent in Slokas 150 Character Nagari of the eighteenth century Appearance fresh Complete

It begins —

यथा भाद्रपदशुक्लद्वितीयाया शिष्टपरिगृहीतः हस्तलिखितः ।
तत्र द्वितीयाशुक्लर्तमात्रमन्त्रेऽपि परैर्याह्या । शिष्टाचारा-
शुक्लर्तमात्रमन्त्रेऽपि दिने गोरीवत परे शुद्धाधिकारामध्ये
मन्त्रयोगप्रश्ननादिति माधव

The vrata vidhi ends in 3B, where begins the vrata-katha from the Bhavisyottara purana for which see Catal number 3761 The vrata-katha ends in leaf 8A Then begins the vratodyapana, for which also see Catal No 3761

Post Colophon —

१८५ वार शनिचरवार मिति सावन वद १३ ।

3764.

9379 *The Same*

Substance country made paper 7½ x 4 inches. Folia 7 Lines, 9 on a page Extent in Slokas, 70 Character Nagara Date Samvat 1869=Saka 1731 Appearance old Complete

Taken from the Bhavisyottara purana

Colophon —

इति श्रीभविष्योत्तरपुराणे हस्तलिखित सम्पूर्णः ।

संवत् १८६८ शके १७३४ प्रवत्माने भाद्रपद शुद्ध ४ चन्द्रवार

नक्षत्र मूल ।

3765.

11212. *The Same.*

Substance, country made paper 8×4 inches Folia, 15 Lines, 5
on a page Character, Nāgara of the nineteenth century Appearance
discoloured Complete

Colophon :—

इति श्रीहरितालिका ।

3766.

11213. *The last two leaves of the same*

In Deva Nāgara Script on country-made paper.

3767.

9755 *The Same.*

Substance, country-made paper 10×4 inches Folia, 7 Lines, 9
on a page Extent in ślokaś, 84 Character, Nāgara. Date, Śaṃvat
1702 Appearance, old Complete

It belongs to the Bhaviṣyottara-purāṇa Noticed
before.

The Last Colophon runs thus :—

इति श्रीहरितालिकावतकथा समाप्ता । भविष्योत्तरपुराणे ।

शुभमस्तु । सवत् १७६३ आषाढ शुक्लपक्षमी । शुभ भूयात् ।

3768.

2412 *ऋषिपञ्चमीव्रतं तदुद्यापनं च ।*

Rṣi-pañcamī-vrata and Udyāpana.

Substance, country made paper 9½×4 inches Folia, 5 Lines, 9,
10 on a page Extent in slokaś, 100 Character, Nāgara of the eighteenth
century Appearance, fresh Complete

The vrata ends in leaf 1A with the colophon. इति
भविष्यपुराणे ऋषिपञ्चमीव्रत सम्पूर्णं, it is an interlocution between
Yudhiṣṭhira and Kṛṣṇa.

In L/ 268 the vrata, too, is an interlocution between Yudhiṣṭhira and Kṛṣṇa ; so in No. 28, Florentine Catal.

The Udyāpāna to Rāṣapāncamī :—

4B, सौवर्णीं प्रतिमां कार्यां ऋषीणां भावितात्मना ।

..

काशपोचिर्भग्वाजो विश्वामित्रोऽथ गौतम ।

अमदमिर्वशिष्ठश्च साध्वी चवाप्यतन्वती ॥

3769.

2917 ऋषिपञ्चमौव्रतकथा । *Rṣi-pāñcamī-vrata-kathā*

*From the Bhaviṣyottara-purāṇa, being an interlocution
between Śrī Kṛṣṇa and Yudhiṣṭhira*

Substance, country made paper 9×4 inches Folia, 4 Lines, 10
on a page Text in ślokaś, 90 Character Nāgara Date, Samvat
1782 and Śaka 1647 Appearance, discoloured Complete

It begins —

श्रीकृष्ण उवाच ।

अथान्यदपि राजेन्द्र ऋषिपञ्चमौव्रतकथा ।

कथयामि ते या कृत्वा नाभौ पापात् प्रमुच्यते ॥

युधिष्ठिर उवाच ।

कीदृशौ पञ्चमौ कृष्ण कथं वै ऋषिसञ्ज्ञिका

पातकान्मुच्यते कस्मात्तारौ यदुक्तोद्भव ॥

Colophon :—

इति श्रीभविष्योत्तमपुराणे ऋषिपञ्चमौव्रतकथा समाप्ता ।

Post Colophon —

संवत् १७८७ शके १९४१ आश्विने मासि शुक्ले पक्षे चतुर्दश्या
बुधवासरे लिखित समाधानमिणेण ॥ ऋषिपञ्चमौ ॥ राम ।
श्रीराम ॥

3770.

2151 *The Same.*

Substance, country made paper 8½ × 3½ inches Folia, 9 Lines, 8
on a page Extent in Slokas, 112 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

Colophon :—

इति भविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे ऋषिपक्षमोक्षत-
कथोद्यापन संपूर्ण ।

रामचन्द्रापिंगमस्तु । इत्यादि ।

3771.

2400 बुधाष्टमीव्रतप्रयोगः । *Budhāṣṭamī-vrata-prayogaḥ**As directed in the Bhaviṣyottara-purāṇa*

Substance, country made paper 9 × 4 inches Folia, 13 Lines, 6
on a page Extent in Slokas, 115 Character, Nāgara Appearance
soiled Badly written Complete

It begins :—

देशकालौ सकीर्त्य मम इह जन्मनि जन्मान्तरे वा
बाल्यादारभ्य कर्मणा मनसा वाचा ज्ञानता व्यज्ञानता वा
स्वर्गाद्यपहृतदोषनिरासार्थं पुत्रपौत्रादिसकलमनोरथप्राप्त्यर्थं च
श्रीपरमेश्वरप्रोत्थं बुधाष्टमीव्रतमहं करिष्ये ।

4B, इति पूजा । अथ कथा ।

कृष्ण उवाच ।

बुधाष्टमीव्रतं भूयो वक्ष्यामि ऋणं पाण्डव ।
येन शौर्णेन नरकं नरं पश्यति न कश्चित् ॥
पुरा कृतयुगस्यादौ इलो राजा बभूव ह ।
वज्रभट्टस्तु हस्तिचैर्मन्त्रिभिः परिवारितः ।

It ends :—

सोमात्मजात्मकमशेषसुखप्रदं त
स पूजयेत् सकलनोरयुतं च कुम्भम् ।

पक्षात्पात्रमहित सद्भिरग्यवस्त्र
पश्यन्मो यमपुरी न कदाचिदेवम् ॥

Colophon —

इति श्रीभविष्योत्तरपुराणे छण्णयुधिष्ठिरमवादे बुधायमोव्रत
संपूर्णम् । श्रीवृत्तिज्ञापनम् ॥

In a different hand —

इदं व्रतमष्टौ बुधवारान् धत्वा कर्तुर्भोजनसमये कथां श्रावयित्वा
प्रवरशब्दश्रवणान्तरं भोजनं न कुर्यात् ॥

See Catal Nos 2953 and 3482

3772.

2430 *The Same*

Substance, country made paper 9×5½ inches Folia, 5 Lines, 11
to 13 on a page Extent in slokas 100 Character Nāgara of the
eighteenth century Discoloured

Vrata-vidhi begins —

अथ बुधयुक्ताया शुक्लाष्टम्या बुधायमोव्रतम् । अथ व्रतविधिः ।

2A, इति पूजा । अथ कथा ।

4B, इति भविष्योत्तरे छण्णयुधिष्ठिरमवादे बुधायमोव्रतम् । अथो-
द्यापनम् ।

5B *The Last Colophon —*

इति भविष्ये बुधायमोव्रतम् ।

3773.

2463 *The Same*

Substance country made paper 8×5 inches Folia, 7 Lines, 11
on a page Character Nāgara of the eighteenth century Appearance,
discoloured Complete

The vratapuja ends in 2B, where the katha begins

Colophon:—

इति भविष्योत्तरपुराणे श्रीकृष्णपुष्पिष्ठिसंवादे बुधायमीश्वरं
समाप्तम् ।

3774.

9745. *The Same*

Substance, country made paper 8x3½ inches Folia, 13 Lines, 6
on a page Extent in Slokas, 104 Character, Nāgara Appearance,
tolerable Complete

Affiliated to Bhavisyottara-purana.

The Last Colophon runs thus,—

इति श्रीभविष्योत्तरपुराणे कृष्णपुष्पिष्ठिसंवादे बुधायमीश्वरं
सम्पूर्णम् ।

3775.

9898 . यमद्वितीयावतम् । *Yama-dvitiyā-avatam.*

Substance country made paper 6½x5 inches Folia, 5 first leaf is
missing Lines, 12 on a page Extent in Slokas, 60 Character, Nāgara
Appearance, old Incomplete at the beginning

Said to belong to the Bhavisyottara-purana.

Colophon:—

इति श्रीभविष्योत्तरपुराणे यमद्वितीयावत सम्पूर्णम् ।
संवत् १८५६ का शके १९७७ (?) मितौ चैत्र सुदि १२
भौमवासरे सम्पूर्णम् ।

3776.

2641. मङ्गलागौरीवतोद्यापनम् ।

Mangala-Gauri-ratodyapanam

For the MS and the work see L 3212

1A, अथ पूजाविधिः ; 1B, अथ पूजा ; 2A, अथ अङ्गपूजा ; 3A, इति
मङ्गलागौरी पूजोद्यापनविधि समाप्तः ।

Then begins the katha from the Bhavisyottara-
purāṇa:—

अथ कथा—

पुधिरि उवाच ।

नन्द-नन्दन गोविन्द भवतां वज्रपाः कथाः ।

अता उत्कण्ठा पुत्रापु कं श्रोतु व्रत मम ।

श्रीशङ्ख उवाच ।

अवैधव्यकं वक्ष्ये व्रत पाद्विनायक ।

पृष्ठा त्व सावधानः मन् कथा वक्ष्ये पुगातनाम् ।

3777.

5816 मङ्गलव्रतम् । *Mangala-vratam.*

Stated to belong to the Bhavisa-g-purana

Substance, country made paper 9x4½ inches Folia, 10 Lines, 10 on a page Extent in ślokaś, 380 Character Nagara of the early nineteenth century Appearance, old and discoloured Complete.

Beginning —

अथ मङ्गलपूजाविधानं लिख्यते ।

चन्द्रताराबल वीक्ष्य पुण्याहे शुभवासरे ।

नाल गते भृगौ जीवे नापाटे पौषपेचके ।

शुक्लपक्षे तु भौमेऽङ्घ्रि व्रतं कुर्यात् समाहितः ।

ततो भौमवासरे अहणोदयवेलायां समुत्थाय

प्रातर्मौनीं च शुद्धात्मा स्मरेदङ्गारकं हृदि ।

श्रीभौमशृङ्गनाशन इति मन्त्रेण अपामर्शेण दन्तधावनं विधाय

अथ श्री भौमाय नमः, etc, etc

9B, इति पूजाविधिः ।

ततः कथाश्रवणम् ।

कदाचित् पथ्यटन् विश्वं नाम्दो मुनिस्ततम् ।

प्राप्तो वदरिकारण्यं यत्र सर्वे ऋषीश्वराः ।

वशिष्ठप्रमुखा सर्वे दृष्ट्वा देव मुनीश्वरम् ।

प्रशम्य विधिवद्भक्त्या संपूज्यानन्दचेतसः ।

ऋषय ऊचु ।

भो भो नारद देवर्षे सर्वेश्वरपरायण ।

केन व्रतेन भो देव मुच्यते च ऋणक्षयात् ॥

नारद उवाच ।

एतदर्थं पुरा प्रोक्तं हरिणा द्वापरे युगे ।

धर्मस्य दुः [] छित्तस्यापि राज्यापह्नवे न च ।

.

10B, युधिष्ठिर उवाच ।

हे कृष्ण क्षारकाशमिन् कानि पादवनन्दन ।

इमामवस्थां संप्राप्ताननायात् किमुपेक्षते ।

.

श्रीकृष्ण उवाच ।

सन्ति नानाविधा राजन् ऋणशमकरा परा ।

तन्मध्ये सारभूतं तु त्वं प्रत्ययकारकम् ।

मङ्गलव्रत[मा]ख्यातं विख्यातं भुवनत्रये ॥

15B, अथ कथान्तरं ।

ऋषय ऊचु ।

भो नारद देवर्षे सर्वेश्वरपरायण ।

केन व्रतेन भो देव मुच्यते च ऋणक्षयात् ॥

नारद उवाच ।

तदर्थं मे पुरा प्रोक्तं मङ्गलेन महात्मना ।

तद्वच्च सम्प्रवक्ष्यामि शृणुष्व सुसमादितः ॥

गौतमेन पुरा पृष्टो लोहितकृणो महात्मनः ।

कथयस्व महाभाग गुह्यं पूजनमुत्तमम् ॥

18A, इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे नारदप्रोक्त-मङ्गल-

व्रतकथा पूजनविधानं समाप्तम् ।

इति भौमापंगमस्तु । अयोद्यापनविधि ।

ऋषय उचुः ।

भगवन वृद्धि मर्ज्यंश्च प्रयोद्यापनक शुभम् ।

नारद उवाच ।

कुर्याच्च द्वाविंश भौमे उद्यापन पक्षपदम् ।

तद्यथा । दन्तकाष्ठादिकं पूज्यं वत कृत्वा नद्यादी निर्यं विधाय गृहमागत्य
etc, etc भौमान पूज्यं वत् पूजयेत् ।

Last Colophon —

इति श्रीभविष्योत्तरपुराणे ऋषिगण्डमहाद मङ्गलव्रताद्यापन
सम्पूर्णम् ।

इति मङ्गलव्रतम्

श्रीभौमापंगमस्तु ।

3778.

2267 मङ्गलपूजाविधिः । *Mangala-puja vidhi*

From the Bhaumgottara puran

For the MS and the work see L 4143

The मङ्गल्य — अष्टोत्थादि एव गृहे अतिपुण्यविधौ प्रमुनयननामाय ऋषेः
पनुत्यय पुत्रार्थं वा भौमपूजनमह ऋषिः

The Bhauma vrata ends in leaf 31 after which there
is a short treatise of the finishing ceremony of the 22nd
Tuesday The Bhauma vrata contains a katha in 31
verses

3779

9748 विष्णुपञ्चकव्रतम् । *Visnu pancaka vratam*

Written on country made paper 8x3½ inches. Folia 2. Lines 10
on a page. Extent in slokas 41. Character Nagari. Appearance
decayed. Complete

On a rite consisting in the worship of Śrī Kṛṣṇa for one year, commencing from the Śukla Ekadasi of the month of Bhādra Said to belong to the Bhāviṣyottara-purāṇa It is called Viṣṇu-pañcaka because it absolves a man of the five great sins

यत् कृत्वा मुच्यते जन्तु महद्भिः पञ्चपातके ।

तत् व्रतं ब्रुहि गोविन्द यदि तुष्टोऽसि केशव ।

The Last Colophon runs —

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे विष्णुपञ्चक
व्रत समाप्त ।

3780.

9750 अमुक्ताभरणव्रतम् । *Amuktabharana-vratam*

From Bhāviṣyottara-purāṇa

Substance, country made paper 7×4 inches Folia 7 Lines 10
on a page. Extent in sloka's 00 Chara *er, Nagara Date, Samvat
1855 Appearance, old Complete

Amuktabharana vrata is to be performed on the Śukla Saptami by females to get over the ill luck of having short-lived issue It consists in the worship of Śiva, and holding a chord with seven knots, round her arm or wrist as long as she lives Said to belong to the Bhāviṣyottara-purāṇa It gives many anecdotes bearing on the efficacy of the vrata

It begins thus —

श्रीगणेशाय नमः ।

ध्यान ।

ऋषयो देवलोकस्था नानारूपधराश्च यः ।

पूजयिष्याम्यह भक्त्या सज्जपायै प्रमुच्यते ॥ १ ॥

आवाहन ।

आसनं सर्गपौठस्थं नानागुणलोपशोभितम्

मया निवेदितं भक्त्या प्रतिगृह्य महेश्वर ॥ २ ॥

आसनं । इत्यादि ।

End —

एव य इदमायाद् भगवा यद्येवम प्रतिपाद्यम् ।
 व्रतमाग्यामसहितं सोऽपि पापि प्रमुच्यते ।
 कारयेत् सततं भगवा न गच्छेच्छिवमन्दिरं ॥ ५८ ॥
 साग्यामकं व्रतमिदं सुतसोऽप्यदत्तम्
 यास्त्री चमिष्यति शिवं हृदयं निधाय ।
 दुःखं विहाय वज्रं गतकल्पयोधाय
 सा स्त्री वताद् भवति सा भव जीवन्मा (?) ॥ ६० ॥

Colophon —

इति भविष्योत्तरपुराणे अमुक्ताभरणं व्रतं सम्पूर्णम् ।

It is called Amuktabharana because the chord with seven knots are not to be removed from the wrist in life,

सवत् १८५५ मि० भाद्र शु० १ सा ।

3781

2396 दशाफलव्रतम् । *Dasaphala vratam*

From the Bhavisyottara purana

Substance, country made paper 8x4 inches Folia 2 lines 12
 13 on a page Extent in slokas 45 Character Nāgara Date, Samvat
 1700 Appearance discoloured Complete

Colophon —

इति श्रीभविष्योत्तरपुराणे कुन्तिहृदयसंवादे दशाफलव्रतं
 सम्पूर्णम् ।

Post Colophon —

सवत् १७०० भाद्रपदशतम्या गुरौ जायभट्टकृते गङ्गा
 धरेणालेखि ।

It begins —

देशकालौ स्मृत्वा मनः सकलकामनाभिद्वये पुत्रपौत्रादिष्टद्वये
 दशाफलकृत्वा दशाफलपूजनमहं करिष्ये ।

तमद्भुत बालकमम्भेक्षणम् ।
 ननुभुञ्जं शङ्खगदाद्युदायुधम् ॥
 श्रौतमलक्ष्मणशोभिकोत्तुभम्
 पीताम्बरं मान्द्रपयोदमीभगम् ॥

The Kathā begins : —

अथ कथा ।

सूत उवाच ।

छानकद्यूतविजिते मानुजे पाण्डुरन्दने ।
 वन प्रयाते दुःखार्त्ता कुन्तिं प्राप्य हस्तिनाम् ।
 नमस्कृत्य समाश्राम्य प्रोवाच मधुसूतं वचः ।
 कुत कुन्ति विधानेन व्रतं वक्ष्यामि ते शुभम् ॥
 राक्षसा दशाफल मयाः सर्वदुःखनिवारणम् ।
 सर्वकामप्रदं येन फल दशगुणं भवेत् ॥

3782.

2089 शिवामुष्टिव्रतम् । *Śivā-muṣṭi-vratam*

From Bhavisyottara-purāṇam

Substance country made paper 9 x 3½ inches 1 folio, 4 Lines, 7
 on a page Extent in folios 45 Character, Nāgara Appearance, dis-
 coloured Complete

For the MS. and the work see L. 4256

It begins —

अथ शिवामुष्टिव्रतं बाल्यावस्थाया स्त्रीणामुक्तं भविष्ये ।

देव्युवाच ।

देव देव जगन्नाथ जगदानन्दकारक ।
 कौतुकेनेप्सित किञ्चित् धर्मप्रदं करोम्यहं ।

 कथयस्व मयादेव यद्गोप्यं व्रतमुत्तमम् ।

शिव उवाच ।

इदं देवो प्रयत्नेन व्रतार्थं व्रतमुत्तमम् ।

शिवामुष्टुभिर्धाम सर्वोपहरणाशनम् ।

2B, तदुल्लगोधमतिनै मुद्गेभ्यो प्रपूजयेत् ।

धान्यानां मार्जमुष्टिश्च फलैः सहस्रपूजनम् ।

Colophon —

इति भविष्योत्तरपुराणं गौरीशङ्करमन्त्रादे शिवामुष्टिव्रतोद्यापनं
सम्पूर्णम् ।

The work contains the process of performing the
vrata of Siva-musti and its final consummation

3783

2386 सोमवती-अमावास्या-व्रतोद्यापनम् ।

Somavati amavasya vratadyapanam

From the Bhavisyottara purana

Substance country made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 4 to 10
Lines 12 on a page Character Nagara of the nineteenth century
Appearance fresh Prose

Colophon —

इति भविष्योत्तरपुराणे सोमवतीअमावास्याव्रतोद्यापनं सपूर्णम् ।

This is a short treatise on the Udvapana or the final
ceremony of the Somavati vrata performed on Amavasya
which falls on a Monday

3784

2427 वत्तिशैपर्णिमा । *Vattishai Purnima*

From the Bhavisyottara purana

Substance country made paper $10 \times 5\frac{1}{2}$ inches Folia 5. Lines 11
on a page Extent in Slokas 140 Character Nagara of the eighteenth
century Appearance fresh Complete

It begins thus:—

अथ वत्तिशौपूर्णिमा लिख्यते ।

तद्य मार्गशौर्षे मिते पक्षे पौर्णिमाया शुचिव्रतः ।
 प्रातः शुक्लतिथौ स्नात्वा परिधायाम्बरं व्रतौ ।
 पूजा संभारभामाद्य विष्टदोषं विधाय च ।
 पुत्रसौभाग्यप्राप्तये मध्याह्ने पूजयेच्छिवम् ।
 सा च मार्गशौर्ष-पूर्णिमा मध्याह्न्यापिनो याद्या ।

2A, इति पूजाविधि । अथ कथा ।

The duration of the Vrata—32 months.

4B, एकमेकं कृत्वा मामि मासि च दापयेत् ।

एवं साहस्रद्वयं वर्षं द्विमासावधिमाचरेत् ।

Every article of offerings and the number of Brahmanas to be fed should be 32 in number

The Kathā ends in leaf 5B.

इति भविष्योत्तरपुराणे कृष्णयशोदात्मवादे वत्तिशौपूर्णिमा
 व्रतकथा समाप्तम् ।

Then four lines more containing उद्यापनसंकल्प ।

3785.

2011 दशरथललिताव्रतम् *on* दशाङ्गललिताव्रतम् ।

Dasaratha-lalitā-vratam or Dasaṅga-lalitā-vratam.

From Bhavisyottara-purana

For the manuscript and the work see L 4164.

3786.

2405 *The Same*

Substance, country made paper 9×4 inches Folia 6 Lines, 9 on
 a page Extent in Slokas, 80 Character, Nāgara of the eighteenth
 century Complete

Colophon.—

इति श्रीभविष्योत्तरपुराणे दशरथ ललिताव्रतोद्यापन सम्पूर्णम् ।

Post Colophon.—

गङ्गोपनामक गोपालेन लिखित । श्रीगुरुचरणार्पणमस्तु ।

For the work see L 4164

The Katha begins in 3A

सूत उवाच ।

अरण्ये वर्त्तमानास्ते पाण्डवा दुःखकथिता ।

कृष्णदृष्ट्वा महात्मान प्रणिपत्य यथाक्रमम् ॥

Why it is called Dasaratha-lalita-vrata ?

कृते दशरथेनास्मिन् कौशल्याभार्यया सह ।

तुष्टा दशरथा देवी गणेश न च चन्द्रमा ॥ (?)

यस्मात् कृतकृतो राजा भार्यया सह मोदते ।

तस्माद्दशरथा नाम ललिता भुवि कौर्त्तिता ॥

3787.

2005 गजगौरीव्रतम् and गजगौरीव्रतकथा च ।

Gaja-Gauri-vratam with the Vrata-katha

From Bhavisyottara purana

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Fols 2 Lines 16
on a page Extent in Shlokas 100 Character Nagari of the eighteenth
century Appearance, discoloured and worm eaten

It begins —

एव गुणेत्यादि समर्पितकामनासिद्ध्यर्थं गजगौरीव्रतपूजनमहं
करिष्ये ।

The vrata is the worship of Gauri on the back of an elephant, along with her consort Sambhu and their son Heramba

Leaf 1A,

गौरि गजेन्द्रमाख्ये हेरम्बशिवसंप्रते ।
गन्धपुष्पयुतं तोयं पादार्घ्यं प्रतिष्ठाप्यताम् ।

Gaja-Gauri pūjā ends in leaf 1B, where begins व्रतकथा ।

इति गजगौरी पूजा । अथ कथा ।

The kathā begins :—

कुन्त्या वनात् उपेताया इक्ष्तिनापुरमुत्तमम् ।
आसीनाया नरेन्द्रेण तनये पद्मभिः सह ।

Colophon :—

इति भविष्योत्तरपुराणे गजगौरीव्रतं कथा च समाप्तिमगमत् ।

3788.

2103. *The Same.*

Substance, country made paper 9x4 inches Folia, 8 Lines, 11 on a page Extent in Slokas, 250 Character, Nāgara. Appearance, fresh. Complete

It begins :—

चत्वारिंशत् गतरवौ आचारप्रसन्नं चक्रगौरीव्रतम् ।

अथ गजगौरी पूजा :—

देशकालौ स्मृत्वा । मम हृदयन्मनि जन्मान्तरे च राज्य-
सकलसौभाग्यादिममेष्टितकामनाधिष्ठाय श्रीहरहेरम्बसहितगज-
गौरीप्रोत्थये यथाज्ञानेन यथाभिलिखोपचारैः पुराणोक्तैर्मन्त्र-
घोडशोपचारैः पूजा करिष्ये ।

तत्र आदौ गणपतिपूजा कृत्वा आशनादिकलमपूजा कृत्वा
गजस्य देवस्य च प्राणप्रतिष्ठा कुर्यात् ।

Description of the elephant.

विचिन्तयामीह गजाधिराजं गौरीयुतं सिन्दूरजालभाक्तम् ।

माणिक्यमुक्तामलमुद्गरभूषितं सुवर्णभूषाभिरलङ्कितं च ॥

कुन्देन्दुसदृशाभास मघोन प्रीतिवर्धनम् ।

चतुर्दश सत्ययुक्त ध्यायेत्त दिग्दाधिपम् ॥

Leaf 5B, इति हेमाद्रौ गजगौरीपूजा । आसनविध्यन्तर शीसुक्तेन
न्याम ।

Leaf 6A, गजगौरीकथा भविष्योत्तरे ।

For the beginning of the Katha see Catal number
3787

3789.

2037 वामनजयन्तीव्रतोद्यापनम् ।

Yamuna-Jayanti-vratodyapanam

From the Bhavisyottara-purana

For the MS and the work see L 3249

Last Colophon —

इति भविष्योत्तरपुराणे वामनजयन्तीव्रतोद्यापन सम्पूर्णम्

The work may be divided in three parts

(1) वामनद्वादशोव्रत ends in leaf 3A

(2) श्रवणद्वादशोव्रतकथा ends in leaf 8B with a curious date

संवत् १८१०३ शके १७३६६ ।

(3) वामनजयन्तीव्रतोद्यापनम् ।

The vrata is held on the 12th day of the waxing
moon if it be in conjunction with the asterism Sravana in
the month of Bhādra

4A, मासि भाद्रपदे शुक्ला द्वादशौ श्रवणान्विता ।

सर्वकामप्रदा पुत्री उपवासो महत्फल ॥

The last three leaves are marked व्रताङ्के ।

3790.

*The same here called.*3279. *Sraṇa-dīdāśi-vrata.*

Substance, country-made paper 8x4 inches Folia, 4 Lines, 15
on a page Extent in Slokas, 104 Character, Nāgara of the eighteenth
century Appearance, discoloured worm eaten and worn out Complete

This is from the Bhavisyottara-purana

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे श्रवणद्वादशी
समाप्ता ।

It begins .—

युधिष्ठिर उवाच ।

उपवासेऽसमर्पणा मदेव पुण्योत्तम ।

एकैकद्वादशीं पुण्या ता वदस्व ममानघ ॥

श्रीकृष्ण उवाच ।

मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता ।

सर्वकामप्रदा पुण्या सोपवासे महाप्रणा ।

सङ्गमे सरिता खात्वा द्वादशी तामुपोध्य च ।

अनायासेनावप्रोति द्वादशी द्वादशीफलम् ॥

बुधश्चवणयुक्ता सैव चेद् द्वादशी भवेत् ।

अतीव महती तस्या सर्वं विहितमक्षयम् ॥

तस्या दत्त ऊत अन्न खानदानादिकं भवेत् ।

सर्वं तदक्षयं पार्थ भवत्येव न मशय ॥

द्वादशी श्रवणोपेता यदा भवति भारत ।

सङ्गमे सरिता खात्वा गङ्गाजनादिकं फलम् ॥

सोपवासमवाप्नोति नात्र कार्या विचारणा ।

अलपूर्णं तत् कुम्भं स्थापयित्वा विचक्षणम् ॥

पञ्चरत्नसमायुक्तं स्थापयेत्तत्र केशवम् ।

यथाशक्त्या हेममयं शङ्खचक्रगदाधरम् ॥

स्थापयित्वा विधानेन श्वेतचन्दनचर्चितम् ।

श्वेतवस्त्रसमाच्छन्नं क्षुद्रोपानद्युगान्वितम् ॥

3791.

9837. *The Same.*

Substance, country made paper 7×6 inches. Folia, 7 Lines, 11 on a page Extent in Slokas, 91 Character, Nagara Date, Samvat 1888 Appearance, old Complete

From the Bhavisyottara-purāna.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे श्रवण-
दादशौव्रतकथा समाप्ता ।

संवत् १८८८ शके १७५३ भाद्रपदशुक्ल मन्दवासरे षष्ठादश्या
तिथौ उत्तमभाटनक्षत्रे अतिगण्डनामयोगे किं वज्रलेखनेन अग्रे
शुभा ।

It is generally known by the name of वामनदादशौव्रत ।

3792

9763 गोचिराचिव्रतकथा । *Go-trivātri-vrata-kathā*

Substance, country made paper 9×4½ inches Folia, 6 Lines, 11 on a page Extent in Slokas, 108 Character, Nāgara Appearance, old Complete

Taken from the Bhavisyottara-purāna

Noticed in Catal Nos 3447-48

Colophon —

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे गोचिराचि-
व्रतकथा समाप्ता ।

3793.

9596 गोचिराचिव्रतम् । *Go-trivātra-vratam.*

Substance country made paper 8×4 inches Folia, 14 Lines, 6 on a page Extent in Slokas, 80 Character, Nāgara Appearance, tolerable Incomplete at end

It begins :—

श्रीगणेशाय नम ।

निवृत्ते भारते युद्धे कुरुमेव्ये क्षयं गते ।

राजा धर्मसुतः श्रीमान् भ्रातृभिः परिवारितः ॥ १ ॥

मागधैः स्तूयमानश्च स्वसैन्यगतप्रोभितः ।

श्रीकृष्णेन समायुक्तः प्रययौ हस्तिनापुरम् ॥ २ ॥

अभिषेकं ततश्चक्रे पुरोधो मुनिसंयुतः ।

दूर्वायवाङ्मुखैर्युक्तश्चक्रवर्द्धपिनं (?) स्त्रियः ॥ ३ ॥

एतैर्दुकूलैर्धर्मेमात्मा तोषयामास तान् द्विजान् ।

नृपाश्च समगोपेतान् मागधास्वारणीयकान् ॥ ४ ॥ इत्यादि ।

3794.

4846

I

Substance, palm-leaf 13×2 inches Folia, 11 Lines, 5 on a page
Extent in slokas, 180 Character, Bengali of the nineteenth century
Appearance, old and discoloured Complete

This is an interlocution between Hara and Pārvatī.

Beginning :—

मन्दारमालाकलितालकायै etc., etc.

कैलास शिखरे रम्ये गौरी पृच्छति शङ्करम् ।

गुह्याद् गुह्यतमं गुह्यं कथयस्व महेश्वर ॥

सर्व्वेषां धर्मसर्व्वसमन्पायासेन यत्फलम् ।

प्रसन्नोऽसि यदा देव मत्तुं ब्रूहि महेश्वर ॥

ईश्वर उवाच ।

शृणु त्वं कथयिष्यामि त्वाराये व्रतमुत्तमम् ।

... ..

This is Haritālīkā-vrata.

(173)

*The Same*II. *Janmāṣṭami-vrata*,*An interlocution between Śrī Kṛṣṇa and Yudhiṣṭhira.*

Substance, palm leaf 6 leaves, of which the leaf marks are lost
 Lines, 6 on a page Character, Bengali Appearance, damaged A
 fragment

1st leaf:—

एवमेतत् समाग्यातं लोके जन्माष्टमीव्रतम् ।

भगवत्सु कर्मव्यस्तैव सुमनोत्सवः ।

...

युधिष्ठिर उवाच ।

तत्त्वोद्घातं व्रतं देव लोके धार्मिक + + + etc , etc

3795.

9890. *जन्माष्टमीव्रतकथा । Janmāṣṭami-vrata-kathā.*

Substance, country made paper 17×6 inches Folia, 7 Lines, 9
 on a page. Extent in ślokaṣ, 140 Character Nāgara Appearance, old
 Complete

Colophon:—

इति श्रीभविष्योत्तरपुराणे युधिष्ठिराक्षयमवादे जन्माष्टमी-
 व्रतकथोच्चापन समाप्तम् ।

3796.

2173. *वरलक्ष्मीव्रतकथा । Varā-Lakṣmī-vrata-kathā.**From the Bhaviṣyottara-purāṇa*

Substance, country made paper 6×3 inches Folia, 5 to 9 Lines,
 8 on a page Extent in ślokaṣ, 55 Character, Nāgara Date, Śaka 1636
 Appearance discoloured Complete

Colophon:—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रत संपूर्णम् ।

Post Colophon —

शके १६३६ । अयनामसवत्सरे भाद्रपद शुद्ध प्रतिपद
लिखितम् ।

The first four leaves are missing which evidently contained the details of the visit and worship of Varā-Lakṣmī. The fifth leaf begins —

अथ कथा ।

मृत उवाच ।

कैलाभशिखरे रम्ये सर्वदेवनिषेविते ।
गौर्या सह महादेवो दिव्याक्ष + विनोदित ॥
जितोसि त्व जितेत्याह (?) पार्वतौपरमेश्वरम् ।
सापि + ते जितेत्याह सुविवादस्तयोरभूत् ॥
चित्रनेमिस्तदा पृष्टे मृषावादमभाषत ।
तदा कोपममाविष्टा गौरी प्राप ददौ तत् ॥
कुष्ठो भव मृषावादो चित्रनेमे हतक्रिय ।
नान्त हि सम पाप क्वापि दृष्ट श्रुतावपि ॥
चित्रनेमिर्महाज्ञागो सत्य वदति नो मृषा ।
प्रसाद क्रियता देवौ देवौमाह वृषध्वज ॥ ६ ॥

Citrānemi is instructed to take up the *vata* of Varā Lakṣmī, as a cure of leprosy

वरलक्ष्मीव्रत दिव्य सर्वकामसमृद्धिदम् ।
यदा रवौ कुक्षोरस्थे मासे च श्रावणे तथा ॥ १२ ॥
गगायमुनयोर्योग तुगभद्रासरस्तदा ।
तस्मै त्व श्रावणे मासि शुक्ले पक्षे भृगो + + ॥ १३ ॥
प्रारब्धव्य व्रत तत्र महालक्ष्म्या व्रतात्मभि ।
सुवर्णप्रतिमा कुर्व्यात् चतुर्भुजसमन्विताम् ॥

3797.

3104 *The Same.*

Substance, country made paper 9x4 inches Folia, 8 Lines, 7 on a page Extent in śloka's, 80 Character, Nāgara Appearance, discoloured Complete

It begins:—

श्रीवल्लभा नम ।

वरलक्ष्मीव्रतं लिखते ।

क्षीरसागरसम्भृता क्षीरवर्णसमप्रभा ।

क्षीरवर्णसमं वस्त्रं दधाना हरिवल्लभा ।

4A, इति वरलक्ष्मीपूजाविधानं समाप्तम् ।

Then commences the katha.—

सुत उवाच ।

कैलासशिखरे रम्ये सर्वदेवनिषेविते etc., etc , etc

See above.

Colophon.—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतकथा समाप्ता

3798.

2497. महालक्ष्मीव्रतकथा । *Maha-Laksmi-vrata-katha.*

Substance, country made paper 8x4 inches Folia, 17 Lines, 7 on a page Extent in śloka's, 170 Character Nāgara Date, Samvat 1711 Appearance, discoloured and brittle Complete

The katha is an interlocution between Kṛṣṇa and Yudhiṣṭhira from the Bhaviṣyottara-purana It is the same as described in Cs. 512 but quite distinct from Lz. No 278.

The Post Colophon —

संवत् १७११ समये आद्वयमुदि १० गुरौ तद्दिने लिखितम् । श्री-
श्रीमालिङ्गातोयव्यासशिवरामसुतव्यासबाणकृष्णेन लिखायितम् ।

धात्मार्ये पठगार्य । श्रीश्रीमालिङ्गातीय उद्गा गणेशेन लिखितम् ।
लेखकपाठकयो शुभमस्तु निर्विघ्नमस्तु श्रीरस्तु ।

In a different hand —

भटरामचन्द्राय दत्तम् ।

3799.

9933 *The Same.*

Substance country made paper $0\frac{1}{2} \times 4$ inches Folio, 8 Lines, 11
on a page Extent in Slokas, 170 Character, Nagara Date, Samvat
1851 Appearance tolerable Complete

The katha in connection with the Maha-Lakṣmī-vrata,
is from the Bhavisyottara-purana.

Colophon —

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीव्रतकथा सम्पूर्णा ।

श्रीरस्तु सवत् १८५१ कार्तिकमासे सिते पक्षे प्रतिपदा
भद्रवासरे स्वातिवृद्धसयुक्ता शुभयोगसमुच्चय ॥ अलेखीद
हरिलोपाध्या काश्या मध्ये व्यगस्थेश्वरसमीपे । शुभ भूयात् ।

It begins thus —

श्रीगणेशाय नम ।

पुष्पिष्ठिर उवाच ।

संस्थानलाभपुत्रायु सर्वैश्वर्यसुखप्रद ।

व्रतमेक समाचक्ष्व विचार्य पुरुषोत्तम ॥ १ ॥

श्रीकृष्ण उवाच ।

दुर्घोरुद्धतदैत्येन परिध्याति क्षिपिष्ठे ।

एतदेव व्रतस्यादौ देवेन्द्र प्राह नारद ॥ २ ॥

तस्य श्रुत्वा ततो वाक्य मनभिप्रत्यभाषत ।

नारद उवाच ।

पुरन्दर पुरा पूर्वं पुरमासीच्छुभान्वितम् ॥ ३ ॥

रत्नगर्भाभवद् भूमि यत्र हर्म्यादिभूषणम् ।

यत्राङ्गनाजनायाङ्गभङ्गान्मोचनसायकै । ७ ।

चैलोक्य स्वदृश जके देव कुमुमभायक ।

आतुर्वर्ण्यजना यत्र यत्र विश्वविभूषणम् । ५ ।

विश्वकर्माणि यद्वाक्य कस्ययस्मिन्नां शिशु ।

तत्राभवन्मद्योपाल मङ्गलो मङ्गलालय । ६ ।

End —

यस्माच्चार्ण्य कामध मोक्षश्च यदि वाञ्छमि ।

तदा कुरु प्रयत्नेन मङ्गललक्ष्मीवतन्विदम् । ४० ।

श्रीकृष्ण उवाच ।

व्रतमिदमथ जके नारदेनोपदिष्टम् ।

सुस्पतिरपि यस्मात् वाञ्छितायै स लेभे ।

त्वमपि कुरु यदेतद्ब्रह्मसुतो यथा स्यात् ।

अभिमतफलमिदं पुत्रपौत्रादिदृष्टि । ४१ ।

3800.

3254 *The Same.*

From the Bharisyottara-purāna

Substance country made paper 8½ x 4 inches Folio 9 Lines 8
9 on a page Extent in slokas 140 Character Nagara Date, Samvat
1860 Appearance, discolouring Compleat

Colophon —

इति श्रीभविष्योत्तमपुराणे मङ्गललक्ष्मीकथा सम्पूर्णा ।

Post Colophon —

संवत् १८६० कार्तिक कृष्णवर्मा लिखितम् लक्ष्मणयोगमस्तु ।

श्रीराम ।

There are two lines more in a different hand

3801.

7851. अन्नपूर्णाव्रतकथा । *Anna-purna-vrata-katha.**From the Bharṛgyottara-purana.*

Substance country made paper 10½ × 4½ inches Folia 8 Lines 11
 on a page Character modern Nagari Appearance fresh

Colophon —

इति श्रीभविष्योत्तरपुराणे अन्नपूर्णाया व्रतस्य कथा सम्पूर्णा ।

Post Colophon —

शुभ श्रीमवत् १८९५ फाल्गुन कृष्ण तिथौ ३० भृगौ विद्याधर
 द्विवेदेन लिखित स्तार्थ परार्थ च ।

Beginning —

श्रीयुधिष्ठिर उवाच ।

भगवन् देवदेवेश देवक्यानन्दवर्द्धन ।

मया किल महद्दुःख सम्भात वसता वन ॥

किमन्यदन्यभोगस्य जठरस्यापि केशव ।

क्वचिद्वा क्वचिद्वात्रौ क्वचित् स्तन्य क्वचिद्दुःख ॥

3802.

7874 होलिकाव्रतकथा । *Holika-vrata-katha**Assigned to Bharṛgyottara purana*

Substance country made paper 10½ × 4½ inches Folia 8 Lines 7
 on a page Extent in slokas 90 Character modern Nagari Appearance fresh Complete

Colophon —

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे होलिका
 व्रतकथा समाप्ता ।

Post Colophon —

आवणे भास कृष्णपक्ष चतुर्दशा भीमवामरे समाप्तमेतत्

Beginning —

युधिष्ठिर उवाच ।

किमर्थं पाशुनम्यान्ते पोर्णमास्या जगद्न ।
उत्तमो जायते लोके देशे ग्रामे गृहे गृहे ॥ १ ॥
किमर्थं शिशिरं गर्जे मेहे गन्धाम् नादिता ।
होलिका दीप्यते कस्मात् पाशुन्या च विशिषत ॥ २ ॥
(१) दुडा चकार मञ्चा के केनैवमवतारिता
किमस्यां क्रियते दृष्ट्वा सख्यं विस्तारतो वद ॥

श्रीभगवानुवाच ।

इदं राजन प्रवक्ष्यामि विस्तरेण पुरातनम् ।

आसीत् पुरा कृतयुगे रघुर्नाम नराधिप ।

2A,

प्रजा सर्व्या समागत्य त्राहीति चाद्रव स्तदा ॥ ८ ॥
अस्माकं तु गृहे राजन नास्ति दुःखदोति गच्छसौ ।
दिवारात्रौ समागम्य वालान् पीडयते बहून् ॥ ९ ॥

2B, रघुवाच ।

दुःखदोति राक्षसौ केयं किं प्रभावा दिशोत्तमा ।
कथं तुष्टा नियन्तव्या ततो लोके सुखं भवेत् ॥ ११ ॥

वशिष्ठ उवाच ।

हे राजन् राक्षसौ दुःखौ विख्याता मालिनीसुता ॥ १३ ॥
तया त्राहिता शम्भुः
शिवस्य वाक् श्रुत्वा तमुवाच सदाशिव
दुःखदोति सदादेव यदि तुष्टः स्वयं प्रभु ॥ १५ ॥
अवध्या स्याम सुगदीना

2nd —

होलिका पूजयेत् यस्तु सर्वत्राकटनाशिनौम
श्रेयः सर्वमवाप्नोति प्रतिवर्षं न मञ्चाय

3803.

2916 वटसावित्रीव्रतकथा । *Vata-Savitri-vrata-katha**From the Bharatgyottara-purāna*

Substance, country made paper 9½ x 4½ inches Folia, 6 Lines, 8
 on a page Extent in ślokaś, 90 Character, Nāgarī Date, Śal a 1713
 Appearance, fresh Complete

Colophon :—

इति श्रीमद्विष्णोत्तमपराणे लौकिककथा मा (?) सावित्रीवट-
 मूषनव्रतकथा ।

Post Colophon —

रामवेदादिचन्द्रेऽब्दे १७४३ शके दीप्ते सिते तिथौ ।
 गुरावलेखि श्रीकृष्णमिश्रेण वटसन्निधौ । श्रीरवचे नमः ।

It begins :—

युधिष्ठिर उवाच ।

स्मारयामि हृषीकेश यथोक्तं भवता क्वचित् ।
 तत् सावित्रीव्रतं वृद्धिं ममोपरि दया कुरु ॥ १ ॥

श्रीकृष्ण उवाच ।

कथयामि कृष्णस्त्रीणां महाभाग्यं युधिष्ठिर ।
 यथा योगे व्रतपरं सावित्र्या राजकन्यया ॥ २ ॥
 आसीन्ममदरो मृगं सर्वभूतहिते रतः ।
 पार्थिवोऽश्रुपतिर्नाम पौरजानपदप्रियः ॥ ३ ॥

It ends :—

एतत् पुण्यं पापहरं धन्यं दुःखप्रणाशनम् ।
 जपता व्रतयता चैव सावित्रीव्रतमादरात् ॥ ८१ ॥
 भवेदनुदिनं पण्यं सुखं कौर्त्तिलया मुभा ।
 याम संपूज्य विधिवत् फलैः पुण्यैर्धनैर्मपि ॥ ८२ ॥

3804.

3283. *The Samc.*

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches 1 oha, 4 Lines, 10 on a page Extent in ślokaś 88 Character, Nāgara Date, Śaka 1651 Appearance, discoloured Complete

Colophon :—

इति श्रीभविष्योत्तरपुराणे ह्यण्युधिष्ठिरसदादे वटमावित्री-
व्रतकथा सम्पूर्णमस्तु ॥

Post Colophon :—

शके १६५४ विरोधिनाम सवत्सरे ज्येष्ठयुजा १४ सौम्यवासरे
तद्दिने चिखल्यौपनाम्ना यादोभटचन्द्रपूरकरेण लिखितमात्मार्थ
परोपकारार्थम् ।

3805.

3771 इन्द्राक्षीस्तोत्रम् । *Indrākṣī-stottram.*

Substance country made paper $9 \times 4\frac{1}{2}$ inches Folia, 3 Lines 8 on a page Extent in ślokaś, 50 Character, Nāgara of the eighteenth century Appearance, tolerable Complete

Colophon .—

इति भविष्योत्तरपुराणे इन्द्राक्षीस्तोत्रं समाप्तम् ।
शुभमस्तु ॥

It agrees with Lz 1284, p. 414.

3806.

9627 आदित्यहृदयस्तोत्रम् । *Āditya-hṛdaya-stottram.*

Substance, country made paper 10×5 inches 1 oha, 17 Lines, 6 on a page Extent in ślokaś, 130 Character, Nāgara Date, Śamvat 1836 Appearance, decayed Complete

Beginning :—

श्रीगणेशाय नम ।

शतानिक उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेद् द्विजोत्तम ।

यत्तन्मे ब्रूहि विप्रेन्द्र प्रपद्ये शर्मणं तव ॥

समन्तकोवाच ।

ब्रह्ममेव पुरा पृष्ट शङ्खचक्रगदाधर ।

प्रणम्य शिरसा देवो अर्जुनेन महात्मना ॥

कुरुक्षेत्रे मद्भाराज निवृत्ते भारते रणे ।

+रकावाममादित्यमुद्यन्तं लोकपूजितम् ।

कृताञ्जलिपटो भूत्वा पार्थस्यैवाग्रवौदिदम् ॥

अर्जुनोवाच ।

नारायण सुरश्रेष्ठ पृच्छामि त्वा महौजसम् ।

कथामादित्यमुद्यन्तमुपतिष्ठेत् सनातन ॥

सूर्य्यभक्तिं करिष्यामि कथं सूर्य्यं प्रपूजयेत् ।

तद्वद् ओतुमिच्छामि त्वत्प्रसादेन यादव ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमानसि पाण्डव ।

यन्मा पृच्छस्यमस्थान तन् प्रविश विभावसो ॥

सर्वमङ्गलमङ्गल्य सर्वपापप्रणाशनम् ।

सर्वरोगोपशमन आयुर्वर्द्धनमुत्तमम् ॥

अभिप्रदमन पार्थ मया मे जयवर्द्धनम् ।

वर्द्धन धनपुत्राणामादित्यहृदय षडङ्ग ॥

यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।

तस्मात् सर्वप्रयत्नेन सूर्य्यमाराधयेद्बुध ॥

त्रिषु लोकेषु विख्यातं नि श्रेयसकरं परम् ।

देवदेवनमस्कारं प्रातस्तथाय चार्जुन ॥

यं कुर्यात् भक्तिसयुक्तं स मुक्तः सर्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप् छन्द श्रीनारायण
अधिरादित्यो देवता सर्वपापहृत्पार्थ सर्वरोगोपशमनार्थं त्रये

विनियोगः । अथ न्यास अर्कन्तु मूर्द्धि विन्यस्य ललाटे तु गवि
न्यसेत् । इत्यादि ।

SB, इत्येते द्वादशादित्या इत्यादि ।

14B, इदमादित्यहृदयं यं पठेत् सततं नमः ।

End :—

उदयगिरिमुपेत भास्करं पद्महस्तम् ।

सकलभुवननेत्रं गलरत्नोपमेयम् ॥

तिमिरकरिन्दगेन्द्र बोधक पद्मिनीनाम् ।

सुरवरसभिवन्दे सुन्दर वेदरूपम् ॥

Colophon :—

इति श्रीकृष्णार्जुनसंवादे आदित्यहृदयं स्तोत्रं सम्पूर्णम् ।

संवत् १८३६ समये भाद्रे कृष्णे ।

3807.

9758 *The Same*

* Substance, country made paper $8\frac{1}{2} \times 3\frac{1}{2}$ inches 101a, 13 Lines 8
on a page Extent in Slokas, 102 Character, Nāgara Date Samvat
1855 Appearance, tolerable Complete

The Last Colophon :—

इति भविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदयं
समाप्तम् ।

Post Colophon :—

श्रीसंवत् १८५५ अश्विन शुक्ल ६ सोमे ।

3808.

11001 *The Same*

Substance, country made paper $7 \times 3\frac{1}{2}$ inches A fragment with the
leaves marked 1, 4-12, 22, 23 Character, Nagara of the eighteenth
century Appearance, discoloured

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय-
स्तोत्रं सम्पूर्णम् ।

प्रतानिक उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेद् द्विजोत्तम ।
गतमे वृद्धिं विप्रेन्द्र प्रपद्ये शङ्कं तव ॥

समन्तकोवाच ।

इदमेव पुन एष्टं शङ्कचक्रगदाधर ।
प्रणम्य शिखरा देवो अर्जुनेन मन्त्रात्मना ।
कुरुक्षेत्रे मन्त्राग्राज निवृत्ते भारते रणे ।
+ रकारासमादित्यमुद्यन्तं लोकोपृजितम् ।
कृताञ्जलिपुटो भूत्वा पार्थस्यैवाग्रवोदिदम् ॥

अर्जुनोवाच ।

नारायण सुरश्रेष्ठ एष्यामि त्वां मन्त्रोत्तमम् ।
कथामादित्यमुद्यन्तमुपतिष्ठेत् सनातन ॥
सूर्य्यभक्तिं करिष्यामि कथं सूर्य्यं प्रपूजयेत् ।
तद्वद् ओतुमिच्छामि त्वत्प्रसादेन यादव ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमानमि पाण्डव ।
यन्मम एच्छस्युपस्थानं तत् पवित्रं विभावसो ॥
सर्व्वमङ्गलमङ्गल्य सर्व्वपापप्रणाशनम् ।
सर्व्वरोगोपशमनं आयुर्वर्द्धनमुत्तमम् ॥
अभिषदमनं पार्थ सद्गामे जयवर्द्धनम् ।
वर्द्धनं धनपुत्राणामादित्यहृदयं वृद्धम् ॥
यच्छ्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः ।
तस्मात् सर्व्वप्रयत्नेन सूर्य्यमाराधयेद्बुध ॥
त्रिषु लोकेषु विष्णोर्नामं श्रेयसकरं परम् ।
देवदेवनमस्कारं प्रातरुत्थाय चार्जुन ॥
यं कुर्यात् भक्तिसयुक्तं स मुक्तः सर्व्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप छन्द श्रीनारायण
अक्षिरादित्यो देवता सर्व्वपापक्षयार्थे सर्व्वरोगोपशमनार्थे जपे

विनियोग । अथ नाम अर्कन्तु मूर्द्धि विन्यास्य ललाटे नृ रवि
न्यसेत् । इत्यादि ।

8B, इत्येते द्वादशादिद्या इत्यादि ।

11B, इदमादित्यहृदयं य पठेत् सतत नमः ।

End:—

उदयगिरिमुपेत भास्करं पदाहस्तम् ।

सकलसुवननेत्र रत्नरत्नोपमेयम् ॥

तिमिरकरिम्बनेत्र बोधक पद्मिनीदाम् ।

सुरवरमभिवन्दे सुन्दर वेदरूपम् ।

Colophon —

इति श्रीकृष्णार्जुनसवादे आदित्यहृदय स्तोत्र सम्पूर्णम् ।

संवत् १८३६ समसे भाद्र कृष्णे ।

3807.

9758 *The Same*

* Substance, country made paper $8\frac{1}{2} \times 3\frac{1}{2}$ inches Folia 13 Lines 8
on a page Extent in Slokas, 192 Character, Nāgara Date Samvat
1855 Appearance, tolerable Complete

The Last Colophon —

इति भविष्योत्तरपुराणे श्रीकृष्णार्जुनसवादे आदित्यहृदय
समाप्तम् ।

Post Colophon —

श्रीसंवत् १८५५ अश्विन शुक्ल ६ सोमे ।

3808.

11001 *The Same*

Substance, country made paper $7 \times 1\frac{1}{2}$ inches A fragment with the
leaves marked 1, 4 12, 22, 2 (character Nagara of the eighteenth
century Appearance, discoloured

Colophon —

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसवादे आदित्यहृदय-

स्तोत्र सम्पूर्णम् ।

3809.

3811 *The Same*

Substance country made paper 13½ × 2½ inches Folia 12 Lines 5
on a page Extent in slokas 150 Character Bengali of the eighteenth
century Appearance fresh Complete

The Colophon —

इति श्रीभविष्यपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय नाम
स्तोत्रं सम्पूर्णम् ॥ ॐ तत सदिति ।

It begins —

प्रतानीक उवाच ।

ॐ कथमादित्यमुद्यन्तमुपतिष्ठेद्विजोत्तम ।, etc

आदित्यहृदयस्य कृष्णश्चरितुष्टुषु छन्द सूर्यनारायणा देवता
दिवाकरहृदिर्बीजं जितवैश्वानरजातवेदा शक्तिरादित्य
कौलक नर्वापापक्षयसर्वरोगोपशमार्थं विनियोग ।

3A, आदित्योमात्रसयुक्त आदित्यो भुवनेश्वर ।

आदित्यान्नापरो देव आदित्य परमेश्वर ॥

3B, एतन्ने कथित पार्थ आदित्यहृदय मया ।

3810

9833 *The Same*

Substance country made paper 6 × 3 inches Folia 20 Lines 7
on a page Extent in slokas 200 Character Nagara Date Samvat
1845 Appearance old Complete

*From the Bhavishyottara purana**Colophon —*

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय
स्तोत्रं सम्पूर्णम् ।

लिखितमिदं रामप्रसादेन विराटवासिना ज्ञेगोविन्द त्रिपाठी-
पठनार्थम् ।

संवत् १८४५ आषाढम्य शुक्लत्रयोदश्या ।

3811.

8951 *The Same*

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 20 Lines, 7
on a page Character, modern Nāgara Appearance, fresh Complete

Complete in 20 leaves

3812.

10691B. *The Same*

Substance, country made yellow paper 10×4 inches Folia, 5
Lines, 13 on a page Character, Bengali Date, Śaka 1771 Appearance,
fresh Complete

Colophon —

इति भविष्योत्तरे श्रीछण्णाब्जुनसवादे आदित्यहृदय सम्पूर्णम् ।

Post Colophon in Nāgara script —

ग्रन्थाध्यक्ष श्रीमद्-वेचारामचालदारस्य तनय श्रीराखालदान-
शर्मणेन लिखित । शका १७७१ फागुन २६ ।

There are also the first two leaves of another MS of
Aditya-hṛdaya

3813.

9873 गणेशस्तोत्रम् । *Ganeśa-stotram*

Substance country made paper 11×6 inches Folia 2 Lines 10
on a page Extent in Slokas 30 Character Nāgara Date Samvat
1917 Appearance, tolerable Complete

A hymn in praise of Ganeśa

Taken from the Bhaviṣyottara-purana

Beginning —

ॐ श्रीगणेशाय नम ।

पुधिसिर उवाच ।

श्रीकृष्ण जगता नाथ कृपां कुरु दयानिधे ।

स्तोत्रं तद् ब्रूहि मे नाथ भवेद्वाज्यभक्तकण्ठकम् ॥

श्रीकृष्ण उवाच ।

शृणु राजन् प्रवक्ष्यामि तवाग्रे स्तोत्रमुत्तमम् ।

दरिद्रारिष्टदुःखानां नाशनं विघ्ननाशनम् ॥

कार्यसिद्धिकरं पुण्यं राज्यलक्ष्मीप्रसादकम् ।

अष्टोत्तरशतं नाम गणेशस्यैव कौर्त्तितम् ॥

ॐ अस्य श्रीगणपतिस्तोत्रस्य शौनकाकृत्यस्त्रिष्टुप्कन्दो गण-
पतिर्देवता गामिति बौजं सकलाभौष्टसिद्धये पाठे विनियोगः ।

ॐ लाक्षासिन्दूरवर्णं मुरवरनमितं मोदकैर्मोदितास्यं ।

हस्ते दण्डं दधानं ह्रिमिकरसदृशं तेजसो राशिनेत्रम् ॥

दत्ते रत्नाक्षसूत्रं वरपरशुधरं सख्यसिंहासनस्थम् ।

गाङ्गेयं विश्वमूर्तिं त्रिपुरवधकरं विघ्नभक्तं नमामि ॥ ४ ॥

गणेशो विघ्नराजश्च विघ्ननाशो गणाधिप ।

सम्बोदरो वक्रतुण्डः विकटो गणनायकः ॥ ५ ॥ इत्यादि ।

End:—

स्त्रीकामः पुत्रकामश्च राज्ये प्रहृष्टरोधके ।

मध्याह्ने कौर्त्तिकामश्च पठेत् स्तोत्रमनुत्तमम् ॥ २२ ॥

Colophon:—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णपुधिसिख्मंवादे श्रीगणेश-
स्तोत्रं सम्पूर्णम् ।

3814.

2276 सूर्यसहस्रनामस्तोत्रम् ।

Sūrya-sahasra-nama-stotram,

From the Bhavishyottara-purāna

Substance, country made paper. 11½ x 5 inches. Folio, 7 lines, 9
on a page. Extent in Slokas, 110. Character, Nāgara. Appearance,
fresh. Complete

It begins —

अथ सूर्यसहस्रनाम प्राग्भ ।

सूत उवाच ।

माधमासे सिते पक्षे सप्तम्या कुहवन्दन ।

निराहारो रवि भव्या पूजयेद्दिधिना नृप ॥

After one more verse follow the interlocution between Satanika and Sumantu about the stotra and its *phala* *sruti*. The stotra begins in 2B. For the beginning and end of the stotra see L 4112

Colophon —

इति श्रीभविष्योत्तरपुराणे सूर्यसहस्रनामस्तोत्र संपूर्णम् ।

Post Colophon —

लिखित गणेशनाम दु० ब्रह्मा षाटपर ।

3815

3125 *The Same*

For the MS and the work see I 4112

The Post Colophon Statement —

संवत् १८६७ ।

मार्गशीर्षे सिते पक्षे तृतीया भृगुवासरे ।

लिखित पुस्तकमिदं वैद्यनाथेन श्रीमता १० वर्षे पुराण -

X. BRAHMA-VAIVARTA-PURĀNAM.

3816.

4534. ब्रह्मवैवर्तपुराणम् । *Brahma-vaivarta-purāṇam.*

(*Brahma-khanda*)

Substance, country made paper 18 × 4½ inches Folia, 79 Lines, 7 on a page Character, Bengali in a very modern hand Appearance, fresh

This contains the Brahma-khanda, in 30 adhyāyas. See Oxf Nos 65, 66, I.O. Catal. No 3410, I, and Rāja Mitra notices III, p 236.

3817.

4514 *The Same.*

(*प्रकृतिखण्डम्*) ।

Substance, country made paper 13½ × 4 inches Folia 249 Lines, 6, 7 on a page Character, Bengali of the eighteenth century Appearance, old and discoloured Incomplete at the end

For the beginning of the Prakṛti Khanda of the Brahma-vaivarta-purāṇa, see Oxf 22B. I O. Catal 3410, II; L. 1248.

10B, इति श्रीब्रह्मवैवर्तपुराणे नारायणनारदसम्वादे प्रकृतिखण्डे प्रकृति-
चरितनामानुक्रमर्णिक्काध्यायः ; 14B, इति श्रीब्रह्मवैवर्ते महापुराणे नारायण-
नारदसम्वादे प्रकृतिखण्डे देवदेव्युत्पत्तिर्नाम द्वितीयोऽध्यायः ; 18A, • विश्वनिर्णय-
वर्णनं नाम तृतीयोऽध्यायः ; 22B, • मरुस्तनीकवच नाम चतुर्थोऽध्यायः ; 24B,
• याज्ञवल्क्योक्तवाणीस्तव पञ्चमोऽध्यायः . 31B, • मरुस्तुपाख्यानं नाम षष्ठो-
ऽध्यायः ; 38A, • कालकलीश्वरनिरूपणं नाम सप्तमोऽध्यायः ; 41A, इति ब्रह्म-
वैवर्तपुराणे प्रकृतिखण्डे पृथिवीस्तोत्रम्, 43A, • पृथिव्युपाख्यानं नाम अष्टमो-
ऽध्यायः ; 50A, • गङ्गास्तोत्रं समाप्तः ; 52B, इति गङ्गोपाख्यान नाम ; 64B,
तुलस्युपाख्याने, 69A, वेदवतीप्रस्तावो नाम, 70B, तुलस्या वरप्रदाननामः ;

82A, • तुलस्युपाख्यानम्, 87A, • तुलस्युपाख्याने प्रह्लङ्घुडसम्भोगो नाम,
 91A, • शिवप्रह्लङ्घुडसम्वाद, 101A, • तुलस्युपाख्याने, (?) 109A,
 • पञ्चविंशतितमोऽध्याय, 110A, • यमसरस्वतीप्रश्न नाम षडविंशोऽध्याय,
 113B, • सप्तविंशतितमोऽध्याय, 118B, • अष्टविंशतितमोऽध्याय, 119B,
 • सार्वभौक्षत यमस्तोत्र नाम नवविंशोऽध्याय, 120B, • त्रिंशत्तमोऽध्याय,
 129A, एकविंशोऽध्याय, 131B, • द्वाविंशत्तमोऽध्याय, 133A, • त्रय-
 ष्त्विंशत्तमोऽध्याय, 138A, • चतुस्त्रिंशत्तमोऽध्याय, 142B, • पञ्चविंश-
 त्तमोऽध्याय, 144B, • षट्त्रिंशत्तमोऽध्याय 152A, • सप्तविंशत्तमोऽध्याय,
 153B, • अष्टत्रिंशत्तमोऽध्याय 156B, • महालक्ष्मीपाख्यान नामोत्तरचत्वारिंशो
 अध्याय, 160A, • महालक्ष्मीस्तोत्र नाम चत्वारिंशत्तमोऽध्याय, 160B,
 • एकचत्वारिंशत्तमोऽध्याय 163A, • द्विचत्वारिंशत्तमोऽध्याय, 165A,
 • त्र्यध्यास्तोत्र नाम त्रिचत्वारिंशत्तमोऽध्याय 169A, • चतुश्चत्वारिंशत्तमो
 अध्याय, 169B, • पञ्चचत्वारिंशत्तमोऽध्याय, 172B, • षट्चत्वारिंशत्तमो
 अध्याय 174B, • मङ्गलचण्डिकोपाख्यान नाम सप्तचत्वारिंशत्तमोऽध्याय,
 175A, • अष्टचत्वारिंशत्तमोऽध्याय 181B, • इति मनसोपाख्यान नाम
 द्वापञ्चाशत्तमोऽध्याय (?) 183B, • सुरभ्युपाख्यान नाम त्रिपञ्चाशत्तमोऽध्याय,
 185B, • राधोपाख्यान नाम चतुःपञ्चाशत्तमोऽध्याय 189A, • पञ्चपञ्चाश-
 त्तमोऽध्याय, 191A, • षट्पञ्चाशत्तमोऽध्याय 194A, • सप्तपञ्चाशत्तमो
 अध्याय, 196A, • कर्मविपाके अष्टपञ्चाशत्तमोऽध्याय, 198B, • राधिको
 पाख्याने सुतपा सुवृक्षवादि एकोनवष्टितमोऽध्याय, 206B, • हरगौरीसम्वादे
 राधिकोपाख्याने कालादिनिरूपण नाम षष्टितमोऽध्याय, 211B, शिवदुर्गा-
 सम्वादे एकषष्टितमोऽध्याय, 215, • गौरीप्रह्लादसम्वादे राधिकोपाख्यान नाम
 द्विषष्टितमोऽध्याय 217A, • दुर्गोपाख्याने त्रिषष्टितमोऽध्याय, 221B,
 • दुर्गोपाख्याने चतुःषष्टितमोऽध्याय, 225B, • दुर्गोपाख्याने पञ्चषष्टितमो
 अध्याय, 230B, • दुर्गोपाख्याने तारोद्धारप्रस्तावो नाम षट्षष्टितमोऽध्याय,
 235B, • सप्तषष्टितमोऽध्याय, 237B, • दुर्गोपाख्यान नामाष्टषष्टितमोऽध्याय,
 239B, • पञ्चतिसैश्वर्यसम्वादो नाम नवषष्टितमोऽध्याय, 245A, • दुर्गोपाख्यान
 सप्ततितमोऽध्याय, 247B, • दुर्गोपाख्याने एकसप्ततितमोऽध्याय, 249A,
 • दुर्गास्तोत्र नाम द्विसप्ततितमोऽध्याय ।

The next chapter, which comes abruptly to an end, begins —

भगवन् सर्वधर्मेभ्यः सर्वज्ञानविभारद ।

ब्रह्माण्डमोहन नाम प्रकृते कवच वद ॥

3818.

4428 *The Same*

(कृष्णजन्मखण्डम्) । *Kṛṣṇa janma-Ikhaṇḍa*

Substance country made paper 17×5½ inches Folia 146 Lines 12 on a page Character Bengali of the nineteenth century Appearance fresh Incomplete at the end

145A, इति ब्रह्मवैवर्ते श्रीकृष्णजन्मखण्डे चतुस्त्रोतितमोऽध्याय ।

Then begins the 85th which is incomplete

See I O Catal No 3410, III, and Oxf Nos 65, 66

p 26B

3838 *The Same*

Substance country made paper 12×6 inches Folia 699 Lines 9 on a page Extent in Slokas 30 000 Character Nāgara Complete Complete in 132 chapters There is no continuous pagination

The Last Colophon —

इति श्रीब्रह्मवैवर्ते महापुराणे श्रीकृष्णजन्मखण्डे सूतशौनक
सवादे द्वात्रिंशदधिकशततमोऽध्याय समाप्त । समाप्तमिदं ब्रह्म
वैवर्तपुराणस्य श्रीकृष्णजन्मखण्डमिदं चतुर्थम् ।

3820.

5695 *The Same*

Substance country made paper 14×7½ inches Folia 55 Lines 14 on a page Character, Nāgara of the nineteenth century Appearance fresh

Beginning — श्रीगणेशाय नमः ।

शौनक उवाच ।

श्रुतो ब्रह्माण्डविक्षाप्तः सृजत त्वन्तोऽधुनाग्निः ।
 यद्येदं यन्तयेवेदं येन सृष्टमिदं जगत् ॥
 यथा व्यवस्थिताम्यत्र भुवनानि चतुर्दश ।
 यथाधाराणि सकलं तत्त्वयाद्यानुवर्गितम् ॥
 सर्वस्य सारमेवैतत् विष्णुरेकं सनातनम् ।
 न च ब्राह्मणरूपेण ब्राह्मणैर्देवैरुपमानम् ॥
 एतावदुभयं धर्मं परमो योगसंज्ञितम् ।
 यदेदं ब्राह्मणमथ श्रीकान्तं शरणं व्रजेत् ॥
 सर्वस्य चेयमाश्रयः श्रेष्ठः देव वर्त्तते ।
 सुखं भूयात् कदाचिन्मे मा भूयादुःखमिच्छतम् ॥
 सुखस्य धर्ममूलं स्यादधर्मश्चेत्तरस्य च ।
 एव विज्ञानं पुरुषं कुरुते यदचेतनम् ॥
 पापं तत् प्रेरितं केन कुरुते तद्भूषोऽहं न ।
 अग्निष्मत्पि पापाय बलादिषु नियोजितम् ॥
 प्रवर्त्तते यथा याति कष्टात् कष्टतरं हि तत् ॥

The first and the last colophons in the defective manuscript —

3A, इत्यादिमहापुराणे ब्रह्मवैवर्ते कोधप्रश्नमनोपायनिष्कण्डे पराशरो
 पाश्याने एकोनत्रिंशत्तमोऽध्यायः ।

55A, इत्यादिमहापुराणे ब्रह्मवैवर्ते विष्णुधर्मो मातृस्नानमाहात्म्य
 नामाध्यायः ।

The colophon in 16B, • प्रतिज्ञांश्चैव्यासमुक्तसम्मादे षडगुरुपदेशो
 नाम षट्त्रिंशोऽध्यायः ।

See I O Catal No 3410 and Oxf Nos 65 and 66

3821.

8767. *The Same**From the chapter 29 to अमृतोत्पत्ति श्रीमहाध्याय ।*

Substance country made paper 12×5½ inches Folia 113 Lines
 11 on a page Extent in Blokas 3 100 Character Nagara Old Fresh
 Complete

In 113 leaves, it commences from the 39th chapter

The colophon in leaf 4A, इति श्रीमहापुराणे ब्रह्मवैवर्ते क्रोध
 प्रश्नमहोपायनिरूपणे पराशरोपाख्याने षकोनत्रिंशत्तमोऽध्याय ।

The colophon in leaf 6A, इति श्रीमहापुराणे ब्रह्मवैवर्तान्वये
 प्रतिसर्गांशे दयाप्रशसाया वशिष्ठगौतासु त्रिंशत्तमोऽध्याय ।

The colophon in leaf 13A, योगप्रशसानामाध्याय ।

The colophon in leaf 18B इत्यादिमहापुराणे ब्रह्मवैवर्ते भक्ष्या
 भक्ष्यप्रतियाद्यादिसामान्यधर्मकथन नाम त्रयस्त्रिंशोऽध्याय ।

The colophon in leaf 28B, इति श्रीमहापुराणे ब्रह्मवैवर्ते
 प्रतिसर्गांशे व्यासशुकसवादे षट्गुरुपदेशो नाम षट्त्रिंशोऽध्याय ।

The colophon in leaf 31A, इति श्रीमहापुराणे ब्रह्मवैवर्ते प्रति
 सर्गांशे विद्योपदेशाधिकारिनिरूपण नाम सप्तत्रिंशत्तमोऽध्याय ।

The colophon in leaf 37A, इति • अष्टमहावासर समाप्त

In leaf 39A, इत्यादिमहापुराणे ब्रह्मवैवर्ते एकादशीमाहात्म्यं चत्वारिंश
 अध्याय ।

In leaf 45A, • विश्वव्यवहारित नाम द्वाचत्वारिंशत्तमोऽध्याय ।

In leaf 49B, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिसूत्रपदानामाध्याय ।

In leaf 52A, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिसूत्रपदवर्णने कलिसूत्र
 स्तोत्रप्रशसा नाम चतुर्द्वारिंशत्तमोऽध्याय ।

In leaf 56A, • पतिव्रतोपाख्याने षट्चत्वारिंशत्तमोऽध्याय ।

In leaf 58B, पतिव्रतोपाख्याने तापसधर्मव्याघसवादे ४७ अध्याय

In leaf 62B, जडोपाख्याने ४८ अध्याय

In leaf 68A, नरकहेतुनिवेदन नाम ५२ अध्याय

In leaf 80A, दत्तात्रेयोत्पत्तिर्नामाध्यायः ।

In leaf 84A, प्रतिष्ठातीर्थपालनप्रश्ना नाम सर्गः ।

In leaf 91A, मोदानमाहात्म्य दानकालनिर्णयो नाम सर्गः ।

In leaf 92B, विजयाविधिर्नाम सर्गः ।

In leaf 107B, ऋषभगोत्रा ऋषभचरित नामाध्यायः ।

In the last इत्यादिमहापुराणे ब्रह्मवैवर्ते अष्टमोत्पत्ति ओजसाध्यायः ।

3822.

8768 The Same

From the 18th sloka of the 12th chapter on expiation to the chapter 26 on काशीरहस्य

Substance country made paper 13x4 inches Folia 70 Lines 8
on a page Extent in slokas 1900 Character Nāgarī Fresh Incom-
plete

Leaves from 54 to 132

In leaf 66A, श्रीब्रह्मवैवर्ते प्रायश्चित्तविधौ द्वादशोऽध्यायः ।

In leaf 70B, • तृतीयभागे त्रयोदशोऽध्यायः ।

In leaf 74A, • चतुर्थोऽध्यायः

In leaf 76B, • १५ अध्यायः ।

In leaf 80A, स्थितिक्रमो नाम १६ अध्यायः

In leaf 84B, विश्वेश्वरकाशीसन्वादे १७ अध्यायः ।

In leaf 91A, कामकन्दलोपाख्याने १८ अध्यायः ।

In leaf 95B, इति १९ अध्यायः ।

In leaf 102, इति श्रीकाशीरहस्ये २० अध्यायः ।

In leaf 109A, इति • काशीमाहात्म्ये २१ अध्यायः ।

In leaf 113B, इति • काशीरहस्ये २२ अध्यायः

In leaf 118B, • २३ अध्यायः ।

In leaf 123A, • २४ अध्यायः ।

In leaf 127B, • २५ अध्यायः ।

In the last इति श्रीब्रह्मवैवर्ते तृतीयभागे काशीरहस्ये २६ अध्यायः ।

3823.

8769. *The Same.*

(Kāśī-māhātmya.)

Substance, country-made paper. 13½ × 4½ inches Folia, 37 Lines, 9 on a page Extent in slokas, 1,000 Character, Nāgara Old Fresh Incomplete

Leaves 1-37.

In leaf 8B, इति श्रीब्रह्मवैवर्ते काशीमाहात्म्ये प्रथमोऽध्यायः ।

In leaf 14A, द्वितीयविभागे २यः अध्यायः ।

In leaf 19B, • गुह्यसिद्ध्यसंवादे ३यः अध्यायः ।

In leaf 15A, • अग्निश्मन्-सोमश्मन्स्थान नामा ४र्थ अध्यायः ।

In leaf 32A, इति • ५मः अध्यायः ।

In leaf 35A, • कपिलसिद्धसंवादे मोक्षोपाये ६ष्ठ अध्यायः and 64 slokas of the next chapter

3824.

4371 *The Same*

Substance, country made paper 18½ × 4½ inches Folia, 77. Lines, 8 on a page Extent in slokas, 2,800 Character, Bengali of the nineteenth century. Appearance, fresh. Complete

Kāśī-mahātmya—on the greatness of Kāśī as a sacred place—in 26 adhyayas, professing to be the third part of the Brahma-vaivarta-purāna.

See I.O. Catal. No. 3415 and Oxf Catal No. 70 The work has been published at Benares (1865) under the title of Kāśī-rahasya

3825.

1754. काशीरहस्यम् । Kāśī-rahasyam

With the commentary entitled Setu-bandha by Vidyānanda Sarasvatī, disciple of Śrīnānanda Sarasvatī.

Substance, country-made paper 14 × 7 inches Folia, 216 In the tripāṭha form Extent in slokas, 5,300 Character, Nāgara. Appearance, fresh Complete in 26 chapters

The text is from the Brahma-vaivarta-purāna.

Muṇḍalācarana of the commentary :—

श्रीगणेशाय नमः ।

महामाया महाकालतन्त्रायं यत्प्रभोदिव ।

लीलया पञ्चतन्त्रेण हर्षितं धाम मन्महे ॥

Commentary :—

यश्चक्षत्यानि तु यश्चविभं तत् कृत्यं हृष्टिस्थितिमंष्टतिरोभाव
स्तद्वदनुपहृकरणं प्रोक्तं सततोदितस्य अम्येति तन्मोक्तानि ।
इत्यादि ।

The colophon of the text :—

इति श्रीमद्भैवर्से द्वितीयभागे काशीरक्षस्य षड्विंशोऽध्यायः ।

The commentary ends :—

गङ्गा काशी मुदजगनी श्रीभवानी द्वितीया
या चेकैव मुक्ति वितरितुमधिका हेलया नाममात्रात् ।
तद् यन्नैतस्यमविकलं मोक्षने षड्विष्ट
क्षेत्रं तन्मा सदाव्यात् पुरश्चरदयित ग्रन्थ काशीति नाम ॥
महत्सयक्षक चैव चिन्तितोत्तरमेव च ।
मंख्या काशीरक्षस्य सटीकस्य ममोरिता ॥

The colophon of the commentary :—

इति श्रीपरमहंसपरिव्रजकाचार्यश्रीशिवानन्दसरस्वतीपूज्य-
पादशिष्येण विद्यानन्दसरस्वत्या विष्णुपिते काशीरक्षस्यध्यायान्ते
मेतुबन्धाभिधेवे षड्विंशोऽध्याय २६ ।

3826.

2954 *The Same.*

Substance, country made paper 13½ x 7 inches Folia, 76. In
tripāṭha form Character, Nāgara Appearance, fresh Incomplete To
the end of the 11th chapter

For a complete copy see the previous number.

After the end of the 11th chapter in 73B there begins पञ्चक्रोश्यान्नाक्रम or the directions for a trip round the holy area of Kāśī by the commentator

इति श्रीमत् परमहंसपरिव्राजकाचार्य-श्रीशिवानन्दसरस्वती-
पूज्यपादशिष्येण विद्यानन्दसरस्वत्या विरचित पञ्चक्रोश्यान्नाक्रम
समाप्त ।

It begins :—

अथ पञ्चक्रोश्यान्नाक्रम । प्रातरुत्तरवाहिन्या स्नात्वा नित्ययात्रा
कृत्वा मुक्तिमण्डपे उपविश्य प्राणानायम्य देशकालादि सकीर्त्य
काशीवाराणस्यविमुक्तातर्ह्याख्य-चतुर्विधक्षेत्रकृतसमस्तपापक्षयार्थ
यं करिष्यमाण पञ्चक्रोश्यान्नान्तर्भूत दुर्द्विराजपूजन अन्तर्ह्यान्ना
वपन पञ्चगव्यप्राशनं च करिष्ये इति संकल्पं कुर्यात् ।

3827.

8960 *The Same*

Substance, country made paper 9½×4 inches Folia 22 Lines, 9
on a page Extent in ślokaś, 450 Character, Nāgara Fresh Com-
plete

Belonging to the third part of the Brahma vaivarta-
purāna, in 11 chapters and twenty two leaves.

3828.

9470

Substance, country made paper 10½×4 inches Folia, 33 Lines 8
on a page Extent in ślokaś 400 Character, Nāgara Date, Samvat
1913 Appearance, tolerable The leaf 19 is missing

This comprises the chapters, 8, 9, 10 and 11, belong-
ing to the third part of the Brahma-vaivarata-purāna.
The 8th chapter treats of expiations for sins committed at
Kāśī, the 9th and 10th give histories of sinful people of
Kāśī and how expiations as prescribed in the 8th chapter

removed their sins, and the 11th gives a description of the circumambulation of Kāśī.

3829.

11005 पञ्चकोशीमाहात्म्यम् । *Pañca-krośī-māhātmyam*

Being an extract from Brahma-saṁhita-purāṇa

(The 10th adhyaya of the third part)

Substance country made paper 10×6 inches Folia 4 Lines 13
on a page Character, modern Nagara Appearance, fresh

* Colophon —

इति श्रीब्रह्मवैवर्तपुराणे तृतीयविभागे पञ्चकोशीमाहात्म्ये
दशमोऽध्यायः ।

Beginning —

सुत सुत महाबुद्धे वद विद्याविशारद ।
यथा प्रदक्षिणा कार्या मनुजैर्विधिपूर्वकम् ॥
म्यानं वासय वद नो भक्ष्यं वाभक्ष्यमेव च ।
पूजां सोमं स्थितानां च देवानां दानमेव च ॥
यथा संपूर्णतमेति याचा क्षेत्रस्य सत्तम ।

सुत उवाच ।

एवमेतत् पुरा पृष्टो भगवान् शिवया शिव ।
तद्भवोमि मुनिश्रेष्ठा षड्गवन्तु विधिमुत्तमम् ॥

देव्युवाच ।

भगवन् देवदेवेश प्रदक्षिणविधिं वद ।
पञ्चकोशस्य जगत्त्रिंशो नि पापं पुण्यवान् भवेत् ॥

श्रीमहादेव उवाच ।

अश्विनरादिषु मानेषु त्रिषु पार्वति सर्वदा ।
प्रदक्षिणां प्रकर्त्तव्या क्षेत्रस्याप्यपकाक्षिभिः ॥

माघादिचतुरो मासाः (च) प्रोक्ता यात्राविधौ नृणाम् ।
 पूर्वस्मिन् दिवसे दृगिष्ठं पूजयित्वा हविष्यभुक् ॥
 प्रातरुत्तरवाहिन्यां स्नात्वा विश्वेशमर्चयेत् ।
 पुनर्यात्रार्थमपि च शिवयोः पूजनं भवेत् ॥, etc., etc

3830.

2060. *The Same*

From the Brahma-vaivartta-purāna.

Substance, country-made paper 12×4½ inches Folia, 13 The writing appears to be in two different hands, one large, the other small They are often to be found in the same page Lines, 8 to 14 on a page Extent in slokas, 700 Appearance, discoloured Complete

Last Colophon :—

इति श्रीब्रह्मवैवर्ते मध्वकोशमहिमाया तृतीयविभागे चतुर्थो-
 ऽध्यायः श्रीविश्वेश्वरापणमस्तु ।

The first chapter ends in 3B. The second chapter in 8B. The third in 11A and the fourth in 13A.

This is an interlocution between Mahādeva and the Devī. The different holy spots in the area of five krośas of the holy city of Benares have been described It is an integral part of the Brahma-vaivartta-purāna which consists of five khandas one of which is Kāśi-māhātmya khanda The present manuscript contains only the third vibhāga The well-known holy spots mentioned are :—

विन्ध्यात्रिकूट, गोदावरी, भीमरथी, श्रीशैल, रामेश्वर, सोमनाथ, कापिलकूट, दुर्गाकुण्ड, कर्दमेश्वर, भीमचण्डा, दण्डपाणि, दाक्षेश्वर, शूल-
 टक्षेश्वर, वाराह, दशान्वमेधलिङ्ग, सर्वेश्वर, केदार, हनुमदौश्वर, सङ्गमेश,
 लोलार्क, दुर्गविनायक, चामुण्डामोक्षेश, कदगेश्वर, वीरभद्र, विकटा, उन्मत्तभैरव,
 कालकूट, देहलीश, चण्डविनायक, भीमचण्डिका, भरतेश, लक्ष्मणेश, शत्रुघ्नेश्वर,
 द्यावाभूमौश्वर, नङ्गेश्वर, देवमण्डेश्वर, ज्वालान्मिह, कापिल, वृषभध्वज, आदि-

केशव, प्रजादेश्वर, त्रिलोचन, विन्दुमाधव, पद्मदत्त, गभस्तोत्र, मङ्गला, गोरो,
वशिष्ठ, रामदेव, पर्यन्तेश्वर, वरुणा, अन्तर्गह, वसुनेय अस्मि ।

3831.

9667 *The Same*

Substance, country made paper 14 x 6 inches Folia 16 Lines 11
on a page Extent in slokas, 512 Character, Nagara Appearance
tolerable Complete

This belongs to the *Brahma-vaivartha-purana*

The Last Colophon runs thus —

इति श्रीब्रह्मवैवर्ते द्वितीयविभागे उक्तादशोऽध्याय पञ्चक्रोश-
माष्टाक्ष्य समाप्तम् ।

3832

3953 नाशकेतोपाख्यानम् । *Nasaketopākhyānam*

From the Brahma-vaivartha-purana

Substance country made paper 11 x 4½ inches Folia 34 Lines 7
on a page Extent in slokas 1000 Character Nagara Date Samvat
1866 Appearance discoloured Complete

Colophon —

इति श्रीब्रह्मवैवर्तपुराणे नाशकेतोपाख्याने नाशकेतुकथा
सम्पूणा ।

Post Colophon —

मवत् १८६६ समैशाम व्यष्ट ह्यष्टमस्तु ति । ७ । वार रवो
मोक्षाम मेदनीपुर सावववाजार हार श्रीरघुमिहके लेखित
श्रीलक्ष्मणतिलक ।

Each chapter has its separate pagination, the first
being complete in 9 leaves, II, in 13, III, in 7, and
IV, in 10

Beginning :—

श्रीमते रामानुजाय नमः ।

अखण्डमण्डलाकारं व्याप्तं येन चराचरं, etc , etc.

नारायणं नमस्कृत्य०

गङ्गातीरे सुखामीनं कृत्वा स्नानमलङ्कृत ।

ब्राह्मणेभ्यो महादानं दत्त्वा श्रीजनमेजयः ॥

... ..

जनमेजय उवाच ।

पृष्ठामि त्वा महाप्राज्ञ सर्वशास्त्रविशारद ।

व्यासशिष्योऽसि योगीन्द्र वेदवेदाङ्गपारग ॥

कथयस्व कथा दिव्या सर्वपापप्रणाशिनौम् ।

वैशम्पायन उवाच ।

शृणु राजन् कथा दिव्या आगमोक्तां पुराणकौम् ।

या श्रुत्वा सर्वपापेभ्यो मुच्यते नात्र सशयः ॥

XI. LINGA-PURĀṆAM.

3833.

971. लिङ्गपुराणम् । *Līṅga-Purāṇam.*

Substance, country made paper. $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Two parts in two separate paginations. The first part covers 184 leaves and the second 47. Lines, 14 on a page. Extent in ślokaś, 11,500.

For a description of the work see L. 1241, which manuscript is a mere fragment containing 74 chapters of the first part of this manuscript. Our manuscript is complete, and by a statement at the end it extends to 11,000 ślokaś. The first part comprises 105 chapters and the second 48.

Printed

3834.

8911. *The Same.*

Substance, country made paper. $12\frac{1}{2} \times 7$ inches. 1 oḷia, 193+59. Lines, 12-15 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

The first part complete in 198 leaves and 105 chapters.

Colophon:—

इत्यादि महापुराणे श्रीलैङ्गे क्षणादुत्तोलब्धिनाम पञ्चाधिक-
शतलमोऽध्याय ।

Written in two different hands

The old handwriting with black and red border comes to an end in leaf 116, the rest is written on coarser paper and in a bolder hand.

The Part II complete in 59 leaves and 48 chapters.

The colophon of the 17th chapter —

इत्यादिमहापुराणे श्रीवैष्णोपरिभागे त्रिशम्वकमन्त्रमाहात्म्ये
सप्तचत्वारिंशत्तमोऽध्याय ।

The colophon of the 48th —

• पुराणमाहात्म्ये षष्टचत्वारिंशोऽध्याय ।
इति श्रीलिङ्गपुराण समाप्त । शुभ भूयात् ।

Aufrecht's Bodleian Catal No 101 contains a complete description of adhyayas The उपरिभाग contains 46 chapters only L 1244 completes it in 74 chapters See also Cs Vol IV, No 191, which gives a full description of the work

3835.

4419 *The Same*

Substance, country made paper 18×4 inches Folia, 97 Lines 8 on a page Character Bengali of the nineteenth century Appearance oldish Incomplete both ends

From the middle of the 5th adhyāya to the end of the 65th adhyaya The 66th is incomplete, of which there are only four leaves

3836.

400 *The Same*

A mere fragment Only twenty-nine leaves of quarto size On country made yellow paper Written on both sides

3837.

9743 रामनामसहस्रम् । *Rama nama sahasram*

Substance country made paper 10×5 inches Folia 12 Lines 6 on a page Extent in slokas 976 Character Nāgara Appearance old Complete.

This is said to belong to the Linga purāna being in the form of a Dialogue between Hara and Pārvatī

Beginning —

ॐ श्रीगणेशाय नमः ।

ईश्वर उवाच ।

अथ वक्ष्यामि भो देवि गमनामसहस्रकम् ।

प्रणु चैकमना स्तोत्रं गच्छाद् गृह्यतर परम् ॥ १ ॥

अस्य श्रीगमनामसहस्रस्य ईश्वर षट्षिर्नुष्टुप छन्द श्रीराम-
परमात्मा देवता श्रीरामप्रोत्थर्षे अये विनियोगः ।

श्रीजीवलोकन श्रीमान श्रीगमो ऋष्यन्धनः ।

गान्धर्वा मदाचारो राजेन्द्रो गानकौपति ॥ २ ॥

अमरावती वरेण्यश्च वरद परमेश्वरः ।

गणाईनो गितानिच पदार्थकप्रयोगः ॥ ३ ॥

विश्वामित्र प्रियो दान्तः शत्रुनिष्कृतापनः ।

सर्वज्ञ सर्वदेवादि शरण्यो बलिमर्दनः ॥ ४ ॥ इत्यादि ।

End —

मातृका पितामहा चैव भृगुश्च वीरश्च तथा ।

कोटिकोटिसहस्राणि ह्यपपापानि यान्यपि ॥ १२६ ॥

सर्वत्र क्रमाज्ज्ञा प्रयच्छ रामसन्निधौ ।

निष्कलङ्गं सुखं भुक्त्वा ततो मोक्षमवाप्नुयात् ॥ १२७ ॥

Colophon —

इति श्रीलिङ्गपुराणे उमानन्देश्वरसंवादे श्रीरामनामसहस्र
सम्पूर्णम् ।

3838.

1106 पञ्चाक्षरमाहात्म्यम् । *Pancasara mahatmyam*

Being the 84th chapter of Linga purana

Substance country made paper 10x4 inches Folia 2 to 16
Lines 8 to 10 on a page Extent in Slokas 350 Character Devanagari
Date Samvat 1899 Appearance of color red Complete

Colophon —

इत्यादि महापुराणे श्रीलैङ्गे पञ्चाक्षरमाहात्म्ये चतुरशीति
तमोऽध्याय ।

Post Colophon Statement —

संवत् १६८८ वर्षे कार्तिके शुद्ध द्वितीया रविवासरेण लिखित
+ वेपे कृष्णेन लिखित भटशिवरामपटनार्थे परोपकाराय ॥
शुभमस्तु ॥

यादृश पुस्तक दृष्टमियादि ।

The leaf marked 1 belongs to some other MS

It begins —

भवानीतनयोद्योत तनयानन्ददायक ।

काशीवासिजनाद्यौघहारिण दुग्धे नमोऽस्तु ते ॥

The Rsis ask Suta to relate the nature of the iron
age

The Pañcakṣari mahatmya has the first leaf missing
The second leaf contains the second half of the verse
marked 50, which runs —

देव उवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ॥ ५ ॥

न शक्यं विस्तरादहं देवि सक्षेपत प्रहण ।

The five letters are नम शिवाय with ॐ at their begin-
ning It extends to 228 verses

3839

1867 हरितालिकाव्रतकथा । *Haritalikā vrata katha*

From the Langa purana

Substance country made paper 10½ x 8 inches. Folia 5. Lines 8
on a page Extent in Slokas 80 Character Nāgara Date Samvat
1846 Appearances of Complete

Beginning —

मन्दारमालाकुलितालकायै कपालमालात्रितश्रेष्ठमाय ।
 दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
 कैलासशिखरे रम्ये गौरी पश्यति प्रकरम् ।
 गुह्याद् गुह्यतरं गुह्यं कथयस्व मम प्रभो ॥

It ends —

सप्तगन्धसु वन्द्या स्यात् वैधव्यं जायते पुनः ।
 दारिद्र्यमोहिता नैव कर्कशा दुःखभागिनी ।
 न घाति नरकं घोरमुषोषं न करोति या ।
 काञ्चन कल्पपात्रे च तथा मृत्तमभाजनम् ॥
 दापयेत् परलोकां पारणं तदन्तरम् ।
 एव विधिं या कुर्वते च नारी
 मया समाप्तं लभते च सम्पत्तिम् ।
 विनाशकाले मम मुख्यरूपम्
 सा यु युक्ता लभते च युग्मम् (१) ॥
 अश्वमेधसहस्रानि वाञ्छयेद्यशतानि च ।
 कथाश्चरममात्रेण कलं प्राप्नोति मानवः ॥

Colophon —

इति लिङ्गपुराणे उमासहस्रस्तवादे हरितालिकावतकथा
 समाप्तम् ।

समाप्तम् संपूर्णम् ॥ शुभसंस्तु ॥

Post Colophon —

भाद्रमाने मिते पक्षे द्वितीया रविवासरे । हरितालिकाविधि
 समाप्तं च पोस्तकं च लिख मया ॥ सुप्रभासमंदि । स्वतः १८८६
 भादे शुक्ल द्वितीरविवासरे ॥

3840.

2391. *The Same.*

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 4 Lines, 10
on a page Character, Nāgara of the eighteenth century Appearance,
discoloured

Colophon :—

इति लिङ्गपुराणे द्वितालिकावतकथा सम्पूर्णा ।

XII. VARĀHA-PURĀNAM.

3841.

4410 वराहपुराणम् । *Varaha-puranam*

Substance, country made paper 23½ x 4½ inches Folia 192 Lines, 8 on a page Character, Bengali of the eighteenth century Appearance, discoloured Complete

The Last Colophon runs —

इत्यादिवराहपुराणे भगवच्छास्त्रे एकादशसाहस्रशः संहितायां
श्रीवराहपुराण समाप्तम् ।

In the present manuscript the chapters are not numbered On comparison with the Bibl Ind edition of the Purana, it appears to be much abridged It ends with the chapter marked in the printed edition 202, giving a horrid description of hell, after which it adds a very short *phala-śruti*

3842.

4468 मथुरामाहात्म्यम् । *Muthura-mahatmyam*

From the Varaha purana

Substance country made paper 16 x 4 inches Folia 94 Lines 5 on a page Extent in ślokas 1890 Character Bengali of the nineteenth century Appearance fresh Complete

Colophon —

इत्यादिवराहपुराणे भगवच्छास्त्रे मथुरामाहात्म्ये ध्रुवतीर्थ
प्रभावो नाम एकोनत्रिंशोऽध्यायः ।

Beginning —

श्रीराधाकृष्णभ्यां नमः ॥
सुत उवाच ।
श्रुत्वा देवस्य माहात्म्यं लोहागलनिवाamin ।
त्रैलोक्यनाथाधिपतेर्विष्णवे परमं मतं ॥ १ ॥

धरण्यावाच ।

पद्मपत्रविशालाच्च लोकनाथ जगत्पते ।

तत्प्रसादाच्च देवेश श्रुतं शास्त्रं मद्योदयम् ॥ २ ॥

... ..

... ..

तौर्थं तद्दद कल्याणतौर्थांनामुत्तमोत्तमम् ।

यदस्ति दुर्लभं तौर्थं तच्च कथय मे प्रभो ।

3843.

540. व्यङ्कटाद्रिमाहात्म्यम् । *Vyaṅkatādri-māhātmyam.*

From Varāha-purāna.

Substance, country-made paper 11+4½ inches Folia, 45 Lines, 1 on a page Extent in ślokas, 2,000 (by a statement in the MS) Character, Nāgara Date, Śaka 1544 Appearance, old Complete.

The interlocutors are Sūta and Rsis

Beginning :—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

रोमहर्ष्यं सर्वज्ञं पुराणार्थविशारदं ।

माहात्म्यं श्रोतुमिच्छामो गिरौन्द्राणां महीतले ॥ १ ॥

ब्रूहि त्वं नो महाभाग के प्रधाना महीतले ॥ २ ॥

सूत उवाच ।

एवमेव पुरा प्रथम् व्यष्टच्छन् जाह्नवीतटे ।

व्यास मुनिवरश्चेक सोऽब्रवीन्मे गुरुत्तमः ॥ ३ ॥

पुरा देवयुगे सूत नारदो मुनिसत्तम ।

सुमेधशिखरं गत्वा नानारत्नसुशोभितम् ॥ ४ ॥

तन्मध्ये विपुलं दौमं ब्राह्मणी दिव्यमालयम् ।

दृष्ट्वा तस्योत्तरे देशे पिप्पलं दिव्यमुत्तमम् ॥ ५ ॥

महस्योन्नतोद्गाय दिक्षोर्ग दिगुग तथा ।
तन्मूले मण्डप दिव्य नानावस्त्रममर्षितम् । ४ ।

१०, ८, १ ।

प्रविश्यादौ ददशान्त दिव्यमोक्तिकमण्डपम् ।
वैदूर्यवेदिकत् तुङ्गमाखरोह सद्दामुनिः । १० ।

१११ ।

तन्मध्ये पुष्कर दिव्य महामदनमयुतम्

११२ ।

तस्य मध्ये समालोक

वराहवदन शुभम् ।

Dharani comes to Varaha and asks him to enumerate the chief mountains. Varaha enumerates the principal mountains and then speaks of Vyaukaṭadri as a holy place.

In Leaf 6B इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराह श्रीव्युटगिरिमाहात्म्ये प्रथमोऽध्यायः

Leaf 8A इति श्रीवराहपुराणे धरणीवराहवन्वादे सप्ताराधनविधिर्नाम द्वितीयोऽध्यायः ।

10B • व्युटगिरिमाहात्म्ये तृतीयोऽध्यायः ।

13B इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसन्वादे व्युटगिरिमाहात्म्ये व्युटेष्टमस्यवावर्णनं नाम चतुर्थोऽध्यायः ।

17B इति श्रीवराहपुराणे व्युटगिरिमाहात्म्ये पञ्चमोऽध्यायः ।

22A इति श्रीवराहपुराणे श्रीव्युटगिरिमाहात्म्ये विष्णुभक्तलक्षणकथनं नाम षष्ठोऽध्यायः ।

26A • कमलालयाकन्यामभिधिनं नाम सप्तमोऽध्यायः ।

26A • कमलालयापरिणयनो नामाष्टमोऽध्यायः ।

33B • पद्मसरावर्णनं नवमोऽध्यायः

39B. इति श्रीवराहपुराणे भृगोलोपाख्याने धरणीवराहसंवादे श्रीचण्ड-
गिरिमाहात्म्ये भविष्यद्वर्णने तुल्यमाचक्रवर्त्तिचर्चितं नाम दशमोऽध्यायः ।

42B. • एकादशोऽध्यायः ।

45A. इति श्रीचतुर्विंशतिसाहस्रिकाया संहिताया वराहपुराणे क्षेत्र-
कण्ठे चण्डगिरिमाहात्म्ये द्विषष्टितमो(?) अध्यायः ।

Post Colophon :—

श्रीहयग्रीवाय नमः । यत्नमंख्या २००० । शके १५८८
दुन्दभौ वत्सरे तौरे गोदावर्यांश्च दक्षिणे ।

लिः हनुमान् ब्राह्मण शाकल्यदौषोवासी यमुनापुटी काशी-
भक्तुमा पुरमे लिख्य ।

The Bibl. Ind. edition of Varāha Purāna does not include any of these chapters.

It appears to be a Māhātmya affiliated to the Purāna.

3844.

6357. वैकटगिरिमाहात्म्यम् । *Vēṇkaṭa-giri-māhātmyam.*

Assigned to the Varāha-purāna.

Substance, country made paper 11×5 inches Folia, 63 Lines, 14
on a page. Extent in ślokas, 2,200 Character, Nāgara. Copied in
Samvat 1872 Appearance, discoloured. Complete

Last Colophon :—

इति श्रीचतुर्विंशतिसाहस्रिकाया संहिताया श्रीमद्वराह-
पुराणे क्षेत्रकण्ठे श्रीमदैकटगिरिमाहात्म्ये चत्वारिंशोऽध्यायः ।
श्रीवाराहसु० क्षेत्रकण्ठे ०२ अध्याय (?) ।

Post Colophon :—

सं १८०२ पोष शु० भोमे विहाय्युपायश्रीनिवासैः
निर्मितमिदं पुस्तकम् ।

The hill is situated in the district of North Arcot.
For the description of the work see I.O. Catal No 3781.
The I.O. MS. has only 30 chapters, whereas ours 40.

3845.

1861 गौतामाहात्म्यम् । *Gita mahatmyam*

Substance country made paper $1\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 4 Lines 9
 on a page Extent in slokas 36 Character Nagari Appearance
 fresh Complete

Beginning —

श्रीधरोवाच ।

भगवन् परमेशाना भक्तिरव्यभिचारिणी ।

प्रारब्ध भुक्तमानस्य कथं भवति हे प्रभा ॥

श्रीभगवानुवाच ।

प्रारब्ध भुक्तमानो हि गौताभ्यामृत मदा ।

स भुक्त स सुखो लोके कर्मणा बोधयिष्यते ॥

Colophon —

इति श्रीवराहपुराणे भगवत्पृथ्वीसवादे गौतामाहात्म्य
 सम्पूर्णम् ।

Not found in the Bibl Ind edition

3846.

2001 चातुर्मास्यमाहात्म्यम् । *Caturmasya mahatmyam**From the Varaha purana*

Substance country made paper $8\frac{1}{2} \times 5\frac{1}{2}$ inches Folia 31 Lines
 11 to 19 on a page Character Nagari Appearance discoloured In
 complete

Beginning —

सूत उवाच ।

इत्यक्ता षोडशपेण धरणी हरिणा तथा ।

एन पञ्च देव त प्रणमन्ती मुदा मुञ्च ॥

धरणीवाच ।

त्वन्मुखाच्च तथान्येभ्यो नारदादिभ्य एव च ।

अत्रैव निश्चय चक्रः (१) शिवशक्त्यादयोऽवरे (१) ॥

वराह उवाच ।

सप्तारे स्तिष्ठमानानां जनानामुज्जिष्ठीर्षया ।

यत्त्वं पृथ्वती तत्त्वं तत्त्वतः कथयाम्यहम् ॥

अस्ति प्रियतम कालश्चातुर्मास्याभिधो मम ।

दानवत जपो ह्येव तत्रानन्तगुणकृत ॥

There are twelve chapters

The colophon of the last chapter —

31B, इति श्रीवराहपुराणे वराहधरणीसवादे चातुर्मास्यमाहात्म्ये
द्वादशोऽध्यायः ।

3847

9262 महानारायणस्तोत्रचिन्तामणिः ।

Maha narayana stotra cintamani

Substance country made paper 10×5 inches Folia 12 Lines 9
on a page Extent in slokas 220 Appearance tolerable Complete

This codex contains a hymn to Mahanarayana, an
interlocution between Dharam and Varaha, taken from
the Varaha Purana

XLIII. SKANDA-PURANAM.

3848.

891. सूतसंहिता । *Sūta-Samhitā*.

With Tātparyadīpikā commentary.

For the MS see L 1776

The commentary is by celebrated Mādhavācārya, the founder of a school of Vedānt

Six parts in six separate paginations, I *Sūta-gītā*, a portion of the Uparibhaga of Yajña-vaibhava khanda ends in 21, II *Śiva mahatmya-khanda* in 41, III *Jñāna-yoga-khanda* in 30, IV *Yajña-vaibhava-khanda Uparibhāga*, *Brahma-gita* only in 73, V *Mukti-khanda* in 30 and VI *Yajña-vaibhava-khanda Adhobhāga* in 107

Printed in the Ānandaśrama series

3849.

965. *The Same.*

With a commentary

Substance, country made paper 13×6½ inches Each khanda is separately paged, khanda I शिवमाहात्म्यम् has 41 leaves II ज्ञानयोगम् 40 III, मुक्तिम् 19, and IV, यज्ञवैभवा Uparibhaga Brahma gita 71, Uparibhāga Sūta gita 23 It does not contain what is known as the Adhobhaga of the Yajña vaibhava khanda The text in the middle and the commentary above and below it Character Nagara Appearance, tolerable Complete

Sūta-samhitā professes to form a part of the *Skanda-purāna* and has four khandas (the last subdivided into two sections *Adho-bhāga* and *Upari-bhaga*)

The Last Colophon —

इति श्रीस्कन्दपुराणे सूतमहिताया शिवमाहात्म्यखण्डे त्रयोदशोऽध्यायः ।

(Comm) इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमन्नृसिंहकविराज
सेवाप्रसादनेन उपनिषद्मार्गप्रवर्तकेन माधवाचार्येण विरचिताया
सूतमहितायाख्यायां तात्पर्यदोषिकाया शिवमाहात्म्यखण्डे
त्रयोदशोऽध्यायः ।

3851.

9586 *The Same*

ज्ञान[योग]खण्डम् । *Jnana [yoga]khandam only*

From Skanda purana

Substance country made paper 13×8 inches Folia 10 Lines 12
on a page Extent in slokas 420 Character Nagara Appearance
fresh Complete

Colophon —

इति श्रीस्कन्दपुराणे सूतमहिताया ज्ञानखण्डे समाधिविधि
विश्रुतितमोऽध्यायः ।

Repeatedly printed and noticed

3852.

11137A *The Same*

With Madharacarya's commentary entitled तात्पर्यदोषिका ।

ज्ञानयोगखण्ड (second part)

Substance country made paper 12½×6½ inches Folia 48 In
tripatha form Character modern Nagara Appearance fresh Com
plete

Last Colophon —

इति श्रीस्कन्दपुराणे सूतमहितायां ज्ञानयोगखण्डे समाधि-
विधिर्नाम विशोऽध्यायः समाप्तोऽयं खण्डः ।

(Comm) इति श्रीमत्काशीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रक
पदाब्जमेवापरायणेनापनिधन्मार्गप्रवर्त्तकेन श्रीमाधवाचार्येण विर
चिताया सूतसहिताया तात्पर्यदोषिकाया ज्ञानयागखण्डे विंशति
तमाध्याय ।

3853

11137B मुक्तिखण्ड. । *Mukti Khanda*

With the same commentary

Substance etc the same as above Folia marked
110-149

Colophon —

इति श्रीस्कन्दपुराणे माधवाचार्यविरचिताया सूतसहिता
तात्पर्यदोषिकाया मुक्तिखण्डे नवमोऽध्याय ।

See I O Catal No 3688

3854

11138 *Suta samhita Jajna raibhara khanda only*

With the same commentary

यज्ञवैभवखण्ड the fourth volume (Part I)

Substance country made paper 12½ × 6½ inches Folia 245 In
tr patha form Character modern Nagara Appearance fresh

Last Colophon

(Text) इति श्रीस्कन्दपुराणे सूतसहिताया यज्ञवैभवखण्डे सप्तचत्वारिंशोऽध्याय

(Comm) इति श्रीमत्काशीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रक
पदाब्जसवापरायणेनापनिधन्मार्गप्रवर्त्तकेन माधवाचार्येण विर
चिताया श्रीसूतसहितातात्पर्यव्याख्यादोषिकाया यज्ञवैभवखण्ड
सप्तचत्वारिंशोऽध्याय श्रीसूतसहिताव्याख्या विद्यारण्यकृता शुभा ।
शुभमस्तु पर्वभाग समाप्त ॥

This means Adhobhaga only

3855.

10970 *Brahma gita from the Yajña-vaibhava-khanda
with the same commentary*

Substance country made paper 10½ × 8½ inches Folia 150 of which
67 and 124 137 are missing In tripaṭha form Character modern
Nagara Appearance fresh

It contains Brahma-gita, a section of the Uparibhāga
of Yajña-vaibhava or the 4th khanda of Suta-saṃhitā,
consisting of 12 adhyayas and 13 to 47 which form the
Adhobhaga

The work has been printed in Ānandasrama with
Madhava-cārya's commentary See I O Catal No 3688

66B, इति श्रीस्कन्दपुराणे सूतसंहिताया यज्ञवैभवखण्डे उपनिषद्भागे
ब्रह्मगीतासूतपनिषत्सु द्वादशोऽध्यायः ।

Post Colophon —

लिखितमिदं पुस्तकं त्रिपाठि शिवप्रसाद । सम्मत १८४६ ।

(Comm) इति श्रीव्यम्बकपादाब्जमेवापरायणेन उपनिषद्भागप्रवर्तकेन
विरचिताया सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डे उपनिषद्
भागे ब्रह्मगीतासूतपनिषत्सु उपनिषद्भाष्याया द्वादशोऽध्यायः ।

Post Colophon —

शुभमस्तु कार्तिक शुक्ल । यदि शुद्धमशुद्ध वा, etc

The Last Colophon —

(Text) इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे ब्रह्मगीतासु सप्तचत्वारिंशो
ऽध्यायः । The word Brahmagītasu appears to be
a lipikarī-pramada

(Comm) इति श्रीमत्काशीविलासश्रीकृष्णशक्तिपरमभक्तश्रीव्यम्बक
पादाब्जमेवापरायणेनोपनिषद्भागप्रवर्तकेन माधवाचार्येण कृताया
सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डे ब्रह्मगीतासु सप्त
चत्वारिंशोऽध्यायः ॥ ४७ ॥

3856

4700 *The Same (Brahma gita only)**With the same commentary*

Substance, country made yellow paper 17×5½ inches Folia 66
 Lines 8 on a page Character Bengali Written in a modern beautiful
 hand Appearance, fresh

Colophon —

इति श्रीस्कन्दपुराणे सूतसंहिताया यज्ञवैभवखण्डे उपरिभागे
 ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्याय ।

Colophon of the commentary. —

इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रकपाद-
 सेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्येण विरचिताया
 सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डस्योपरिभागे ब्रह्म-
 गीतासु उपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्याय ।

The present manuscript contains only the Brahma-
 gita-upanisad of the Yajña vaibhava-khanda, the 4th part
 of the Suta-samhita, Uparibhaga

See I O Catal No 3688, p 1379

3857.

11240 *The Same (Brahma-gītā only)**With the same commentary.*

Substance, country made paper 12½×6½ inches Folia 129 In
 Tripāṭha form Character modern Nagara Appearance fresh Yajña
 vaibhava khandā (uparibhaga)

Last Colophon —

इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रक-
 पादाब्जसेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्येण विर-
 चिताया सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डस्योपरिभागे
 ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशाध्याय समाप्त ।

3858.

1546 ब्रह्मगीता । *Brahma-gita**The text only.**From the Yajña tarbhara-khanda of the Skanda-purāṇa*

Substance country made paper 13x4½ inches 101x19 Chapters
separately paged Lines 9 on a page 1 cent in dots 450 Character,
Bengali Appearance fresh Complete

Chapter 1-4 leaves

Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाक्षे, यज्ञवैभवखण्डे उपरि-
भागे प्रथमोऽध्यायः ।

Chapter 2-3 leaves

Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाक्षे यज्ञवैभवखण्डे उपरि-
भागे ब्रह्मगीताया द्वितीयोऽध्यायः ।

Chapter 3-5 leaves

Colophon —

इति श्रीस्कान्दे यज्ञवैभवखण्डे ब्रह्मगीताया शतरेय-तैत्तिरीय
शाख्याने तृतीयोऽध्यायः ।

Chapter 4-7 leaves

Colophon —

इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीताया
तलवकारोपनिषद्व्याख्याया चतुर्थोऽध्यायः समाप्तः ।

The beginning of the first chapters —

भवता सर्वमाख्यात सत्तेपादिसुरादपि ।

इदानीं श्रोतुमिच्छामो ब्रह्मगीतामनुत्तमाम् ।

3859.

1547. तात्पर्यदीपिका । *Tātparyā-dīpikā**Being a commentary on the Brahma-gītā**By Madhvanācarya.*

Substance, country made paper 13½ inches Long 4½ Lines 8
9 on a page Extent in Slokas, 1 100 Character, Bengali Very modern
Complete

Chapters separately paged.

Chapter 1-2 leaves

Colophon —

इति श्रीकाशीविलासक्रियाशक्तिपद्मभक्तश्रीमद्भ्यम्बकपादाक्ष-
सेवापरायणेन उपनिषद्भार्गप्रवर्त्तकेन माधवाचार्येण विर-
चिताया ब्रह्मगीताया तात्पर्यदीपिकाटीकाया प्रथमोऽध्याय ।

Chapter 2-6 leaves

Colophon —

इति श्रीमद्भ्यम्बकपादाक्षसेवापरायणेन उपनिषद्भार्गप्रवर्त्तकेन
माधवाचार्येण विरचिताया ब्रह्मगीताया तात्पर्यदीपिकाटीकाया
द्वितीयोऽध्याय ।

Chapter 3-27 leaves.

Colophon :—

इति श्रीमाधवाचार्यविरचिताया ब्रह्मगीतातात्पर्यदीपिकाया
तृतीयोऽध्याय । इति ऐतरेय तैत्तिरीयोपनिषद्ब्रह्मसूत्रान् तृतीयो-
ऽध्याय समाप्त ।

Chapter 4-11 leaves

Colophon —

इति स्कान्दीयब्रह्मगीताया भर्ग्योपनिषद्भार्गप्रवर्त्तकश्रीमाधवा
चार्यविरचिततात्पर्यदीपिकाख्याया टीकाया तत्त्वकारोपनिषद्
व्याख्याया चतुर्थोऽध्याय समाप्त ।

The Maṅgalīcarana of the first chapter :—

विशेषं माधवं दुर्द्धिं दण्डपाणिं च भैरवम् ।
वन्दे काशीं गुह्यं गङ्गां भवानो मणिकर्णिकाम् ॥
नमः श्रीशङ्करानन्द गुह्यपादाम्बुजम्बने ।
मविनाममहामोक्षयाद्यासैककर्मणे ॥

Preface :—

एवमुपनिषद्वैकभमधिगम्यस्य ब्रह्मात्मैकत्वविज्ञानस्य श्रेयस्-
साधनत्वमुक्तं एतच्च सर्वशाखासम्मतमिति दर्शयितुं ऐतरेय-
तैत्तिरीयकादिसमस्तौपनिषदर्थस्य साकल्येन प्रतिपादिकां ब्रह्म-
गीतां वक्तुं मुनीनां प्रथमवताम्यति भवतेति ।

3860.

10974 *Sūta-gītā from the fourth khanda of the
Sūta-samhitā.*

With Mādharācārya's commentary.

Substance country made paper 12x7 inches Folia 40 In tri-
paṭha form Character, modern Nāgara Appearance, fresh Complete

It contains only the last part, *Sūta-gītā* of Yajña
vaibhava, the fourth khanda (*uparibhāga*) of *Sūta-*
samhitā.

Last Colophon of the commentary :—

इति श्रीमत्काशीविभासक्रियाशक्तिपरमभक्तिमत्यम्बुकादाक्ष-
मेवापगायणेन उपनिषद्भारतप्रवर्तकेन श्रीमाधवाचार्येण विर-
चिताया सूतमहितातात्पर्यद्वैपिकाया यज्ञवैभवखण्डस्योपरिभागे
सूतगीताव्याख्यानमष्टमाध्यायः । इति

Post Colophon —

श्रीसूतमहिताव्याख्या विद्यारण्यकृता शुभा । वैजनाथब्राह्मणेन
पराधे पुस्तकं लिखितम् । सम्पूर्णमस्तु । श्रीमन्महामृत्युञ्जय-
पार्वतौवल्लभार्पणमस्तु । शिवभक्तानां शिवमस्तु ॥

3861

9132 सूतसंहिता । Suta Samhita

Substance country made paper 9x5 inches Folia 4 Lines 10
on a pag Extent in Slokas 61 Character Nagara Appearance
fresh

This appears to be one of the chapters of the first
khanda of the Suta samhita which dwells on the greatness
of Śiva. It treats of the origin of the different castes

It begins —

ॐ सक्ति श्रीगणपतये नम ।

अथ सूतसंहितावर्त्तिजातिनिर्णय ।

नैमिषीया ऊचु ।

भगवन सर्वशास्त्रार्थपरिज्ञानवतां वल ।

जातिनिर्णयमस्माक वद वेदैकदर्शिनम् ॥ १ ॥

सूत उवाच ।

वक्ष्ये लोकोपकाराय जातिनिर्णयमादरात्

अगम्योऽपि पुराएच्छत प्रणम्य दधवाहनम् ॥ २ ॥ इत्यादि

It ends —

तस्मात् सर्वप्रयत्नेन श्रद्धया सह सर्वदा ।

कर्त्तव्यो वर्गिभिर्धर्मैश्चैत स्मात्तस्य मुक्तये ॥

इत्याकथ्य मुनीश्वरा श्रुतिगत सूतोपदिष्ट परम

मत्त्वानन्तसुखप्रकाशपरमब्रह्मात्मविज्ञानदम् ।

अत्रा जातिविनिर्णय सकललोकाग्भोधिपार सदा

सत्यान्तेयदयार्ज्जवादिसंहितास्तुष्टा बभूवुर्भूषम् ॥ ६० ॥

Colophon —

इति श्रीसूतसंहिताया शिवमाहात्म्यखण्डे द्वादशोऽध्याय ॥ १२ ॥

इति जातिनिर्णय ॥

3862.

4120 पुरुषोत्तममाहात्म्यम् । *Purusottama mahatmyam**From Niladrimahodaya of the Sūtasamhitā, a section
of the Skanda purana*

Substance palm leaf $9\frac{1}{2} \times 1$ inches Folia 87 Lines 4 6 on a
page Extent in Slokas 1000 Character Uṣṇīḥ Date (the 9th year of
the reign of Divya Śiṅha) B S 1273 Appearance good Complete

Last Colophon —

इति श्रीसूतसंहिताया नीलादिमहोदये श्रीपुरुषोत्तममाहात्म्ये
अष्टमाध्यायः ।

Post Colophon Statement —

श्रीदिव्यसिंहदेव महाराजस्य नवमासे १२७३ साले अष्ट
अष्टमदिवसे ज्येष्ठमलमुक्ताश्रया चिन्तामणिमिश्रण लिखितमिदं
पुस्तकम् ।

Beginning —

श्रीगणेशाय नमः ।

एकदा नैमिषारण्ये पुण्ये मन्त्रसुषुप्तद ।
नानातीर्थसमायुक्ते नानागुह्यमनोरमे ॥
फलपुण्यादिवृक्षाणां निकरैः परिमण्डले ।

तादृशेऽपि वने तस्मिन् शोभकाद्या मुनीश्वरा ।
तुष्णीभूय समस्तास्ते गोष्ठौ चकर्मनोरमाम् ॥

सूतस्तदानीं सम्भाषस्ततः प्रियव्रजोऽयम् ।
तं दृष्ट्वा परमप्रोक्ता शोभकाद्या मर्त्ययः ॥
उत्थाय च नमस्कृत्य शोऽपि तां दृष्ट्वाऽहम् ।

• अथय उचुः ।

शर्मा वृद्धि समन्तात् नोर्ध्वा — — — —
 नित्रादाद्य पञ्चत्वारिंशत् सूत २ अक्षय प्रमोः
 तर्था मध्ये वरु ऋ वा छेत्रादाद्य मुनोद्वय ।
 नोर्ध्वादाद्य तथा वृद्धि यत्तस्य व्यासप्रामित्य ।

शून्य उवाच ।

नोर्ध्वादाद्य छेत्रादाद्योर्ध्वा मध्ये श्रीपुराणोक्तम् ।

3863

2825 The Same

From the Skanda purana

Manuscript 11x14 inches 10th 81 Lines 4 on a page
 Character Nagari in a new hand Appearance fresh Complete
 Written with a style

First Colophon —

ॐ श्रीगुरुभ्यो नमः श्रीनारायणाय नमः श्रीवृद्धि
 श्रीनारायणाय नमः श्रीनारायणाय नमः श्रीनारायणाय नमः

III The Anandakrama series

3864

2827 नौलाद्रिमहोदयः । *Naladrimahodayah*

From the Suta samhita

For the MS and the work see IO Catal 3711
 and L 2012, where it is stated to have belonged to
 Dr Rajendralala Mitra

The MS measures 15x11 inches and not 15x5 inches
 as given in L

3864A.

6027. शङ्करसंहिता । Śaṅkara-saṃhita

From the Skanda-purāṇa.

Substance country made paper 11x5 inches folia, 112 (Sambhava kanda + 27 (Āsura kanda) + 18 (Vīra mahendra kanda) + 2 to 22, (Yuddha kanda) + 21 (Deva kanda) + 65 (Dakṣa kanda) + 173 (Updeśa kanda) Lines, 10 to 12 on a page Character, Nagara Appearance, fresh

I. Sambhava-kanda in 112 leaves

4A, इत्यादि महापुराणे श्चान्दे शङ्करसंहितायां शिवरक्षस्यपुत्रे सम्भवा-
काण्डे सूतमुनिमवादी नाम प्रथमोऽध्याय 7B, * द्वितीयोऽध्याय, etc, etc

The colophons are not informing The subject matters of Sambhava-kanda is the *sambhava* or origin of skanda —

3A, मुनय ऊचु ।

वय नैमिषमासाय कृताया वचनादिभ्य ।
तदिदानीं वदामाक स्कन्दस्य चरितं महत् ।
उत्पत्तिर्जसक्तस्य शम्भवाज्ज्वलाद्भूतात् ।
कथं कथय सर्वज्ञ तस्माच्छ्रवणान्तरात् ।
किं वीर्यं किं कृतं तेन पार्वतीयेन सपुत्रे ।
के वा दनुस्तप्तस्तेन निघृता वीर्यशालिना ।
रथ नाग तुरङ्गेभ्य कथं बह्वंस्त्र वाहनम् ।
लोकवाकुं करे तस्य शक्तिवधादिहेतु[तिभ्य]भि ।
++ करोति हस्ताञ्जल्यर्थं के वनिते उभे ।
श्रवणादस्य वीर्याणां किं श्रेयं सम्भवेद्भवि ।
वद तस्य महाभाग विक्रम नो यथायपम् ।

सूत उवाच ।

मुनयो हि महाभागा प्रथमं संहितान् ।
श्रेयसात्मनि सर्वथा निदानमिदमुत्तमं, etc, etc.

The hymn in praise of Brahma is not the same here as in Kumara sambhava of Kalidasa, except the verse नमस्त्रिमूर्तये, etc , which is common to both

It begins in leaf 13A —

देवा ऊचु ।

त्व माता त्व पिता देव त्व गुरुस्त्व पितामह ।

त्व भ्राता त्व सखा च श्रीरस्माकमधिदैवतम् ॥

* It proceeds not exactly on the same line, as the Kumara sambhava of Kalidasa Here Brahma takes the Gods to Vishnu at Vaikuntha There they all began to meditate on Siva as the only God who possesses the power to destroy the *Asuras* Siva made his appearance before them He says (19B) —

धरे विधे त्यज भय दवा सर्वेऽपि साम्प्रतम् ।

उत्पाद्य गृहमद्याह महारिष्येऽसुरान क्षणत ॥

Then he disappears

But how possibly could Siva beget a son I or,

19B यदा घटति सर्वाङ्गी हित्वा ऋक्षायङ्गी तनुम् ।

अभजत् पर्वतस्थेऽह जन्मने जननी शिवा ॥

तत आरभ्य स शिव सर्वज्ञो जगतां पति ।

नियम्य करणग्रामान सत्तन्धात्मानमात्मना ॥

योगिभ्य सनकादिभ्य स स्वरूप मुदुगृहम् ।

उपदेष्टुमना मूल कैलामे वटभूखदम् ॥

सञ्चिन्त्य दक्षिणामूर्तिं सर्वज्ञो गुरुमात्मनाम् ।

चिन्मुदाकृलिरध्यास्ते हिन्द स्तेषां च मशयम् ॥

तन्मपत्वाच जगत्स्वरस्याप्यक्षरस्य च

विगता सर्वभागभ्यो विषया विधमग्निभा ॥

यय तेषु च लाकृधु च य आत्मान आमत ।

श्रीपुभावा न तथा हि तन्मपत्वाचराचर ॥

इति श्रीमहादेवस्य शिवसहस्रनाम्नो मन्त्रप्रकाशे मन्त्रो-
ऽध्यायः ।

20A, विष्णु ।

युष्माकं हि मनीषासन् निर्बिकाराणि साम्प्रतम् ।
आशापाशा अपि आसु निराशा लज्जमानयोः ।
प्रेषामो इतिहादित्यं मनो हृत्प्रसिद्धमेतम् ।
अयं पितामहस्यापि विरुध्य गिरिनिप्लव्यः ।
मम मासु मनो मा मे नदतीति विवर्णिजम् ।
नरैककल्प लोकेषु मनसा यन्नातं मताम् ।
अययार्थमभूदस्य न श्रव्यं मनोयुतम् ।
स्त्रीपंसभावे इदिते जगत्प्रसिद्धराचरे ।
कथं सद्युर्भवेत् सृष्टिः सृष्टाकाव्यामयायका ।
ब्रह्मभामधिपानी न कोऽधिकारो विरुज्यताम् ।
वैश्वानरोष्टिर्वा एते जते काव्यान् यज्जभिः ।
तथा क्षीने जगत्प्रसिद्धे का हस्तिस्त्रिदशाकनाम् ।
तेजसिता का जम्बूनामवाद्य जेदियोनिता ।
तस्मात् सर्वजगत् सृष्टिर्मैयुनेन न आनृणा ।
तदस्य सर्वं सम्भूय इयमाहूय मन्त्रयम् ।
मनोमयित्वा विविधैरप्यैवचितैस्तस्मात्
विधातु शिवयोरैक्य निधेयो यत्न उक्तम् & etc , etc.

Here also Madana is burnt to ashes and then follows a long lamentation of Rati. Here also as in Kumārasambhava, Siva comes to Gauri in disguise and puts Her devotion to test and here also Arundhati takes the leading part in the marriage of Siva and so on.

Indra meets Kārtikeya in the 30th chapter and implores him to take the command of his army and destroy the Asuras. In the 44th chapter, Taraka and Krauñcha are killed.

102A, इति श्रीस्कन्दपुराणे शक्रगमहितायां शिवगृह्यखण्डे सम्भवकाण्डे तारकक्रीडसंहारो नाम चतुस्रत्वारिंशोऽध्याय ।

Then follow the lamentations of the wife of Tāraka, the restoration of Indra to his former glory, rejoicings of the Gods, praises of Skanda and the question of Skanda to Br̥haspati about the origin of the Asuras, the reply to which we have reported in the next kanda

Last Colophon —

इति श्रीस्कन्दपुराणे शक्रगमहितायां शिवगृह्यखण्डे सम्भव
काण्डे पञ्चाशोऽध्याय ।

II Āsura Kanda in 37 leaves

Beginning —

श्रीमहागणपतये नम ।

ॐ श्रीशिवप्रिय देव देवानामधिदैवतम् ।

भजेऽहं विघ्नराज त विघ्नहन्तागमययम् ॥

..

The origin of Tāraka and other Asuras form the subject of this kanda

ऋषय ऊचु ।

भगवन सूत सर्वज्ञ पराकार्यविशारद ।

शूरस्य सिद्धवक्त्रस्य ताम्रकस्य मञ्जौजस ।

अग्नेवामपि देवानामुत्पत्तिश्च तथा क्रियाम ।

विस्तरेण वदाद्य त्व शुश्रूषा महती च न ॥

सूत उवाच ।

शृणुष्व ऋषय सर्वे कुमारायामितौजसे ।

उक्तं गौष्पतिना पूर्वं तदो वक्ष्याम्यनुकमात् ॥

अस्ति देवगण कश्चित काश्यपाख्यन्तपोधन ।

ब्रह्मसूनुर्जितक्रोध सत्यवाक् धर्मेतत्पर ॥

स तु दैव्यान बहूना + + षष्टिकोटिमितान सह ।

दित्या हि जनयामास सप्तविंशपरक्रमान ॥

There are fifteen chapters

The colophons are not informing

It ends —

इति गदितमशेष धम्मखायासुराणा

निखिलदुग्गितहन्ते देवपूज्ये (?) च सम्यक् ।

तदिदमहमिदानीमावुपुथ्याचरिष

अपगतकनुधाणा वोऽवद भूसुरेन्द्रा ॥

Last Colophon —

इति श्रीस्कन्दपुराणे प्रकरसंहिताया शिवरहस्यखण्डे आसुर
काण्डे पञ्चदशोऽध्याय । आसुरकाण्ड समाप्तम्

Post Colophon Statement —

संवत् १७४६ समये भाद्रपदशुक्लद्वितीयाया लिखितम्

III Virā mahendra's kanda in 18 leaves

Beginning —

श्रीमहागणपतये नमः ।

अथ वाच निश्चयाय स्कन्दस्ता गुरुणोदिताम्

वीर्यैः करुणादृष्ट्या तिष्ठेत्वाह तदा द्विजाः ।

ततः प्रोवाच वचनं ब्रह्मविष्णुपुरोगमान् ।

देवानवेष्ट्य सेनानीर्हिंताथे अवलप्रियम् ।

उत्पुद्गुधममग्नं सर्वं ब्रह्मविष्णुपुरस्कृता ।

यू० सवान्धव दत्त्वा स्थापयिष्यामि वो ध्रुवम् ॥

प्रेष्यन्तदर्थं को वा स्यात् दूतस्तस्य वलावले ।

उन्नतिं निमत्य ज्ञानु मर्मज्ञो वा विचक्षणः ।

तदाकृत्यं वच सर्वे वीरवाङ्मनोव्यटम् ।

निश्चित्यानुमतिं लब्ध्वा स्कन्दस्यैव सुगोतमा ॥

ऊचुः सर्वेऽपि ते देवाः वीरवाङ्मं महाबलम् ।
 जमराजं हितार्थाय वीरवाहो त्वयाधुना ।
 शूरस्य वग्नं गत्वा विधास्यास्यानुपूर्वशः ।
 दत्तानं तत्त्वतः शीघ्रमागत्य पुनश्च भो ।
 तारकारिस्ततो वाचं वीरवाङ्मं मनोद्वगम् ।
 प्रोवाच वीरवाहो त्वं शूरन्याभ्यासमेव च ।
 भयन्तप्रमुत्तान् देवान् मुक्ता व्यक्ता त्वद्वृत्तिम् ।
 बद्धमानेन तान् सर्वान् पालयित्वा विजे पुरे ॥
 वसान्यथाहमागत्य सानुजं मात्मजं हुतम् ।
 त्वा हनिष्यामि शूराद्य स्कन्दस्याच्चेदृशौति च ॥
 निवेदयित्वा शीघ्रेण ज्ञात्वामञ्जस्य वै मतम् ।
 इति स्कन्दवच आत्मा प्रणम्य विनयेन तम् ॥
 देवाना वचनं चापि चित्ते कुर्वन्त्येति च ।
 प्रतस्थे वीरवाङ्मता पुरी शूरेण पालिताम् ॥

Sūra is no other than the younger brother of Tārakā-
 sūra. It was no easy task for Virabāhu to reach and
 enter the city of Sūra, and meet and communicate the
 message of Skanda to him. The first five leaves are
 taken up with his adventures. He had a last recourse to
 Indrajala, and thereby turning himself into a minute
 form, entered the city.

6B, स्वरूपेण तेनैव लोचनादामगोचर ।
 + + + + +
 बहूनामपि दैत्याना तद्गुह्याना तदा दिजा ।
 ददर्श शूरमसुरैरासेवितनिजान्तिकम् ॥

7A, The Asura says :—

को भवान् वद तत्त्वाशु (?) कुत्रथा कस्य कोसि वा ।
 महेन्द्रजालविधेयं त्वया सम्यगनुष्ठिता ॥

पुरतो मे म्यिति लब्धुं कल्पन्ते च सुरोत्तमाः ।
ब्रह्मादयो मुक्तभोग्ये मद्याभ्यासममुत्तमम् ।

Viravāhu says to the Asura —

इति शूरवच श्रुत्वा वीरवाहुर्दिशोत्तमा
स्नयमानमुखाम्भोगं प्रोवाच वचनं तदा ।
उदणु शूरं प्रवक्ष्यामि + + + + + ।
ब्रह्मविष्णवादयो देवास्तस्या सम्योडिता सदा ।

Then he tells Sūra the story of the birth and achievements of Kumāra, whose message he has come to deliver

7B, . मध्य मार्गे मद्यापापं दैत्य क्रौञ्चाभिधं तथा ।
तारकञ्च मद्याघोरं भ्रातरं तव यण्मुख ।
हत्वा + प्रेति नगरे रम्ये वसति सप्रति ।
दयया त्वयि देवेशस्तेऽन्तिकं मामचोदयत् ॥
बुद्धिशक्ता च तेनेय मुक्ता देवान् यदा पुरा ।
जयन्तप्रमुखानाशु वमास्मिन् पट्टले स्वके ।
न चेदिदानीमागत्य सहैरिष्याम्यसशयम् ॥
इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे वीर-
माहेन्द्रकाण्डे तृतीयोऽध्यायः ।

The message only enraged the Asura, who ordered his men at once to kill the messenger. The messenger, after killing those who attacked him, went away. Then Skanda goes to invade the city of Sūra. The war begins, which is described in the next Kanda.

It ends —

निशम्यैव वचं प्रोक्तं सुपुत्रेण तदासुर ।
सन्तुष्टो विममज्जनं रक्षायास्तुरगायकः ॥

Colophon —

इति श्रीस्कन्दपुराणे शङ्करसहिताया शिवरहस्यखण्डे वीर
माहेन्द्रकाण्डे सप्तमोऽध्याय ।

Post Colophon —

श्रीश्रीवीरमाहेन्द्रकाण्ड सम्पूर्णम् ।
संवत् १७४६ समये भाद्र सुदि ।

IV युद्धकाण्ड in 92 leaves, the first of which is missing
The war results in the extirpation of the Asuras

It ends —

भौमादीनसुरान् या[न]यान् हतवान् क्षमात ।
श्रुत्वा पितामहाच्छकादधीचिक्षपता वर ॥
आख्यानमेतदमल अजयद्धरिमथुतम् ॥

Colophon —

इति श्रीस्कन्दपुराणे शङ्करसहिताया शिवरहस्यखण्डे युद्धकाण्डे
शूरपद्मसंहारो नाम पञ्चविंशोऽध्याय ।

V देवकाण्ड

अथ देवकाण्डम् ।

श्रीसूत उवाच ।

अथ वीक्ष्य गुह्यो देवान जयन्तप्रमुखानिह ।
वधितान(?) आनयेत्याह वीरवाङ्म तदामुरै ॥
न तथेति विनिर्गम्य गुह्याच्चा शिरसा वद्धम् ।
जयन्तादीनवाप्याय वन्दितस्तैर्भुजावल ॥

Then follow the rejoicings of the Gods and expressions
of their gratitude to Skanda, who is given in marriage the
hands of the daughter of Indra

3B, तुष्टिमाप्नुस्तदात्यन्त प्रसन्नेनान्तरात्मना ।
विनिर्गम्य सुगन्धीश समागत्य सुरै सह ॥

प्रणम्य घण्टसु प्राह विनयेन नतानन ।
 गुरूपप्रमुखान् दैत्यान् स्त्रामिन् क्षत्वाद्युगनिमान् ।
 रक्षयितुं क्षपासिन्यो दक्षामभ्य पदं स्वकम् ।
 प्रयच्छामस्ततः किं वा लीलामङ्गलविग्रह ।
 तथापि देवदेवेश भक्तानामिष्टपूरक ।
 रक्षायै देवतानां त्व मत्प्रिया पाणिसद्वचम् ।
 कुर्वन् सर्वमिच्छाम रक्ष रक्ष दयानिधे ।

The marriage is celebrated with great eclat, Hara and Parvati being both present on the occasion

Then after the re installations of the Gods on their former places, Kartikeya goes with his bride to Skandagiri. Then he takes his second wife, Lavali, the daughter of a Brāhmana

9B, अथय ।

वसन स्कन्दगिरौ रम्ये स्कन्द किं क्षतवांस्तदा ।
 वक्त्रमर्हन्ति तत्कृत पुराणेषु विचक्षणः ।

सूत उवाच ।

शृणुध्वमथ मन्त्रं धूय अद्वासमन्विता ।
 सौन्दर्यवल्लीलवलीनायिका घण्टसुस्ततः ।
 पाणि जघ्राह भगवान् लीलया ब्राह्मणोत्तमा

10A, अथय ऊधु ।

कुत्र जघ्राह तत्पाणि कस्य वा सा सुता स्मृता ।
 लज्जामभवत् तस्या (?) केन वा हेतुना तथा ।
 वदैतदखिल सूत वदता वर गोऽधुना ।

सूत उवाच ।

काञ्चीपुरं जगतस्यान वर्तते यन्महत्तम्यनम ।
 तत्समीपपुरं रम्यमद्वाम्पाटीति विद्युतम ।
 लवलीनिलयं कश्चिद्विरिस्तत्र विराजते ।
 तत्र याधो ऽवसञ्च्यमान् निरपको महाधनः ।

व्याधानामधिपो नित्यमिच्छन् स्वस्य सुत परम् ।
 गिरौ तस्मिन् महारण्ये शिवाय ऋधिसत्तम ॥
 तपश्चचार पुण्यात्मा तपस्वी सत्यसन्ध + ।
 स कदाचिन्मृगी रम्या स्वसमीपे स्थिता ऋधि ॥
 विलोक्य कामवशगो मुमोह नितरा तदा ।
 तदालोकनमात्रेण गर्भं धत्ते स्म सा मृगी ॥
 लवलीकुण्डमथ्ये सा सुधुवे स्त्रियमुत्तमाम् ।
 विलोक्या विजातीया (?) दुहाव भयविह्वला ॥
 हरौद तत्र सा वाला सुखरेण तदा दिजा ।
 ता दृष्ट्वा व्याधवर्ष्योऽय रुदन्तीमागत क्षणित ॥
 + + + + +
 प्रीत्या परमया युक्तो गृहीत्वा ता मनोहराम् ।
 गत्वा स स्वकुटुम्बिन्या हस्तयोर्दत्तवान मुदा ॥
 पुत्रोत्सवक्रिया कृत्वा तदानीं व्याधनायक ।
 स्वस्त्रियानुदिन कन्यामपोषयदहो दिजा ॥
 वरुधे सा क्रमेणैव कन्या द्वादशवत्सरम् ।
 रेणुक्रीडाविलासेन बालचेष्टासमन्विता ॥
 ततस्तु ता व्याधनाय सम्पन्नप्रौढशेमुषीम् ।
 केदारे कुत्रचिदस्ये स्थापयामास रक्षितुम् ॥

10B,

From Narada, Skanda hears the account of Lvali
 But he could not secure her without killing the hunters in
 battle He, however, brought them all back to life and
 then married Lvali The story ends in the 5th adhyaya

Then follows the story of King Mucukunda, who, by
 propitiating Skanda and Siva by means of various vratas,
 had a happy and prosperous reign, and at last attained
 the Kailasa heaven There are also sub stories in connec-
 tion with the vratas

It ends —

मुचुकुन्दो महापालो निर्माय त्रिपुरदिग्ध ।
 प्राकारभग्नपा घण्टा गोपुरादीरनेकश ॥
 चालयित्वा महापूजा महादेवस्य भक्तिमान् ।
 निष्कण्टकमसौ राज्यभाग भत्वा महाधन ॥
 आत्मजायाम्निवर्णाय षट्पवन्य विधाय न ।
 कैलास पर्वतश्रेष्ठमायान्ते ब्राह्मणोत्तमा ॥
 वीग्वाङ्मुखा वीगा अपि म्याप्यात्मजान सकान ।
 अग्निवर्गस्य निकटे तप क्षत्वा सुदुस्वरम् ॥
 मुक्ता शुभाशुभान देहान गृह्णीतात्मप्ररौग्णि ।
 प्राप्य स्कन्दगिरि रम्य प्रणम्य गुह्यमथ्ययम् ॥
 तत्र ततस्य सुसन्तोषा सम्प्राप्तास्तनुग्रहा ॥

Colophon —

इति स्कन्दपुराणे शङ्करमहिताया शिवरहस्यखण्डे देवकाण्डे
 मप्तमोऽध्याय ॥ देवकाण्ड समाप्तम् ।

VI दक्षकाण्ड ।

Beginning —

श्रीगणाधिपतये नमः ।

अथ दक्षकाण्डम् ।

ऋषय ऊचुः ।

दक्षाध्वरत्नया प्रोक्त पुरा सूत तपोधन ।
 जयन्ताधेन्द्रपुत्राय समासेन बृहस्पतिः ।
 प्रोक्तवानिति त भूयो विल्लादत्तमर्हनि ।
 तदेतेषा वच कर्णे कृत्वा प्राह ऋषीश्वर ॥
 प्रदगवन्तु ब्राह्मणा सर्वे भवन्तो ब्रह्मवित्तमा ।
 सत्यलोके पुरा ब्रह्मण सर्वे देवैस्तपोधने ॥
 ऋषिभिर्दशभिः पुत्रैः प्रजामतिभिरास्थित ।
 दक्षोऽयं प्रथमस्तस्य पुत्राणां ब्राह्मणोत्तमा ॥

The story of Daksa is well known

It ends —

यत्तुक्षण यत्प्रमाणमिदमगद मयोदितम् ।
तत्तुक्षणप्रमाणैश्च बह्वन्यगदानि भूसुरा ॥

Colophon —

इति श्रीस्तन्दपुराणे शङ्करसहिताया शिवरहस्यखण्डे दक्षकाण्डे
चत्वारिंशोऽध्याय दक्षकाण्ड समाप्त ।

Post Colophon —

संवत् १७४७ समये आरवण सुदि अष्टमौ शनिवासरे दक्षकाण्ड
लिखित नृसिंहेन ।

VII Upadesa khanda—in 173 leaves

Beginning —

श्रीगणाधिपतये नमः ।

विघ्नेश्वर विश्ववन्द्य विमलज्ञानबोधकम् ।
उपदेशकाण्डपूर्वार्धे उमापुत्र नमाम्यहम् ॥

ऋषय ऊचुः ।

अस्ति मेरोरुदगभागे महाकैलासपर्वत ।
समीपतोऽगदभिच्छेद्य भवतेति समीरितम् ॥
किं रूपोय ऋषिश्चेष्ट किंप्रमाण किमुच्यते ।
एतत् सर्वं विशेषेण वक्तुमर्हसि तापस ॥

सूत उवाच ।

इति तेषां वचः श्रुत्वा प्राह पौराणिकोत्तम ।
शृणुध्वं ब्राह्मणा सर्वे गुह्याद्गुह्यतरं परम् ॥
अस्ति मेरोरुदगभागे महाकैलासपर्वत ।

Thus begins the description of Kūlasa which takes up the whole of the first and the second chapters

4A, Chapter III begins —

ऋषय ऊचुः ।

यूरपद्मो महाघोर एरा जातो हि सानुज ।
सिद्धान्तं तारकोऽस्य कनिष्ठौ बलशालिनौ ॥

न विद्मः क्व गतावेताविति सूत मन्त्रामते ।
 वसिष्ठकुण्डयोरेदौ गुरुं साष्टाङ्गं निशितम् ।
 इत्युक्तं भवता सूत हेतुना जेन तद्वद ।

सूत उवाच ।

इदमुद्ध्वं प्रत्ययः सर्वं युयुमन्नावधानतः ।
 कल्पे कस्मिन् परा स्नातो मयुः सारभृषणम् ।
 बाधिष्ठाय विनिर्गन्धं लीलया मन्त्रान् जगत् ।
 प्राप्य कैलासमतुलं पर्वतानामधीश्वरम् ।
 अवतत्तु मयुगात् स्नात्वाष्टानामधीश्वरात् ।
 निरेरघो मयुरं तं कुण्डं प्रतुष्टपिगम् ।
 सम्याप्य पित्रोर्निकटमापायं ब्राह्मणोत्तमा ।
 अवलोकयतामस्य तदा शृणुमुभावपि ।, &c

The chapters III to XIII are concerned with the accounts of the Asuras

12B, Chapter IV —

अथ उवाच ।

यदुक्तं भवता सूत पुराणार्थविशारद ।
 उपदेशमगम्याय हतवानग्निभूरिति ।
 किमस्योपदिदेशायमुमापुत्रं हृषावलात् ।
 शूरोत्तमस्य श्रेष्ठं इत्यवतामस्य नो मुने ।

सूत उवाच ।

इदमुद्ध्वं प्रत्ययः सर्वं युयुं पुण्यवती वरा ।
 साष्टाङ्ग्यं भक्त्युपुण्यं सदाशिवनाशकम् ।

Here begin the Upadesas, or teachings, which turn on various topics, including *vrata*s with stories connected with them, and devotion to Siva with the stories of the devotees

It ends —

सूतात्मजस्य वचसोति मुनीन्द्रवर्या (?)
 मन्तोषवर्द्धिलहरीत निमग्नचित्ता (?) ।
 सभाय्य सूतमपि विष्टव्य + + + + +
 प्राप्नुतदाश्रयपद त्रिदिवानघिस्थौ (?) ॥

Colophon —

इति श्रीस्कन्दपुराणे शंकररसहिताया शिवसहस्रखण्डे उपदेश-
 काण्डे पञ्चाशौतितमोऽध्याय ।

Post Colophon Statement —

संवत् १७ मे ४४ समये कार्तिके सुदि त्रितेया शुक्रवामदे
 अमन्तगिरि त्रिसिद्धभट्टे शंकररसहितापुस्तकं लिखितम् ॥
 श्रीभवानीशङ्कराभ्या नमः ॥ विश्वेश्वराय नमः ॥

See Burnell 194, which notices six samhitas of the Skanda-purana, of which Samkara samhita is the second and which, besides the seven parts of Sankara samhita, described above, mentions Siva rahasya as the 8th part of the samhita. But in our MS every one of the Kandas is stated to be only part of Siva rahasya.

Burnell also says—"This Purana apparently does not exist in a definite state, but is composed of a number of detached parts which are very numerous in this Library.

Like most of what passes for the Brahmanda and Padma, this Purana has also been much suspected by the Pundits'. But while agreeing with Burnell that most of what passes for Skanda purana are open to suspicion, I do not think that it exists in no definite state. For in my Nep Cat Vol I, p 141, a MS of the Skanda purana will be found described, undivided into Khandas or Samhitas. The MS is in Gupta character and supposed to have been copied before 659 A D.

3865.

3152. *The Same.*

For the manuscript and the work see L. 4060.

The Post Colophon Statement :—

श्रीमद्रूपशालिवाहनपुत्रे १६७० विभवनाम वत्सरे कार्तिक-
मासे शुक्लपक्षे अमावास्या तिथौ मौम्यवासरे तदिने पुस्तक
समाप्तम् ॥ शुभं भवतु ॥ श्रीरस्तु ॥

संविदेवि गरीयसी भगवतो वैगुण्यविध्वंसिनी
मायामोहमदाम्भकारशमनी तापघ्नोन्मूलिनी ।
वामदेवो वदनाम्बुजे वसतु मे सम्मोहिनी दीपिका
ब्रह्मज्ञानविवेकसिन्धुलहरी ज्ञानस्य सम्बर्द्धिनी ॥

3866.

8870. **कैवल्यरत्नम् ।** *Kaivalya-ratnam**From the Saura-samhita.***परमाद्वैतसारोद्धारः ।**

Substance, country made paper 10½ x 4½ inches Folia, 29 Lines,
16, 18 on a page Character, Nāgara of the nineteenth century Appear-
ance, discoloured

Extracts from Puranas, referring to the identity of
the finite soul with the infinite

The Last Colophon .—

इति श्रीकैवल्यरात्रे स्कन्दपुराणे सौरमहिताप्रकाशितभोवन्मुक्ति-
पर्यन्तपरमाद्वैतसारोद्धार समाप्त ।

It begins

विज्ञानभानन्दमयं तमेकं सत्यं स्वस्ववेदनमात्मतत्त्वम् ।
समस्तवेदान्तसमन्वयात्तं ब्रह्म प्रपद्ये प्रविभौनभेदम् ।
श्रुतिस्मृतिपुराणेषु सेतिहासेषु मोक्षदः ।
सारः समुद्धृतः पूर्वं यथेद्वैतप्रकाशके ॥

अधुनामपुराणे न खोद्विदे नरा
 वैवन्द्येति न पन्ने वैवन्द्येति ।

3867 and 3868

8439 प्रणवकल्पः । *Pranava-kalpah*

*Stated to be a part of the Varanava samhitā of the
 Śānda-purāna*

Substance country made paper 9½ x 4½ inches. Folia, 40 Lines, " on a page Extent in slokas 300 Character Nāgara Date Samvat 1724 Appearance fresh, discoloured Complete

Colophon —

इति श्रीखन्दपुराणे वैद्यवसहिताया मन्त्रप्रसादे प्रणवकल्पे
 पद्यमोऽध्याय ।

Post Colophon —

मदत् १०३४ वर्षे आश्विनमासे कृष्णपक्षे पञ्चमा खी
 लिखित नवानगरमध्ये व्याचार्यवत्सराजसुतप्रेमजी । श्रीरत्न
 कल्याणमस्तु ।

See L 2290

3869.

By Gāṅgādhara

With a commentary complete in 41 leaves, the - text has five adhyayas

The last verse of the tika —

वाचस्पत्येन्द्रयोः प्रोक्तं शिवकुण्डे ।

मया प्रोक्तं कल्याण यदासात दिकाशित ।

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीसत्सङ्गरसुतोपदेश-
 पादप्रशिष्येण रामदेवसुतोपदेशपादप्रशिष्येण गङ्गाधरेण
 सरस्वत्यादिभिर्भुजा विरचितं प्रवक्ष्यप्रकाशं सम्पूर्णं ।
 श्रीशिवदा पादाब्जशिरापित ।

अद्यानादा प्रमादादा सुवर्जितं वान्ययास्तनम् ।

पार्थिता प्रयता घोराः क्षन्तुमर्हन्ति साधवः ।

इह पुलाकं श्रीमत्शिवानन्दसरस्वदुपाधारी (?) साधे परार्थं च
मठामध्ये स्थापयन्ति । सद्गुरुर्ममम् ।

3870.

8594 प्रणवकल्पप्रकाशः । *Pranava-kalpa prakasah*

By Gaṅgādharendra Sarasvatī with the text

Substance, country made paper 9½ x 4 inches Folia, 66 Lines, 13
on a page Extent in slokas 1,700 Character, Nāgara Date, 1872
Good Complete

Text and commentary Complete in 66 leaves The
text belongs to the Skanda-purana and is complete in 5
chapters The commentary is by Gangadharendra Sara-
svatī, a disciple of Sarvajña Sarasvatī

सम्बत् १८७२ का[त्ति]कमासे कृष्णे पक्षे मास या पुष्यतिथौ बुधवासरे
मङ्गलातरे त्रिलोचनसन्निधौ लेखनीकृता समाप्तता ।

The last sentence of the commentary runs thus —

वासुदेवेन्द्रयतीनां प्रीत्यर्थं शिवतुष्टये ।

मया प्रणवकल्पोऽयं यथा मतिं विकाशितः ।

See L 2291

3871.

10161 शिवतत्त्वसुधानिधिः । *Śiva-tattva-sudhanidhiḥ*

*Being an extract from the Samar-lamara-saṃhitā of the
Skanda-purana*

Substance foolscap paper 12 x 5½ inches Folia, 49 Lines 14 on a
page Extent in slokas 1700 Character Nāgara Date Samvat 1778
Appearance fresh Complete

Last Colophon :—

इति श्रीमत्स्कान्दे महापुराणे सनत्कुमारसंहितायां अन्तिम-
खण्डे शिवतत्त्वसुधानिधौ सूतश्रुतिसंवादे सकलाध्याय महिमाशु-
वर्णनं नाम विंशोऽध्यायः ॥ २० ॥

Post Colophon :—

॥ श्रीसांव ॥ अन्तिमखण्डस्य पूर्वभागः समाप्तः ।
सुमीनाक्षीसुन्दरेशौ भक्तकल्पमहोदधौ ।
तयोरनुग्रहो यत्र तत्र शोको न विद्यते ॥
श्राक्ते शालीवाहनेऽस्मिन् संख्या वै गण्यतेऽधुना ।
सहस्रोद्धे सप्तशतमष्टसप्ततिसंयुते ॥
नलान्दे मामि भास्व च वर्षर्तौ दक्षिणायने ।
यथां चैव भृगोर्वारे सायाह्ने शुक्लपक्षके ॥
चतुर्वर्गप्रदो ह्येष शिवतत्त्व-सुधानिधिः ।
माजवानां पापहृग्ः समाप्तिमगमत् क्षपात् ॥
लिखितोऽयं महान् ग्रन्थः क्षणकारन्तसुरिणा ।
पठनं नित्यशः कृत्वा पुनामीति प्रयत्नतः ॥

Cf. printed edition of Sanat-kumāra samhitā.

3872.

11220. श्रीरामस्तवराजः । *Srīrāma-stava-rajah.*

From Sanat-kumara-samhitā.

Substance, country made paper 8½ x 4 inches Folia, 9 Lines, 7, 8
on a page. Extent in Slokas, 120 Character, Nāgara. Appearance,
discoloured Complete

Colophon :—

इति श्रीसनत्कुमारसंहितायां रामस्तवराजः
समाप्तः ॥

Beginning :—

ॐ अथ श्रीरामस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार श्रुतिः
॥ १ ॥

सूत उवाच ।

सर्वशस्त्रार्थतत्त्वज्ञं ध्याम सत्यवतीसूतम् ।

धर्मेषु च प्रहृष्टात्मा प्रत्युवाच मुनीश्वरम् ॥

युधिष्ठिर उवाच ।

भगवन् योगिना श्रेष्ठ सर्वशस्त्रविशारद ।

किं तत्त्वं किं परं ज्ञाप्य किं ध्यानं मुक्तिसाधनम् ।

श्रोतुमिच्छामि तत् सर्वं ब्रूहि मे मुनिमत्तम ।

श्रीवेद्यास उवाच ।

धर्मेषु च सदाभागं ज्ञाय वक्ष्यामि तत्त्वतः ।

यत् परं यद् गुणातीतं यज्ज्योतिरमलं शिवम् ॥

तदेव परमं तत्त्वं कैवल्यपदकारणम् ।

श्रीरामेति परं ज्ञाप्य तारकं ब्रह्म + + +

ब्रह्महत्यादिपापघ्नमिति वेदविदो विदुः ।

विज्ञानफलदं दिव्यं मोक्षकफलसाधनम् ॥

नमस्कृत्य प्रवक्ष्यामि रामं कृष्णं जगन्मयम् ।

अयोध्यानगरे रम्ये बालमण्डपमध्यग्रे ॥

स्मरेत् कल्पतरुमूर्ते स्तम्भसिंहासनं शुभम् ।

तन्मध्येऽष्टदलं पद्मं नानाशैलैश्च वेष्टितम् ॥

स्मरेन्मध्ये द्वापरयुगे सप्तसादित्यतेजसम् ।

मितुरङ्गगतं राममिन्द्रगोलमणिप्रभम् ॥

कोमलाङ्गं विशालाक्षं विद्युदग्निं वराहवतम् ।

3A एव सच्चिन्मयेद्विष्णुं यज्ज्योतिरमलं विभुम् ।

प्रहृष्टमानसो भूत्वा मुनिवर्यं स नारदः ॥

सर्वलोकहितार्थाय तुष्टाव रघुनन्दनम् ।

हताञ्जलिपुटो भूत्वा चिन्तयन्नुत हरिम् ॥

यदेकं यत् परं नित्यं यदनन्तं चिदात्मकम् ।
 यदेकं व्यापकं लोके तद्रूपं चिन्तयाम्यहम् ।
 विज्ञानहेतु विमलायताक्षं प्रज्ञानरूपं स्वसुखैकहेतुम् ।
 श्रीरामचन्द्रं हरिमादिदेवं परात्परं रामसहं भजामि ।

End :—

रामरत्नसहं वन्दे पित्रकूटपतिं हरिम् ।
 कौशल्याश्रितिसंभूतं जानकीकण्ठभूषणम् ।

3873.

11185 *The Same*

Substance, country made paper 10×5 inches Folia, 6 Lines, 12
 on a page Character, modern Kāśmīrī Appearance fresh Complete.

Colophon :—

इति श्रीनल्मसारसंहिताया नारदोक्त श्रीरामस्तवगाजस्तोत्र
 समाप्तम् ।

The stotra begins in 2B :—

श्रीनारद उवाच ।

नारायणं जगन्नाथमभिरामं जगत्पतिम् ।
 कविं पुराणं वागीशं रामं दशरथात्मजम् ।
 राजराजं रघुवरं कौशल्यानन्दवर्द्धनम् ।
 भगं वरेण्यं विश्वेशं रघुनाथं जगद्गुरुम् ॥, etc , etc

3874.

3935D *The Same*

Beginning from 4A and ending in 9B

Substance, country made paper 12½×3 inches Folia, 4-9 Lines,
 7 on a page Character, Bengali of the eighteenth century Appearance
 discoloured Complete

Colophon :—

इति श्रीनल्मसारसंहिताया नारदप्रोक्त श्रीरामस्तवराजस्तोत्रं
 समाप्तम् ।

Along with this, there is an extra folio marked 6, containing the same matter

3875

6031 *The Same*

With the commentary by Haryacarya

Substance country made paper 10½×5 inches Folia 33 In
tripāṭha form Character Nagara Date Samvat 1938 Appearance
d scolooured Complete

The *stava* is stated to belong to Sanat kumara
sambhita

Beginning —

ॐ अय्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य मन्त्रमाह ऋषि
रघुपञ्चन्द श्रीरामोदेवता सौतावोज हनुमान् शक्ति श्रीराम-
प्रोत्थर्चे विनियोग ।

Text —

श्रीमृत उवाच ।

मर्ज्यशास्त्रार्थतत्त्वश्च व्यास मत्प्रवर्तीसुतसम् ।
धर्मपुत्र प्रष्टुयात्का प्रवृत्ताश्च मुनीश्वरसम् ॥

The stava ends —

रामरत्नमद्य वन्दे शिखकूटपतिं हरिम् ।
कौशल्यशक्तिसम्भूतं जानकौकण्ठभूषणम् ॥

The commentary begins —

श्रीरामो जयति ।

सौमित्राद्युहशाखिको वज्रविधकौडाप्रबालोत्तर
कौर्ण्ड्यवकुसुमो भवार्त्तिशमनश्चाय समन्तात् सम ।
भक्तानन्दफलपदो विभुरपि प्रेक्षा समाप्नोक्ति
सौताकल्पलताक्षितो विजयते श्रीरामकल्पद्रुम् ॥

मनस्कमारदेवविद्यामगूतान् वयं स्तुम ।
 श्रीरामस्तवराजोयं यैस्मासु प्रकाशित ॥
 श्रीभाष्यकारमुदिताखिलतत्त्वसार
 माधारमन्वितनयाच्युतयोः प्रणम्य ।
 तदाकृतसुधारसमयैः प्रमितैर्वचोभि
 थ्याचक्ष्महे रघुपतिस्तवराजमेतम ॥

अथ सोऽयं श्रीवादरायणसमधिगतपरमार्थयाचार्थः श्रीमान्
 सूत श्रीरामस्वरूपगुणलोलाविभूतिप्रकाशक स्तवराज वक्ष्यन्
 आदौ तस्यर्थादिकं दर्शयति । ॐ अथ्येति ।

The commentary ends —

श्रीमन्मामनुजसिद्धान्तवेदो
 हर्ष्याचार्यो भावगर्भं यदेतत् ।
 भाष्यं रामस्तवराजे व्यतामोत
 रामप्रेष्टा सादरं तत् पठन्तु ॥
 श्रीरामस्तवराजः किमयं भाष्येण भूषितो भक्ता ।
 कल्पद्रुम इव मधुपालिचित्तं कुसुमादिना नो मादयति ॥

The colophon to the text —

इति श्रीसनत्कुमारसंहिताया श्रीनारदप्रोक्तश्रीरामस्तवराज
 पूर्योक्तमगमत् ।

The Colophon of the commentary —

इति श्रीरामस्तवराजभाष्यं सम्पूर्णम् । शुभमस्तु श्रीरामो
 जयतु ।

संवत् १८८८ मिति चैत्र सुदी ३ हस्ताक्षरं गायु रामपारिक
 गरिवन्नाक्षय ।

3876.

5764 दारकामाहात्यम् । *Dāraka mähātmyam**From the Prahlāda-saṃhita of the Skanda-purāṇa*

Substance country made paper 9x4 inches Folia 85 Lines 13
 c 1 a page Character Nāgara of the eighteenth century Apparatus
 soiled and worn out Incomplete both ends The first leaf is missing
 two leaves joined together make one Some of the leaves have been
 disjoined The first side of the second leaf is also missing The leaves
 between the 17th and the 30th consist of broken fragments

11B, इति श्रीमद्भगवद्गीतायां दारकामाहात्यम्, 14B, इति दारकामाहात्ये
 दुर्वासानघन नाम, 16B, इति श्रीस्कन्दपुराणे प्रह्लादसंहितायां चतुर्थोऽध्यायः
 नाम चतुर्थोऽध्यायः, 30B, इति श्रीदारकामाहात्ये देवयाना परिवारपूजाकथन
 नाम दशोऽध्यायः, 31B, इति श्रीदारकामाहात्ये सप्तदशोऽध्यायः, 34B,
 इति श्रीदारकामाहात्ये प्रह्लादोक्तसंहितायां कुशवधो नामाध्यायः, 35A, इति
 श्रीदारकामाहात्ये प्रह्लादसंहितायां विंशतिमोऽध्यायः, 36B, इति प्रह्लाद
 संहितायां दारकामाहात्ये श्रीकृष्णदक्षिणोमाहात्यं नाम एकविंशतिमोऽध्यायः
 (?) 38A, इति श्रीस्कन्दपुराणे दारकामाहात्ये तीर्थयात्रायां एकविंशतिमा
 ध्यायः, (?) 40A, इति श्रीस्कन्दपुराणे दारकामाहात्ये दारकादर्शनो नाम
 द्वाविंशोऽध्यायः, 42A, • दारकादर्शनो नाम त्रयाविंशोऽध्यायः, 45B, •
 दारकाभिवन्दनो नाम चतुर्विंशतितमोऽध्यायः, 48B, • वचलेपपापप्रहरो नाम
 पञ्चविंशतितमोऽध्यायः ।

In 54B Last Colophon —

इति श्रीस्कन्दपुराणे प्रह्लादोक्तसंहितायां दारकामाहात्यं
 सम्पूर्णम्

The 55th seems to be a stray leave

For a description of a complete work in 34 chapter
 see I O Catal No 3660 and Oxford No 124, p 72

3877.

1671. *The Same.*

Substance, country-made yellow paper 10½×4½ inches Folia, 89 Lines, 9 on a page Extent in ślokas, 1,600 Character, Nāgara. Date, effaced Appearance, tolerable.

The present MS contains 22 chapters which are named and numbered, ending in leaf 60A; after which there are four more chapters three of which are described simply as 'सौपर्णे द्वारकामाहात्यम्' ।

The Last Colophon in leaf 88A :—

‘इति श्रीप्रह्लादप्रोक्तसंहितायां द्वारकामाहात्ये परमसद्-
भावस्य स[स्त्र]रूपवर्णने पिडारघ्वे पञ्चपञ्चतीर्थमाहात्यम्
समाप्तम् ।

3878.

1730 ब्रह्मोत्तरखण्डम् । *Brahmottara-khaṇḍam.*

(स्कन्दपुराणीयम्) ।

From the Skanda-purāna.

Substance, country made paper. 11½×5½ inches Folia, 101 Lines, 9 to 12 on a page Extent in ślokas, 2,400 Character, Nāgara Date, Samvat 1611 Appearance, old

The Last Colophon runs :—

सं १६११ । इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवण-
महिमाकथननाम द्वाविंशोऽध्यायः । शुभम् ।

For a full description of the work see L 2567.

It has another name Laghu-śiva-purāna See Oxf 75A. No 129

3879.

3314. *The Same.*

Substance, country made paper 12×4 inches Folia, 67 Lines, 9 on a page Extent in ślokas, 2,400 Character, Bengali Date, Śaka 1720 and Sana 1206 Appearance, discoloured Complete

Colophon —

इति श्रीस्कन्दपुराणब्रह्मोत्तरखण्डे द्वाविंशोऽध्यायः

Post Colophon .—

श्राक्ते १७२० । मम १२[०]६ ।

See L 2567 and Orf 75A

3880.

4625 *The Same*

Substance country made paper 13×14 inches Folia 112 Lines 8 on a page Extent in slokas 2340 Character Bengali of the eighteenth century Appearance old and discoloured Complete

For the work see L 2567

Post Colophon —

राममार्गिष्यशर्मण्यं साक्षरमिदम् । श्रीगुरुवे नमः ॥

3881

5592B *The Same*

Substance palm leaf 14×14 inches Folia 63 Lines 6 " on a page Extent in slokas 2500 Character Udyana Appearance good Complete

Last Colophon —

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणकथानुवचनं नाम
द्वाविंशतितमोऽध्यायः समाप्तोऽयं ग्रन्थः ।

Post Colophon Statement —

रामचन्द्रदेवस्य द्वाविंशदशे रामचन्द्ररयेन लिखितं पुस्तकं
मिदम् ।

एतस्मात् किमिदं न जानामः परं यद् गर्भवासस्थितं

देवस्योत्पत्तिं हस्तमस्तकपदप्रोद्धतनामानुरमम् ।

पर्यायेण शिशुत्वयौवननरावेशैरेकैकैर्यतः

पश्यत्यभि प्रयोति विप्रति तथा गच्छत्यथा गच्छति ॥

प्रातः काले शिवं कृत्वा निशि पापं क्षयोद्धति ।
 अजन्मकृतं मध्याह्ने सायाह्ने सातजन्मकृतम् ।
 सर्वकालादरिष्ठस्य सायकालो मुनीश्वर ।
 सायकाले शिवं कृत्वा ++ शिवो हि जायते ।
 हृष्यत्यहं स्मृत्वा शङ्करस्यावलोकनम् ।
 कोटिजन्माञ्जितं पापं तत्पुण्यादेव नश्यति ।
 राजसूयाश्रमेधाभ्यां या गतिं समुदाहृता ।
 सा गतिर्वृष्टमाघेण एकाम्बकवने शिवम् ।
 अद्भुता हेलया वामि एकाम्बकवने भम ।
 दर्शनं कोटियज्ञानो फलदं नाम सशयम् ।
 यद्येकघृतं इत्यादि श्रुत्या यत्किञ्चमुच्यते ।
 विलोक्य तदिमुक्ताः स्याद्यदि देवः प्रमादभाक् ॥, etc, etc

See L 2567 and Oxf Nos 127 and 128

The work has been repeatedly printed in India
Bombay Śaka 1788

3882

8104 *The Same*

Substance country made paper 1- \times 5 inches. Folia 50. Lines 13
on a page Character Bengali Date BS 1293 Appearance dis-
coloured Complete

Last Colophon —

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणमहिमा नाम
द्वाविंशोऽध्यायः ।

Post Colophon —

सम्पूर्णं पश्योप । श्रीरामनिधिप्रसन्नं स्वाक्षरं पुराणमिति
सन १२८३ ता १६ माघ ।

For a complete analysis of the work see Oxf No 126

3883.

11010 *The Same*

II

Substance, foolscap paper 12½ x 6 inches Folia 20 Lines 10 on a
page Character, modern Nāgara Appearance, fresh

It ends abruptly after the 4th adhyaya

Beginning —

ॐ श्रीगणेशाय नम ।

व्योतिर्मात्रस्वरूपाय निर्मलज्ञानरूपिणे ।

नमः शिवाय नित्याय समस्तगुणवृत्तये ॥

ऋषय ऊचु ।

व्याख्यात भवता सूत विष्णोर्माहात्म्यमुत्तमम् ।

समस्तावद्धर पुण्य समासेन श्रुतं च न ॥

इदानीं श्रोतुमिच्छामो माहात्म्यं त्रिपुरदिग्धम् ।

तद्भक्तानाञ्च माहात्म्यं ऋषीषावद्धर परम् ॥

तन्मन्त्राणां तद्भक्तानां तत् पूजायाश्च सत्तमम् ।

तत्कथायाश्च तद्भक्ते प्रभावमनुवर्णय ॥

4A, इति श्रीस्कन्दपुराणोत्तरखण्डे पञ्चाक्षरीमहिमा नाम प्रथमाध्याय ,

9A, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे गोकर्णमहिमानुवर्णन नाम द्वितीयो

ऽध्याय , 16A, • शिवचतुर्दशीमाहात्म्यकथन नाम तृतीयोऽध्याय , 19A,

इति श्रीचतुर्दशीमाहात्म्य नाम चतुर्थोऽध्याय ।

सूत उवाच ।

शिवो गुह्यं शिवो देवः शिवो बन्धुः शरीरिणाम् ।

शिवः व्यात्मा शिवो जीवः शिवादन्यो न विद्यते ॥, etc

From the Brahmottara-khanda of the Skanda-purāna.
Printed in Bṛhat-stotra-ratnākara; p. 33.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्मकथननाम शिव-
कवच समाप्तम् ।

3888.

2499. *The Same.*

Substance, country made paper $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 25 Lines, 4
on a page Extent in ślokaś, 100 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete.

Colophon —

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे ऋषभयोगीश्वरसंवादे
शिववर्मकथनं नाम द्वादशोऽध्यायः ।

3889.

2688. • प्रदोषनिर्णयः । *Pradosa-nirṇayah.*

From the Brahmottara-khanda of the Skanda-purāna.

For the MS and the work see L. 4230.

R. Mitra took it to be a part of the Brahmottara-khanda of the Skanda-purāna. So I have placed it here
It is really a Smṛti work based on the Skanda-purāna.

3890.

2399 प्रदोषव्रतप्रयोगः । *Pradosa-vrata-prayogah.*

For the manuscript and the work see L. 4224.

The principal worship is that of Umā with Śiva.

1A, इति स्कान्दे प्रदोषोद्यापनं समाप्तम्, 2B, अथ पृथाविधिः; 3A,

अथ कथा ।

The kathā is from the Skanda-purana and begins thus :—

ऋषय ऊचु ।

प्रदोषे भगवान् शम्भु पूजितस्तु महात्मनि ।

मप्रयच्छति का सिद्धि एतस्यो वृष्टि सुवत ।

सूत उवाच ।

प्रदोषपूजामाहात्म्य किमु वर्णयितु क्षम ।

दु खशोकमयार्त्तानां शेषनिब्वोणकारणे ।

3891.

3291 The Same

From the Brahmottara-khanda of the Skandā-purana

Substance, country made paper 8½×3½ inches Folia, 11 Lines, 7 to 10 on a page Extent in ślokas 170 Character, Nagara of the seventeenth century Appearance, very old Complete

It is an interlocution between Śiva and Parvatī

For the beginning and the end see L. 4224

First of all it gives the closing ceremony of the vrata, then the rules of worship and then the kathā The vrata is a worship of Śiva, to be performed by females at dusk on white Trayodasī

1B, इति क्लान्दे प्रदोषव्रतोद्यापन समाप्तम्, 5B, इति प्रदोषपूजा समाप्ता, अथकथा. 11B, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे प्रदोषव्रतकथा सम्पूर्णा ।

There are three lines more after the colophon

3892.

2417 शिवरात्रिव्रतम् । Śiva ratnī vratham

From the Brahmottara khanda of the Skanda-purana

Substance, country made paper 9×3½ inches Folia 8 Lines, 7 on a page Extent in ślokas 120 Character, Nagara Date,

Nelābda Samvat 1724. Appearance, discoloured and worm-eaten Complete.

Colophon :—

इति ब्रह्मोत्तरखण्डे शिवरात्रिव्रतं सम्पूर्णम् ।

It begins :—

ऋषय उवाच ।

सर्वपुण्याधिकफलं सर्वपापप्रणाशनम् ।

सर्वसम्पत्करं नृणां भोगमोक्षप्रदायकम् ॥

... ..

किञ्चिद्भूतं समाचक्ष्व सूत सर्वविदांवर ।

... ..

सूत उवाच ।

व्रतार्थं मुनयः सर्वे व्रतानां व्रतमुत्तमम् ।

... ..

तद्भूतेष्वपि सर्वेषु शिवरात्रिव्रतं महत् ॥

Post Colophon :—

नेलाब्दे संवत् १७२४ रामकृदस्य दुर्गिराजेन लिखितम् भाम
शिवरात्रिव्रतं संपूर्णम् ।

3893.

3308. केदारखण्डम् । *Kedāra-khandam.*

Of the Skanda-purāna.

Substance, country-made paper 13×5½ inches. Folia, 400. Lines, 10 on a page. Character, Bengali Date, Śaka 1748 Appearance, fresh Complete.

Post Colophon Statement :—

वसुविधिमुखमङ्गलौशकाब्दे लिलेख

सरसिजकुलनाथं वृत्तिकसेऽष्टपद्ये ।

रत्ननिकरनवारे स्तान्दकेदारखण्डम्

मुखकुणर्विदितः श्रीयुक्तरामप्रसाद ।

शुभमस्तु शकाब्दा १७४८ मार्गशीर्षस्याष्टदिवसीया त्रिपि-
रियम् ।

See H P R , Vol I, 79 and Cs 4, 221,222

3894.

10303 *The Same*

Substance, country made paper 10×5½ inches Folia by counting
131 Lines, 9 on a page Character Nāgara Date Samvat 1865
Appearance discoloured

This is copied from a defective manuscript and begins
from sloka 14 of the 17th chapter

Last Colophon —

इति श्रीस्तान्दपुराणे केदारखण्डे शैवशास्त्रे पञ्चविंशोऽध्याय ।
समाप्तोऽयम् ॥

Post Colophon —

संवत् १८६५ माघमासे कृष्णपक्षे दशमौ बुधवासरे तदिने
पुस्तकं समाप्तम् ।

लिखितं गोकुलनाथ ब्राह्मणेन । यादृशमित्यादि ।

For a description of the work see I O Catal No 3645

3895.

8346 श्रीशेचमाहात्म्यम् । *Srī kṣettra-mahatmyam*

From the Kedara khanda of the Skanda purana

Substance, country made paper 12×5½ inches. Folia, 54 Lines
10 on a page Extent in Slokas 2160 Character Nāgara Date, Śaka
1791 Appearance discoloured Complete

Last Colophon —

इति श्रीमहापुराणे एकाशीतिमाहसे स्तान्दे केदारखण्डे
श्रीशेचमाहात्म्ये सप्तदशोऽध्याय ।

Post Colophon :—

सं १७६१ मिति आश्विन शुद्ध ६ रवौ काशीनाथेन लिखितं
स्वार्थ परार्थ च ।

Beginning :—

श्रवण ऊचुः ।

सूत सूत महाबाहो यासप्रतिनिधे शुभ ।
श्रीक्षेत्रं पुण्यादं लोके श्रूयते हि महाभते ॥ १ ॥
क्षित्यत् प्रमाणं तत्क्षेत्रं कुत्र तद्विद्यते बुध ।
उत्पत्तिश्चैव माहात्म्यं तस्य विस्तरतो वद ॥ २ ॥
... .. ॥ ३-८ ॥

कोलोत्तमाङ्गमारभ्य यावत् कोलकसेवरम् ।
तावत् श्रीसंज्ञकं क्षेत्रं योजनानां पतुष्टयम् ॥ १० ॥
योजनानां अर्थं श्यातं तिर्यगायतमेव च ।
... ..

खाद्यवाख्य-नदीतीराद्यावच्छिवि-तपः-स्थलम् ।
यस्मिन् क्षेत्रे मुनिश्रेष्ठ धर्मनेत्र इति श्रुतं ।

3B, गङ्गापि स्वकलाभिश्च वसन्ते सर्व्वदात्र वै ।
राजा परमधर्मज्ञः स चकार महत्तपः ॥ १४ ॥

It is in the Himālayas, washed by the river Ganges
Incidentally other places of pilgrimage are mentioned in
the same locality and neighbourhood

3896.

2339 शिवापामार्जनम् । *Śivapamarjanam.*

From Kedara-khanda

Substance, fool-cap paper 8×4 inches Folia, 12 Lines, 8 to 10
on a page Extent in Slokas, 160 Character, Nagara of the eighteenth
century Discoloured Complete

Colophon .—

इति श्रीमन्महादेवकेशराखणे शिवब्रह्मगुप्तदुर्गाभ्युपनिषद्
दुर्वास परम्पराप्राप्त शिवायामार्जन सम्पूर्ण ।

It is an interlocution between Jaimini and Durvasas

Post Colophon —

इति वर्णपदामनारायणेन लिखित ।

It treats of a propitiatory rites for the cure of all sorts of diseases and the removal of all sorts of difficulties

It begins —

जैमिनिश्वाच ।

अकालमृत्युं जितवान् येतो राजा कथं पुनः ।
तां प्राप्तिं छपया विद्वन् यथावद् वक्तुमर्हसि ।

It ends —

षट्त्रिंशद्वर्गपरिमितान् स्थापयेत् कलसोपरि ।
अष्टदलात् प्रकुर्वीत कलमे च तदोपरि ।

There are altogether 143 verses in this work.

3897.

4367 काशीखण्डम् । *Kaśī-khaṇḍam*

From the Skanda purana

Substance country made yellow paper 17½ × 6½ inches Folio, 207
Lines, 12 on a page Character Bergoli of the early nineteenth century
Appearance fresh Complete

Well-known and often printed

See W P 145, 147 and Oxf 68B, Nos 120-122

Post Colophon Statement —

प्राजित्ययामनिवासौ श्रीरामचरणशर्मणौ साक्षरनिदम् ।

3898.

1388. *The Same*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches Folia, 370 Lines, 10 on a page Extent in Slokas, 14,800. Character, Bengali Date, Saka 1699 Appearance, fresh Complete

Post Colophon Statement :—

शकाब्दा १६९९ ।

3899.

5833 *The Same.*

With Jayarāma's commentary.

Substance country made paper $14 \times 6\frac{1}{2}$ inches Folia, 117 to 238 261 to 275, 319 to 406 Lines, 12 on a page Character, Nāgara of the early nineteenth century Appearance, old, discoloured and worn out A fragment

The first and the last colophons in the fragment are those of the 25th and the 87th

The name of the commentator

123A, इत्याचार्यजयरामविरचितायां काशीखण्डटीकायां महर्षिप्रो-
ध्याय ।

3900.

8975. *The Same*

With a commentary by Rāmānanda.

Substance country made paper 14×7 inches Folia 799 Lines, 8 14 on a page Extent in Slokas 21,000 Character Nāgara Fresh Complete

Kāśī-khanda only.

The first part is complete in 532 leaves and the second in 267

For reference of the work see I O Catal No 3637, 3638 and L No 2191

The author's father was Suklāmbara and his grandfather Gadādhara belonging the Kāśyapa gotra. He was the pupil of Caturbhuja Bhattācārya and he was initiated as a Sannyāsi by Rāmendra-vana or Surendra-vana. As a Sannyāsi Rāmānanda was known as Caitanya-vana. He wrote two commentaries on the Kāśī-khanda one with quotations from koṣas, the other without them. The present MS appear to have no quotations from Koṣas.

3901.

1714 *The same commentary*

By Rāmānanda

Substance, country made paper 7 x 4½ inches Folia 35 Lines, 12 on a page Extent in Slokas, 815 Character, Nāgara Date, Samvat 1872 Appearance, tolerable The 29th chapter only

Colophon:—

इति श्रीरामानन्दकृताया काशीखण्डटीकाया एकोनविंशो-
ऽध्याय ।

Post Colophon:—

संवत् १८५२ शके १७१७ आश्व शुद्ध पक्षम्या भौमवासरे
तद्दिने लिखितं प्रयागे वेण्डीमाधवसन्निधौ स्वार्थ परार्थम् ।

It begins:—

नमो भगवते तस्मै ब्रह्मविष्णुशिवात्मने ।
परब्रह्मस्वरूपिण्यै गंगायै च नमो नमः ।

Introduction to the commentary of the 29th chapter:—

एकोनविंशदध्याये गङ्गानाममहसकम् ।
वर्ण्यते भूरिमाहात्म्यं सर्वार्थौघविदारणम् ।

It ends:—

मातापि संत्यजेत् पुत्रमिति शास्त्रप्रमाणतः ।
चादि मां विजगन्मातर्गङ्गे विष्णुपदोद्भवे ।

3902.

3113 दण्डपाणिप्रादुर्भावः । *Danda-paṇi-prādurbhāvaḥ**Being the 32nd chapter of the Kasi-khanda of the
Skanda-purāṇa*

Substance, country made paper 9½ x 3½ inches Folia, 23 Lines,
8, 9 on a page Extent in Slokas, 308 Character, Nāgara of the
eighteenth century Appearance, discoloured Complete

Colophon —

इति श्रीस्कन्दपुराणे श्रीकाशीखण्डे दण्डपाणिप्रादुर्भावो नाम
द्वाविंशतिमोऽध्यायः ।

It begins —

अगस्त्य उवाच ।

सर्व्वञ्च हृदयागन्द स्कन्द स्कन्दिततारक ।

न हन्मिमधिगच्छामि प्रदग्धन् वाराणसीकथाम् ॥

.

...

तदा कथय मे नाथ काश्यां भैरवसकथा ॥

कोऽसौ भैरवनामात्र काशीपूर्यां व्यवस्थित ।

किं रूपमस्य किं कर्म कानि नामानि चास्य वै ॥

कथमाराधितश्चैव सिद्धिद साधकस्य वै ।

आराधित कुत्र काले क्षिप्र मिथ्यति भैरवः ॥

स्कन्द उवाच ।

• वाराणस्या महाभाग यथा प्रेम प्रवर्त्तते ।

तथा न कस्यचिन्मन्ये ततो वक्ष्याम्यशेषतः ॥

प्रादुर्भावं भैरवस्य महापातकनाशनम् ।

यच्छ्रुत्वा काश्रिवासस्य फल निर्व्विघ्नमाप्नुयात् ॥ इत्यादि ।

Dandapani is the Bhairava mentioned here.

3903.

2160 महालक्ष्मीस्तोत्रम् । *Mahalakṣmī-stottram**The 15th chapter of Kāśī Khanda*

For the MS see L. 1147

3904.

5210 महालक्ष्मीस्तोत्रम् and अभौष्टदस्तोत्रम् ।

Mahalakṣmī-stottram and Abhīṣṭada stottram

Substance, country made paper 14 x 1 inches Folia 3. Lines, 7
on a page Character Bengali of the nineteenth century Appearance
fresh

Mahalakṣmī-stotra begins —

अगस्त्यवाच ।

मातर्नमामि कमले कमलायताक्षि

श्रीविष्णुहृत्कमलवासिनि विश्वमात ।

क्षीरोदले कमलकोमलमर्भगौरि

लक्ष्मि (?) प्रसीद मत्तत नमता शरय्ये ॥

It ends in 2 —

इति श्रीस्कन्दपुराणे काशीखण्डे अगस्त्यप्रणीत महालक्ष्मीस्तोत्र

सम्पूर्णम् ।

The leaf containing Abhīṣṭada stotra is marked 1

Beginning —

देवा ऊचुः ।

नमो हिरण्यवर्माय ब्रह्मणे ब्रह्मकर्मणे ।

अविज्ञातस्वरूपाय कैवल्यायामृताय च ॥

Colophon —

इति श्रीस्कन्दपुराणे काशीखण्डे अभौष्टदस्तोत्र समाप्तम् ।

3905.

1717. गङ्गासहस्रनाम । *Gaṅgā-sahasra-nāma.**From the Kāśī-khaṇḍa of the Skanda-purāṇa*

Substance, Nepalese paper. 11×4 inches Folia, 15 Lines, 7
 on a page Extent in ślokaś, 350 Character, Newari of the eighteenth
 century Appearance, old and discoloured Complete

Colophon :—

इति श्रीस्कन्दपुराणे काशीखण्डे गङ्गासहस्रनामैकोनत्रिंशत्तमा-
 ऽध्याय ।

Beginning :—

ॐ नम श्रीगणेशाय नमः ।

अगस्त उवाच ।

विना ज्ञानेन गङ्गाया नृणां जन्म निरर्थकम् ।

उपायान्तरमस्यन्यद्येन ज्ञानफल लभेत् ॥

3906.

2104. शीतलास्तोचम् । *Sitala-stotram.**From Kāśī-khaṇḍa*

Substance, country made paper 8½×4 inches Folium, 1 Character,
 Nāgara Date, Samvat 1726 Appearance, old Complete

Colophon :—

इति श्रीकाशीखण्डे शीतलास्तोच समाप्तम् ।

Post Colophon :—

संवत् १८२६ माघ ।

Printed in Vrihat-stotra-ratnakara

3907.

10181. काशीखण्डोक्तपद्यावली ।

Kāśī-khandokta-padyāvalī.

Substance, country made paper 13×7 inches Folia, 4 Lines, 10
on a page Extent in Slokas, 300 Character, Nāgara Date, Samvat
1925 (in a later hand) Appearance, discoloured Complete

Colophon :—

इति श्रीसच्चित्त-काशीखण्डोक्तपद्यावली समाप्ता ।

Post Colophon :—

स १९२५ मि० जे० वर ३ लिखापि गणेशरामव्यासदासने
द्युमान् दास ब्राह्मण लवा लेखे ।

The colophon and the post-colophon statements are
written in a later hand

Beginning :—

गणेशाय नमः ।

वयस्कास्तत्तपरित्यागाद्यदन्यच्च फल लभेत् ।
शिवरान्युपशसेन तत् काशी जायते ध्रुवम् ।
मासि मासि कुशाम्बुपाभादन्यच्च यत् फलम् ।
काश्यामुत्तरवाहिन्यामेकेन क्षुण्णकेन तत् ।

End :—

यस्य विन्ध्येश्वरस्तुष्टस्तस्यैतच्छ्रवणे मति ।
जायते पुण्ययुक्तस्य महाविर्मलचेतसः ।
सच्चिदानन्दसन्दोहपरिपूर्णैकभावने ।
भक्त्येष्टोपात्तदेहाय कृष्णाय प्रभवे नमः ।

There are two leaves more containing stray verses

Beginning —

श्रीराधारमणो जयति ।
धिग्जीवित प्राप्तकणोज्झितस्य
धिग्जीवित चोद्यमवर्जितस्य ।

धिग्भोवितं व्ययमनोरपस्य

धिग्भोवितं ज्ञातिपराजितस्य ॥

It ends abruptly.

3908.

3804. काशीखण्डकथासंग्रहः ।

Kāśī-khanda-katha-samgrahah.

Substance, palm leaf 17½ × 2½ inches Folia, 77 Lines, 5 on a page Extent in ślokas, 1,500 Character Bengali Date, Śaka 1670 Appearance, discoloured

Colophon :—

इति काशीखण्डकथासंग्रह सम्पूर्णः ।

Post Colophon :—

नत्वा काशीपदद्वन्द्व सर्वाशुभनिवारणम् ।

यत्नेन लिखिता चेयं श्रीमद्वाधाकृष्णशर्मणा ॥

शिवयोश्चरणे मतिरस्तु मे ।

शक्ते धोडशसप्ततीचे मार्गशीर्ष्याष्टाविंशतौ सुपुराण्यग्रामे
लिखितम् । श्रीकृष्णाय नमः । वेदव्यासाय नमः ।

3908A.

10130 काशीमाहात्म्यकौमुदी ।

Kāśī-māhātmya-kaumudī

By Raghunatha

Substance, country made paper 10 × 4½ inches Folia, 24 + 24 Lines, 11 on a page Extent in ślokas, 500 Character, Nāgara of the nineteenth century . Appearance, fresh Complete

Beginning :—

श्रीगणेशाय नमः ॥

मंसारसागरे मग्नान् जनानुद्धर्तुमुत्सुकम् ।

साम्ब काशीश्वर वदे करुणासिक्तलोचनम् ॥

श्रीवाक्कोर्त्तिसुविद्यादिसेयमानप्रदाम्बुजम् ।
 शम्भुदीनदयादक्ष वन्दे श्रीविन्दुमाधवम् ॥ २ ॥
 काशीवासप्रदानाय तद्गतान्वेषणे रतम् ।
 ठुडिराजमङ्ग वदे कल्याणवल्याजयम् ॥ ३ ॥
 सर्वव्याप्यपि विश्वेशो यच्चैवाप्तसमास्पदान ।
 जन्तून् मोक्षयते काशी ता भजे पूर्वशक्तिकाम् ॥

The object and the scope of the work —

गुरुं भत्वात्मतत्त्वज्ञानं दयान्त्नं रामवद्गुणम् ।
 तन्यते रघुनाथेन काशीमाहात्म्यकौमुदी ॥
 लौकिकन्यायरत्नानामाकरे सम्प्रदर्शितम् ।
 लौकिकन्यायखन्दं यन्मानीदाक्षतिसंयुतम् ॥
 तच्चैव खड्गकन्याया वाक्चे न्यायतयोदिते ।
 उदाक्षतितया प्रोक्तं श्रौतस्मार्त्तवचोगणम् ॥
 तत्र चापाततो भाति काशीमरणमोक्षयोः ।
 कार्यकारणता सा तु भवेच्छ्रुतिविरोधिनी ॥
 तन्निरासाय सतर्का दर्शिता विविधा शुभा
 माहात्म्यं च बज्रं प्रोक्तं श्रीकाश्यां सत्सुखावहम् ॥
 घोरमत्स्यगदुःखार्त्तदयाविश्रुतचेतसा ।
 शिष्टाणामम्मदित्यानीं गरिष्ठानां च मद्गुणैः ॥
 श्रीमद्विद्वद्विष्ठानां श्रीमदानन्दशर्मणाम् ।
 प्रामाणादनिवार्याद्वि श्रौतश्रामनसम्प्रदायात् ॥
 पृथक् कृतनिबन्धो यो यस्यात्तस्मान्मन्त्रीयसः ।
 तमस्यां स्मरयिष्यामि पूर्वार्द्धत्वेन शङ्करम् ॥
 नूतनं रचयिष्यामि चोत्तरार्द्धे शुभावहम् ।
 यस्य अवगमाच्चेष्टा पामराणां दुरात्मनाम् ॥
 अपि नास्तिककन्यानां काश्यां श्रद्धा प्रजायते ।
 काशीवासं च कुर्वन्ति ते तथा श्रद्धया युता ॥

The author Raghunātha was a disciple of Ramadayālu, a follower of Nānaka's religion. He wrote a work on Laukika Nyāya

The two parts are separately paged, each complete in 24 leaves

श्रीमद्भानकसद्गुणामरण्ये वंशे लसम्भौक्तिक-
श्रीमद्भानदयालुशिष्यरघुना नायान्तनाम्ना कृता ।
यः काशीस्तुतिकौमुदी सुविमला सम्मोदसम्बद्धिका
पूर्णस्तत्र विमोक्षनिर्णयपरः पूर्वोऽथ आनन्ददः ॥

I.

Colophon :—

इति श्रीकाशीमाहात्म्यकौमुद्यां काशीमृतिमोक्षनिर्णयपरः
पूर्वोऽङ्गः समाप्तम् ॥

II.

Colophon :—

काशीमाहात्म्यकौमुद्या काशीमृतिमोक्षसाधननिर्णयपरमुत्त-
राङ्गः समाप्तम् ॥

3909.

3656. रेवाखण्डम् । *Revā-khandam.*

From the Skanda-purāna

Substance, country made paper 20×5 inches Folia, 380 of which 3 to 8 are missing Lines, 8 on a page Extent in slokas, 10,000 Character, Bengali Date, Saka 1604 Appearance, discoloured

The MS from which this was copied was evidently defective It often leaves lacuna, and comes abruptly to an end

The last colophon is wanting

The Post Colophon Statement :—

शुभमस्तु शकाब्दा १६०४ तारिख २८ श्रे अश्वहाय्य ।
श्रीलक्ष्मीनारायणरायस्तेषु पुस्तो ।

Beginning :—

ॐ नमो गणेशाय ।

मैनापत्येन सकर्तुमिच्छन्तो विबुधा गुह्यम् ।

इन्द्र सत्रक्षकासूक्तं सन्तर्षार्थं प्रचोद + + त् ॥

नारदो नरदोत्यस्ततोऽमरवरदिज ।

युद्ध व्यवसते दृष्टमिति चिन्तयते तदा ॥

हमते नृत्यते चैव वीणा वादयते तदा ।

तप्तकाञ्चन व्याभामो (?) व्यक्तमालाधर प्रभु ॥

कमलानुस्र + + शटामकुटघागक ।

प्रलम्बवामा मोष्णीयो वीणा कक्षमखौमिव ॥

2A, इति स्कन्दपुराणे देवाखण्डे ताम्रकवचउत्पातदर्शने नामाध्याय , 9B, • षटकुलीयोत्पत्तिनाम (?) चतुर्थोऽध्याय 12A, • पञ्चमोऽध्याय 12B, • नरजन्माध्याय षष्ठ , 13B, • कपालसम्यापनो नाम सप्तमोऽध्याय , 15A, • + + + दर्शनो नामाष्टमोऽध्याय 16A, • सुवर्णोत्पत्तिर्नवमोऽध्याय , 17B • दक्षशायो नाम दशमोऽध्याय 19A, • उमातपमि ब्रह्मवानुगामैकादशोऽध्याय , 21A, • ग्राह्याह्वालमोक्षग नाम द्वादशोऽध्याय , 26A, • उमा सहेश्वरप्रणयस्तयोदशोऽध्याय 27A, • उमाविवाहो नाम चतुर्दशोऽध्याय , 28A, • वशिष्ठवरदान नाम पञ्चदशोऽध्याय , 29A, • षोडशोऽध्याय 30A, • कल्पाधपादशाय सप्तदशोऽध्याय 31B, • गान्धर्वाष्टोऽष्टादशोऽध्याय 35B, • वैरनिवर्त्तनो नाम उनविंशतिः अध्याय 38A, • नन्दितपप्रवेशो नाम विंशतितमोऽध्याय , 39B, • नन्दिस्तवो नामैकविंशतितमोऽध्याय , 40B, • पञ्चनद्योद्गमो द्वाविंशतितमोऽध्याय 43A, • गणाज्ञानो नाम त्रयोविंशतितमोऽध्याय , 45A, • नन्दीश्वरस्तवचतुर्विंशतितमोऽध्याय , 47A, • नन्दि विवाहे गणपाना स्तव पञ्चविंशतितमोऽध्याय 49A, • षड्विंशतितमोऽध्याय , 50B, • पूजादिविधानो नाम सप्तविंशतितमोऽध्याय , 52B, • पूजाविधिनामाष्टाविंशतितमोऽध्याय 59B, • पञ्चचूडवरप्रदान ऊनविंशतितमोऽध्याय , 62B, • वाराणसीमाहात्म्य त्रिंशत्तमोऽध्याय 66A, • दधीचिमाहात्म्य नामैकविंशत्तमोऽध्याय , 72B, • दक्षयज्ञाशो नाम द्वाविंशत्तमोऽध्याय ,

- 76B, • वृषोत्पत्तिमाहात्म्य नाम त्रयस्त्रिंशत्तमोऽध्याय , 80B, • उपमन्युवर-
प्रदानो नाम चतुस्त्रिंशत्तमोऽध्याय , 81B, • सुकेशवरप्रदानो नाम पञ्चत्रिंश-
त्तमोऽध्याय , 83B, • पिण्डप्रश्नो नाम षट्त्रिंशत्तमोऽध्याय , 85B, • यमला-
चलनरक्कचनो नाम सप्तत्रिंशत्तमोऽध्याय , 86A, • शास्त्रमौनरकाख्यानो
नामाष्टत्रिंशत्तमोऽध्याय , 87A, • कुम्भीपाकनरकाख्यापनो नाम , 87B,
• अक्षिपन्नरकाख्यानो नाम , 88A, • वैतरणीकचनो नाम , 88B, • अयो-
घननरकं नाम , 89A, • मद्यापकचन , 89B, • रौरवकचनम् , 90A,
• महारौरवाख्यानम् , 90B, • तमोनरककचन नाम पञ्चचत्वारिंशत्तमोऽध्याय ,
93A, • नरककोर्त्तन नाम समाप्तम् , 94A, • सुकेशमाहात्म्यम् , 98B,
• कालकूटवरो नामाध्याय , 101A, • ब्रह्मागमनो नामाध्याय , 105B,
• मत्तथाधोपाख्यानम् , 109A, • पञ्चाशत्तमोऽध्याय , 110A, • कौशिको-
न्मन्वो नामाष्टपञ्चाशत्तमोऽध्याय , 110B, • गौरीगमनो नामोन्मथितमो-
ऽध्याय , 114A, • दैत्योद्योगो नामाध्याय , 115B, • निस्तुन्दपाण एकषष्टि-
तमोऽध्याय , 119A, • असुरजयो नामाध्याय , 121A, • प्रमरोद्यमो नाम ,
122A, • कौशिकोत्पत्तिचक्र नाम , 125A, • असुरनिग्रहनामाध्याय ,
126B, • शुम्भनिशुम्भवध समाप्तोऽध्याय , 128B, • कौशिकोऽभियेचन-
नामाध्याय , 129A, • महिषवधो नामाध्याय , 131B, • गोरीदलन-
नामाध्याय , 133A, • श्योषज्वन्तकचन नामाध्याय , 135B, • शरभरूपधारण-
नामाध्याय , 140A, • स्कन्दोत्पत्तिर्नामाध्याय , 143A, • अद्यकोत्पत्ति-
र्नामाध्याय , 145B, • पुरप्रमोदो नामाध्याय , 147A, • सभाप्रवेशो नामा-
ध्याय , 149B, • दैत्यमत्तचनो नामाध्याय , 151B, • देवासुरसङ्ग्रहो नाम ,
152A, • दुष्टाध्याय , 153B, • यमापकविग्रहो नामाष्टोत्तितमोऽध्याय ,
154B, • आदित्यदेवविग्रहो नामाध्याय , 157B, • अध्याय , 158B,
• अध्याय , 160A, • अध्याय , 161A, • अध्याय , 162A, • अध्याय ,
164A, अध्याय , 164B, अध्याय , 165B, 166A, 167A, 169A,
170A, 172A, 175A, 176A, 177A, 178B, • चतुर्विंशत्तमाध्याय ,
179B, 180B, 181A, 182A, 183B, 186B, 188B, उमागोविन्द्यादि-
नन्वाद , 190A, 193B, सप्तविंशत्तमनामाध्याय , 196B, 198B,

• अमृतमयने नीलकण्ठोपायानं नामाध्याय , 200B, • वामनप्रादुर्भा-
 नामाध्यायः , 201A, 205A, • वामनतोर्नधाचार्या युक्चानवसत्वादः , 203A,
 210B, • वैदिकीयवधा , 216A, • (1) वदंनोवकनिवेद्या 216B,
 • वसुधाप्रतिष्ठानं नाम , 217B, • यष्टिनिशदधिक (1) गमातम् , 220A,
 • गगविशयधिकमध्यायशतम् , 222B, • अध्यायशतमेकोनविंशतितमम् ,
 225A, • अध्यायशत त्रिंशदधिकम् 226B, • अध्यायशतमेकविंशदक्षरं
 गमातम् , 228B, • अध्यायशत द्वा(वि०) त्रिंशदक्षरम् , 231A, • अध्याय
 शतद्विपञ्चाशदधिकम् , 231B, • अध्यायशतं पञ्चाशदधिकम् 233A
 236A, • देवविग्रामन्यतो नामाध्याय 240B • अध्यायशत द्विपञ्चदशधिकम्
 244A, • (श्रीलक्ष्मीनारायणनारायण युग्मपुस्तिका भक्त्यामनिवागिनः) 245B,
 246B, • देवीपुष्पाध्यायः , 249A, 251A, 253B, • भैरवोक्तव 255A
 • विनायकोत्पत्ति 258B, • जन्माध्याय (श्रीलक्ष्मीनारायणनारायण पुस्तिका
 सत्यंयामनिवागिनः) , 261A, 263B 265A, 267B, • देवमेनागमनो
 नामाध्याय , 273A, • स्तुतिभिषेक , 274A • श्रुत्याभिषेकयासेध ,
 276B, • तारकवधोपाय पितामहवाच्य नाम 279B, • इत्यार्ये भक्तप्रोक्त
 श्रीलक्ष्मन्दपुराणे देवायत्ये खगुल्कोत्पत्तिकथन नाम 280B contains the
 following verse —

अमृतमयपञ्चस्य सत्यंयामनिवागिनः ।

लक्ष्मीनारायणस्येय श्रीलस्य निजपुस्तिका ।

281A, • तारकवधोत्पातार्जुन नामाध्याय 285B • इति श्रीलक्ष्मन्दपुराणे
 तारकापुरवधा प्राप्त , 287A, 289A, 291A 292B 294A, 298A,
 298B, 299A 301B, • देवतायनमोद्देशो नाम , 303B • भक्तेश्वरा
 ख्यान नाम 307A, • देवदारवने मन्दादेवमाहात्म्यवर्णनो नाम 308B,
 • आनन्दकेश्वरानुग्रहन नाम अध्याय , 313B, • व्यापनपूजने (?) भवि
 व्योत्पत्ति 316A, • त्रिपुरवर्धन नाम , 317B, • त्रिपुरघातनम् , 318A,
 • त्रिपुरवध 320A, 321A इति देवायत्ये नागदागमनम् , 323B,
 इति श्रीलक्ष्मन्दपुराणे देवायत्ये त्रिपुरदाहे देवायनपदं नामाध्याय , 325B,
 इति त्रिपुरवधे , 326B, • भवप्रचोदन नाम 328A, 329B, इति

श्रीस्कन्दपुराणे त्रिपुरवधे षडङ्गाखण्डम् ३३२B, इति श्रीरेवाखण्डे त्रिपुरवध
ममाप्त , ३३६B, • त्रिपुरवधो नामाध्याय , ३४०A, इति श्रीस्कन्दपुराणे
प्रज्ञाद , ३४१A, • प्रज्ञादयुद्धे , ३४३A • क्षमवन्तसम्भाषणम् . ३४५B,
३४७A, • इति श्रीस्कन्दपुराणे ब्रह्मप्रवृत्तौ गिरिपञ्चशेदो नाम , ३४९B,
इति श्रीस्कन्दपुराणे रेवाखण्डे मङ्गलपुद्ग नामाध्याय , ३५०A, • विमोक्षनो
नाम , ३५२B, • चक्रप्रतिमो नाम , ३५३B, ३५५B, इति श्रीस्कन्दपुराणे
रेवाखण्डे प्रज्ञादनारायणीय , ३५६B, • प्रज्ञादतपस्वरण नाम , ३५७B, •
अम्बप्रयाणोत्पातपतनो नाम ३६०B, • इति श्रीस्कन्दपुराणे रेवाखण्डे प्रज्ञाद
नारायणीये , ३६३A, ditto , ३६४B • प्रज्ञादनारायणीय समाप्तम् ,
३६६A, युद्धमाहात्म्यम् , ३६८A, • ब्रह्मोक्ते द्विजमाहात्म्यम् , ३६९A, ३७३A,
• पाञ्चतोपरिष्टे अग्निशापाख्य नाम , ३७५A, • ब्रह्मोक्ते विमानोत्पत्ति ,
३७६A, • अर्चाविधिब्राह्मणस्तवो नाम , ३७७B, • अन्धकसुतप्रयाणो नाम ,
३७९A, • ऐरावतोत्पत्ति ।

The MS ends thus —

पापचारा विशालाक्षि सान्ति (?) पापकारिण ।

एतत् शुभ्य समाख्यात—

Here the MS breaks off

This differs from I O Catal 5669 and L 1745 which belong to the same recension and also from H P R II

The two recensions referred to above concern themselves with the Narmada and the legendary accounts of holy places on the river But in the present codex nothing is said of the Narmada How it has come to be called Reva khanda is not known

3910

९७७६ सत्यनारायणकथा । *Satya Narayana katha*

From the Reva khanda of the Skanda purana

Substance country made paper 10½ × 1½ inches Folia 24 Lines
70 a page Text in 11 cols as 90 Character Nagua Sumat 1940
Appearance tolerable Complete

बोमाब्धेन्दुमानेज्ज्दे माघे शुक्ले चरेत्तियो ।
सत्यदेवकथा पञ्चाध्यायी सम्पूर्णतामगात् ।

Colophon —

इति श्रीस्कन्दपुराणीयरेवाखण्डस्य कथामूलिकाया श्रीमत्
कोशल्यगोत्रोद्भव भारस्तकुलतिलकमकलविद्यारत्नाकर-श्रीमत्-
पण्डितठाकुरदत्तशर्मानेवामिलक्ष्मीनारायणान्नय कवि विरचिताया
श्रीमत्सत्यनारायणकथा पञ्चाध्याय्या पञ्चमोऽध्यायः ॥ ५ ॥

3911

9100 *The Same*

Substance country made paper 12×5½ inches Fols 17 Lines 8
on a page Extent in slokas 300 Date Samvat 1913 Saka 1778
Appearance old Character Nagara

Thus belongs to the Reva khanda of Skanda purana

श्री संवत् १९१३, श्रुति १७७८, मितौ पुष्य वदि ११ चार मङ्गल
समाप्तोऽयं शुभ भूयात्

3912

10036 *The Same*

Substance country made paper 10½×4½ inches Fols 15 Lines
8 on a page Extent in slokas 450 Character modern Nagara Appearance fresh

Beginning —

अथ सत्यनारायणपूजादिविधि

व्रतौ रविमङ्गलान्तिदिने गौर्धमास्या एकादश्या

मङ्गलपञ्चादि-गौरीवस्त्रलोकापालसुख्योद्दिनवाराहाधिदेवता-प्रत्यधि-
देवतेत्यादिषु वष्टिदेवतावस्त्रोद्भादीना प्रतिष्ठावाङ्मने कृत्वा सकल्प
कुर्यात् ॥

3A अथ कथा ।

ते नैमिशस्थे ऋषयः सश्रिय्या श्रीशैलकाव्यान् कदापि काले ।
समूचिर कृतमगाधबोध व्यासादधीत निखिल पुराणम् ॥

6B, इति श्रीपद्म(?)पुराणे देवाखण्डे सूतशौनकासवादे शतानन्दमनोरथलब्ध
नाम प्रथमोऽध्यायः, 8A, • द्वितीयोऽध्यायः, 11B, • तृतीयोऽध्यायः, 15A,
• वङ्गध्वजमोक्षवर्णन नाम चतुर्थोऽध्यायः ।

3913.

1823 उत्कलखण्डम् । *Utlala khandam**From the Skanda-purana*

Substance, country made paper 12×4½ inches Folia 128 Lines
11 on a page Extent in Slokas 4 000 Character Nagara Date Sam
vat 1755 Appearance old and worn out Complete

It begins —

नारायण, etc

मुनय ऊचु ।

भगवन् सर्व्वधर्मैश्च सर्व्वतीर्थमश्नत्त्विवृ ।
कथित यत्त्वया पूर्वं प्रस्तुते तीर्थकौर्त्तने ॥
पुरुषोत्तमाख्यं सुमहत् स्तेन परमपावनम् ।
यत्रास्ति दारुवतनु श्रीशो मानुषलीलया ॥
दर्शनात् मुक्तिर्द साक्षात् सर्व्वतीर्थफलप्रदः ।
तमो विस्तरतो ब्रूहि तत् स्तेन केन निर्मितम् ॥

End —

सर्व्वपापविनिर्मुक्तं स्वर्गराज्यमवाप्नुयात् ।
योऽश्रद्धधाने पुरुषे दद्याच्चाधार्मिके तथा ॥
प्रेत्य गत्वा स निरयान् शुना योनिं व्रजेत्तु स ।
नमस्कृत्य हरिं विष्णुं जगद्योनिं सनातनम् ॥
अध्येतव्यमिदं शास्त्रं क्षणद्वेपायनेरितम् ।

Colophon —

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्कलखण्डे त्रैमिनि
षट्षसवादे श्रीपुरुषोत्तममाहात्म्ये एकवष्टितमोऽध्यायः । ६१ ॥
समाप्तश्चायं ग्रन्थः ।

Post Colophon —

शुभमस्तु सुगमात्मस्तु । सवत् १७५५ + + + सुदी १३
शनीश्वरवामरलिखित कमलनेनशर्माद्य स्वयमेवा[व]लकनार्थम् ।

3914

10975 पुरुषोत्तममाहात्म्यम् । *Purusottama-mahatmyam*

From the Utkala-khanda of the Skanda purāṇa

Substance country made paper 12×6½ inches Folia 34 Lines
13 on a page Character modern Nāgara Appearance fresh

32A, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये एकादशो
ऽध्याय ।

The MS ends abruptly in the 79th verse

3915

4146 *The Same*

Substance country made paper 14½×5 inches Folia 162 Lines
11 on a page Extent in Slokas 4500 Character Bengali Date B S
1233 Appearance faded Complete

Last Colophon —

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्तर(उत्कल?)खण्डे
त्रैमिनिष्ठाविमम्बादे श्रीपुरुषोत्तममाहात्म्ये षष्ठितमोऽध्याय ।

Post Colophon —

श्रीपुरुषोत्तममाहात्म्य सम्पूर्णम् ।

पादाब्ज पुरुषोत्तमस्तु नियतं यत्तु महाभोजके
समारे वशम् सदेच्छति मनो यातु न प्रकीर्ति च ।
तस्मात्तस्य कृपाभिलषितमस्ति पुस्तकलिखात्मना
माहात्म्यमधुमाससंगतरवौ श्रीरामरत्नो दिव्य ॥
वसुवेदादिभूमाने प्राक्ते पुस्तकमुदन्वितः ।
व्यलेखीमधुमाने च माहात्म्यजगदीश्वरः ॥

सन १२३३ माल १४५ चैत्र विभूमि मोक्षमे समाप्तोऽयं
यत्न ।

An edition of the work was brought out at Bombay in 1869. It contained the first 45 adhyāyas only of the present manuscript, treating of the legends connected with the sacred places of the Puruṣottama-kṣetra. The remaining chapters 46 to 60 seem to be a later addition. I O. Catal. No. 3628 has one more.

The 60th chapter ends thus —

राजोपचारैर्विविधं सेव्यते राजसत्तमैः ।
 दुय्यध्वंसुप्रसादो नृपवत् चेष्टते प्रभुः ।
 यद्योत्सवैर्बहुविधैः नृपसम्पत्तिकामितैः ।
 सततं नृपजीलाभिर्लोकानुसङ्गकारणात् ।
 जीलाद्रिशिखरे देव माध्वाङ्गोच्चरन् मदा ।
 व्यन्ते तत्र ध्रुवानां किमन्यात् प्रष्टुमिच्छमि ।

3916.

4703. *The Same.*

Substance, country made yellow paper 15 x 6 inches. Folio, 131
 Lines, 8 on a page Extent in Slokas, 4170 Character, Bengali of the
 early nineteenth century Appearance fresh Complete

The last two verses of the phalacruti, as found in I O Catal. 3627 in 45 chapters are wanting in the present manuscript.

Last Colophon:—

इति श्रीमद्भद्रपुराणे चतुर्शोडशोत्तमोऽध्यायः समाप्तः ।
अध्यायसमाप्तेः पश्चात् श्रीमद्भद्रपुराणे चतुर्शोडशोत्तमोऽध्यायः समाप्तः ।

3917.

10969 *The Same*

Substance country made paper 12½ × 6½ inches Fols 1 102
 Lines 13 14 on a page Character modern Nāgara Appearance fresh

Copied from a defective MS It begins with verse
 84 of the 12th adhyaya

2B इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये द्वादशोऽध्यायः ।

Last Colophon —

इति श्रीस्कन्दपुराणे चतुरश्रोत्तिमाहमे उत्कलखण्डे जैमिनि
 ऋधिसंवादे श्रीपुरुषोत्तममाहात्म्ये एकषष्टितमोऽध्यायः ।

See I O Catal 3628

Post Colophon —

समाप्तञ्चाय यत्थ ॥ श्रीपुरुषोत्तमाय नमः । श्रीसोत्ताराम
 चन्द्राभ्या नमः । चतुसते नमः । शुभं भवतु श्रीद्वाद पुस्तक
 लिखित काश्यामध्य ॥ सोमेश्वरसमीपे ॥

3917A

2277A *The Same*

Substance palm leaf 14 × 1 inches Fols 196 Lines 4 on a page
 Extent in ślokaś 3 200 Character modern Nāgara Appearance fresh
 Complete

Last Colophon —

इति श्रीस्कन्दपुराणे जैमिनिऋधिसंवादे पुरुषोत्तममाहात्म्ये
 पञ्चत्वारिंशोऽध्यायः ।

3918

3840 *The Same*

Substance palm leaf 30 × 2½ inches Fols 202 Lines 4 on a page
 Character Bengali Date Śaka 1633 Appearance discoloured and
 worm eaten

Complete in 57 chapters.

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुश्शतैकमाहमे उत्तरखण्डे जैमिनिऋषि-
संवादे श्रीपुरुषोत्तममाहात्म्ये मत्तपञ्चाशत्तमोऽध्यायः । समाप्तो-
ऽयमुत्तरखण्डः ।

The last but one colophon is marked 36.

See our Catal. number 3937 which is complete in 59 chapters. The present manuscript runs to the 57th, which agrees with the 57th chapter in I.O. Catal. No. 3810.

Post Colophon Statement :—

शुभमस्तु प्रकाश्या १६३८ ।

3919.

3653. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches Folia, 132. Lines, 12 on a page Extent in Slokas, 4,000. Character, Bengali. Saka 1600 Appearance, discoloured and worn off Complete

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुश्शतैकमाहमे उत्तरखण्डे जैमिनि-
ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये सम्पूर्णम् ।

Post Colophon :—

शुभमस्तु प्रकाश्या १६०६ श्रीरामजीवनशायम् पुस्तकम् ।
श्रीरामायणश्रमेणा लिखितम् ।

For an excellent description of the work see I.O. Catal. 3627

3920.

3810. *The Same.*

Substance, country made paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 195 Lines, 6 on a page Extent in Slokas, 4,800 Character, Bengali. Date, Saka 1588 Appearance, discoloured and worn out Complete

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्तरखण्डे त्रैमिनि-
ऋषिसंवादे श्रीपुराणोत्तमसाहस्र्ये । ५६

Post Colophon :—

श्रीयुत श्रीरामकृष्णरायस्य आज्ञया लिखितम् । श्रीवल्लभ-
शर्मेणा । शकाब्दा १५८८ ॐ नमो भगवते वासुदेवाय ।

Up to the 24th adhyāya, the adhyaya numbers are given in words, the rest in figures

It differs from I.O Catal. No 3627

The colophons are not descriptive excepting the 31st and 32nd which run thus :—

ज्यैष्ठ्यपञ्चक समाप्तम् ।

3921.

972. (स्कन्दपुराणोद्य) अम्बिकाखण्डः ।

Ambikā-khanda of the Skanda-purāṇa

For the manuscript see L 2053

Post Colophon Statement —

शुभमस्तु संवत् वैशाखमासे शुक्लपक्षे २ तिथौ लिखित
बेलाडानिवासि श्रीयादवचन्द्रवन्द्योपाध्यायेन ।

3922.

4554 *The Same*

Substance, country made yellow paper 17×6 inches Folia, 377.
Lines, 7 to 9 on a page Extent in slokas, 12,000 Character, Bengali in
a very modern hand Appearance, fresh Complete

Last Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्र्या संहिताया अम्बिका-
खण्डे प्रजाद्वारादौये इन्द्रागमनम् । समाप्तम् ।

For an exhaustive notice of this khand of the
Purana see L 2053

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārikā-khanda from the Skandā-purāna.

Substance, foolscap paper 13×8½ inches Folia, 122, 111 and 112
 missing Lines, 17, 18 on a page Extent in slokas, 3,400 Character,
 Nāgara Appearance, fresh.

For a description of the work see I.O. Catal.
 No. 3644

Post Colophon :—

यादृशं पुस्तकं दृष्ट, etc.
 वैशाख शुक्ल एकादश्यां समिवासरं सम्पत् ।
 विपक्षजगतीश्वराः शरणमेव शारं धनं
 महेन्द्रमवनीपतिं प्रणतिपत्य रायं ददुः ।
 समयगुणशालिना समलिखायितेनाविष्णु
 अनप्रियकुमारिकाशकलमात्तमोद्धृष्टिदं ॥

3924.

10059. आवन्त्यखण्डम् । *Avantya-khandam.**From the Skandā-purāna.*

Substance, country-made paper 12½×7 inches Folia, 2-117.
 Lines, 13 on a page Extent in Slokas, 4,800 Character, Nāgara
 Date, Samvat 1887. Appearance, old, worm eaten and repaired

2A, उमोवाच ।

चतुरशीतिलिङ्गानि त्वयोक्तानौह यानि तु ।
 तानि विस्तरतो ब्रूहि सर्वं पापहराणि तु ॥

हर उवाच ।

ब्रूयु देवि प्रवक्ष्यामि तेषां नामानि याहि तु ।
 ख्यातं पृथिव्या प्रथममगस्त्येश्वरमुत्तमम् ॥
 यस्य दर्शनमात्रेण क्षतक्षयो नरो भवेत् ।

उमोवाच ।

आत्मोत्तरनामेति कथं ज्ञातमेव वै ।

कस्मिन् म्याने कथं जातो विस्ताराद्भवेति ।

३A, इति श्रीमद्भगवत्पादो व्यासस्वयमेव उवाच ॥

तस्मिन् गुह्येनैव निरूपितो यो योऽर्थः ।

॥३॥, • गुह्येनैव उवाच ॥

It ends —

यस्य ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतिलिङ्गात्तो किं भूय श्रीगुह्यमिति ।

Last Colophon —

इति श्रीमद्भगवत्पादो व्यासस्वयमेव उवाच ॥

माधव्यः । चतुरशीतिलिङ्गात्तो ॥

Post Colophon . —

इति श्रीमद्भगवत्पादो चतुरशीतिलिङ्गात्तो समाप्तः ।

संवत् १८८० मिति यागुन् ज्ञापयन्ते १ समाप्तः शुभमस्तु

3925.

5694 अयोध्याखण्डम् । *Ayodhya khandam*

From the Skanda purāna

Substance country made paper 14 x 7½ inches. Folia 37 Lines
12 on a page Extent in Slokas 1700 Character Nāgara Date Samvat
1903 Appearance, good Complete

Beginning —

श्रीरामाय नमः । श्रीगणेशाय नमः ।

वन्देह रामचन्द्रस्य पादौ प्रदत्तरक्षकौ ।

सीतायाश्च पुनः पादौ सर्वसिद्धिद्विधापकौ ।

राम रामानुज सीता भरत भरतानुजम् ।

सुग्रीव वासुदेवश्च प्रणमामि पुनः पुनः ।

श्रीपालंत्युवाच ।

माधु भागवतश्रेष्ठ साधुमार्गप्रबोधक ।

त्वया तु यत् परिज्ञातं तन्न जानाति कश्चन ॥

त्वत्त श्रुता महाभाग नानातीर्थसमाश्रिता ।

कथा कथय भो देव व्ययोध्याया मनोहरा ॥

साम्मत ओतुमिच्छामि सरस्वत्यः सनातनम् ।

व्ययोध्याया महापुण्या महामान गुणोज्ज्वलम् ॥

कौदृशी सा सदायोध्यायोध्या विष्णुप्रिया पुरी ।

व्याद्या सा गीयते वेदै पुरीणा मुक्तिदायिका ॥

सस्यान कौदृश तस्या तस्या के च महौभुज ।

कानि तौर्यानि पुण्यानि माहात्म्य तेषु कौदृशम् ॥

व्ययोध्या सेवनाम्ना फल स्यात्तस्य कौदृशम् ।

उत्पत्तिश्च कथं जाता का नद्य के च सङ्गमा ।

तत्र खानेन किं पुण्य दानेन च महामते ।

तत् सर्वं ओतुमिच्छामि त्वत्त शिव गुणाधिकात् ॥

एतत् सर्वं क्रमेणैव ब्रूहि सर्वं यथार्थम् ।

व्ययोध्यायाश्च माहात्म्यं वक्तुमर्हसि शङ्कर ॥

एते वै मुनयः सर्वे नानादेशनिवासिनः ।

कथा आवय भो पुण्या सर्वव्ययफल तव ॥

4A, इति श्रीव्ययोध्याखण्डे गौरीशङ्करसम्वादे पुरीवर्णनं नाम प्रथमो-
ऽध्याय , 6B, इति श्रीव्ययोध्याखण्डे गौरीशङ्करसम्वादे व्ययोध्यामाहात्म्यकथन
नाम द्वितीयोऽध्याय , 9B इति श्रीव्ययोध्याखण्डे सरयूत्पत्तिकथन नाम तृतीयो
ऽध्याय , 11A, इति श्रीव्ययोध्याखण्डे गौरीशङ्करसम्वादे स्वर्गद्वारमहिमकथन नाम
चतुर्थोऽध्याय , 13B, इति श्रीस्कन्दपुराणे उमामहेश्वरसम्वादे पञ्चमोऽध्याय ,
15B, इति श्रीस्कन्दपुराणे गौरीशङ्करसम्वादे षष्ठोऽध्याय , 17B, इति
श्रीव्ययोध्याखण्डे गौरीशङ्करसम्वादे सप्तमोऽध्याय , 19B, • अष्टमोऽध्याय ,
21B, • नवमोऽध्याय , 23A, • दशमोऽध्याय , 25A, • एकादशोऽध्याय ,
27B, • द्वादशोऽध्याय , 29B, • त्रयोदशोऽध्याय , 32A, • चतुर्दशो
ऽध्याय , 33B, • पञ्चदशोऽध्याय , 35A, • षोडशोऽध्याय , 36B, • सप्त
दशोऽध्याय , 38A, • अष्टादशोऽध्याय , 39B, • एकोनविंशोऽध्याय ,

41B, • विशतितमोऽध्याय , 44A, • एकविंशोऽध्याय , 45A, • द्वाविंशोऽध्याय , 46B, • त्रयोविंशोऽध्याय , 48A, • चतुर्विंशोऽध्याय , 50A, • पञ्चविंशोऽध्याय , 52B, • षड्विंशोऽध्याय , 53A, • सप्तविंशोऽध्याय , 55A, • अष्टाविंशोऽध्याय , 56A, • एकोनविंशोऽध्याय , 57B, (Last Colophon) • अथोद्धात्तेत्रमस्मिन्वर्णनं नाम त्रिंशोऽध्याय ।

Post Colophon Statement —

पौषमासे सिते पक्षे षष्ठा + मन्दवासरे ।
मोग्यान्दे तिद्धियोगे च नक्षत्रे शततारके ।
लिपिकृत श्रीबालेन पठनार्थं दिनम्भने ।
संवत् १८८५ पौष शु० ६ श १५३० ।

3926.

8263 कलिस्वरूपवर्णनम् । *Kali svarūpa varṇanam*

Said to be the 67th chapter of Mathura khanda of the Skanda purana

Substance country made paper 10×4 inches Folia 3 Lines 10 on a page Extent in Slokas 60 Character Nagara of the eighteenth century Appearance discoloured Complete

Colophon —

इति श्रीस्कन्दपुराणे मथुराखण्डे ब्रह्मनारदसंवादे कलिस्वरूप
वर्णनं सप्तमष्टितमोऽध्याय ।

Post Colophon —

इति कृत्तिपुराण सम्पूर्ण समाप्त शुभमस्तु संवत् १८००२२
शके १६०० दम्भुख संवत्सरे माने भाद्र व सुदि तृतीयाया
चन्द्रवासरे ।

Beginning —

श्रीगणेशाय नमः ॥
श्रीब्रह्मोवाच ।

धोरे कलिद्युगे धाम्ने सर्ववर्णाश्रमा नरा ।
निरधेषु पतिष्यन्ति तमाकूकलिहपत ॥
उपास्यन्ते तमाकू वै कलौ नारद ये नरा ।
ज्योतिषग्या पतिष्यन्ति महारौरवमशके ॥

3927

10248 विष्णुगीता or ब्रह्मेन्द्रबालखिल्यगीता ।

Viṣṇu gītā or Brahmendra-Bālakṛīya-gītā

Assigned to the Nirvāṇa-khanda of the Skanda-purāṇa

Substance country made paper 9½ × 4½ inches Folia 3-39 of which those marked 8 9, 10, 11 and 35-37 are missing Lines 7, 8 on a page Character, Nāgara of the fifteenth century Appearance old and discoloured

18B, इति श्रीस्कन्दपुराणे निर्वाणखण्डे शुकसनकसंवादे विष्णुगीतासूत्र-
निघत्सु ब्रह्मविद्याया वैश्वाम्बरहस्त्याम चतुस्त्रिंशच्छततमोऽध्यायः ।

33A, • ब्रह्मेन्द्रबालखिल्यगीतासूत्रनिघत्सु ब्रह्मविद्याया वैश्वाम्बरहस्त्या
नाम चतुस्त्रिंशच्छततमोऽध्यायः ।

Adhyāyas 133 and 134 in the form of a dialogue between Śuka and Śaṅkha, contain hymns addressed to Rama in imitation of the Viṣvarūpa-stotra of the Bhagavad-gītā (adhyāya XI)

Adhyāya 135 ends abruptly The topic of the adhyāya is —

33B, श्रीशुक उवाच ।

इन्त ते कथयिष्यामि रहस्य परमेश्वरम् ।

अमस्य जागतस्यास्य विलयो येन जायते ॥

3928.

10593 Extracts from Paraśurama-khanda (of the
Skanda purāṇa)

Substance country made paper 10 × 5 inches Folia 24 Lines 10 on a page Character, Nāgara of the nineteenth century Appearance fresh

It deals with the origin of the Brahman families It describes the Brahmanas studying the Kāvya and Madhyandina Śakhas as born of Rākṣasas

Beginning.—

श्रीगणेशाय नमः ।

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्म्मसूनी महाव्रत ।
भारताखिललोकानी रक्षणाय महामते ।
त्वन्मुखात्मोशमलिता धर्म्माश्च ब्रह्मव श्रुता ।
इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् दिव्योत्तमान् ।
इति ब्रह्मोद्भवेनाथ धर्म्मपुत्र सनातनः ।
भास्वता मुनिना पृष्टो वदय्यां प्राक्ष त मुनिम् ।

नारायण उवाच ।

मुने धन्यतमोसि त्व यतस्ते बुद्धिरोद्दृशो ।
पूज्याश्च ब्राह्मणान् वक्ष्ये भावधानमना षट्पु ।
ब्राह्मणा दशधा प्रोक्ता पञ्चद्विडगा द्विजाः ।
पञ्चगौडाश्च जायन्ते तथान्ये सङ्गशदिका ।
ब्राह्मणा क्षत्रिया वैश्या शूद्राश्चातुलोमजा ।
प्रतिलोमा षट्कषट्क ज्ञातयोष्टादश स्मृता ।

4B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेयसंवादे पञ्चद्विडोत्पत्तिकथनं नाम एकादशोऽध्यायः, 8B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरभागे स्कन्दशङ्करसंवादे कुक्कुणदेशोत्पत्तिस्थित्यादिवर्णनं नाम द्वादशोऽध्यायः, 11A, • हरिहरेश्वरमाहात्म्यवर्तनो नाम पञ्चदशोऽध्यायः, 13A, • नारायणमार्कण्डेयसंवादे वेदविभागत्योगो नामाष्टादशोऽध्यायः, 17B, • नारायणनारदसंवादे गौडोत्पत्तिकथनं नाम विंशतितमोऽध्यायः; 20A, • नारायणमार्कण्डेयसंवादे पञ्चगौडादिज्ञातिविवरणं नाम एकविंशोऽध्यायः, 22B, • भास्वरोवशस्थितियोगो नाम द्वाविंशोऽध्यायः ।

The next chapter ends abruptly

3929.

10103. पञ्चद्राविडोत्पत्तिः । *Pañca-drāviḍotpattiḥ.**Being the 11th chapter of the Paraśurāma-khaṇḍa
of the Skanda-purāṇa.*

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 3. Lines,
11 on a page. Extent in slokas, 90 Character, modern Nāgara
Appearance, fresh Complete

Colophon :—

इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेय-
संवादे पञ्चद्राविडोत्पत्तिकथनं नाम एकादशोऽध्यायः ।

*An account of the Drāviḍa Brāhmaṇas.**Beginning :—*

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्मसूक्तो महावत ।

भारताखिललोकानां रक्षणाय महामते ॥

... ..

इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् द्विजोत्तमान् ॥

इति ब्रह्मोद्भवेनाथ धर्मपुत्रः सनातनः ।

भास्वता मुनिना पृष्टो वदर्थं प्राह तं मुनिम् ।

नारायण उवाच ।

... ..

ब्राह्मणा दशधा प्रोक्ताः पञ्चद्राविडजा द्विजाः ।

पञ्चगौडाश्च जायन्ते तथान्ये सङ्गरादिकाः ।

ब्राह्मणः क्षत्रियः वैश्यः शूद्रश्च अनुलोमजाः ।

प्रतिशोभाः षट्कषट्कं ज्ञातयोऽष्टादश स्मृताः ।

मार्कण्डेय उवाच ।

जातीनां चैव सर्वेषां उत्तमं मध्यमाधमम् ।

अधुना श्रोतुमिच्छामि कथयस्व जनार्दन ॥

नारायण उवाच ।

द्राविडाश्च तैलङ्गा कौकशा मध्यदेशगाः ।
 कर्णाटकाश्च पश्चिमे द्राविडाः पश्चिमोत्तरीनः ॥
 एतेषां ब्राह्मणानां च सप्तोत्तोर्यनिगमावः ।
 अन्ये तु गङ्गागङ्गाताः कणमध्यदिनादयः ॥
 वेदकर्मावृता सर्वे द्राविडा ज्ञानि साधनाभ्यासाः (१)
 देशे देशविधाचारो एवं विस्तर्गते मही ।
 सर्वेषां ब्रह्मगायत्री अग्निहोत्रादिभिस्तथा ।
 षट्कर्माविधिपुस्तोत्रा ज्ञानि ज्ञापि विचारिताः ।
 एषिव्या मध्यदेशे तु नर्मदाया प्रकीर्तिता ।
 दक्षिणोत्तरयोर्भागे रेखाभेदश्च उच्यते ॥
 नर्मदादक्षिणे भागे व्यापस्तम्बाश्च सावनी ।
 गङ्गायत्री पिप्पला च यज्ञकन्या विभागिनः ॥
 तृङ्गा छान्दा तथा गोदा पश्चिमे सागरावपि ।
 व्याघ्रान्ध्रदेशपर्यन्तं ग्राखा ग्राकलसंज्ञिताः ॥
 उत्तरे गुज्जरे देशे वेदो वज्रपृष् प्रकीर्तितः ।
 कौ[थी]नकी ब्राह्मणश्च ग्राखा सांख्यायनी स्मृताः ॥
 व्याघ्रान्ध्र दक्षिणामेयो व्यागोदा सागरावपि ।
 यजुर्वेदसु तैत्तिर्यो व्यापस्तम्बो प्रतिष्ठिताः ॥
 सङ्गादिपर्वतारम्भादिशो नैऋत्य सागरात् ।
 द्दिरण्यकेशो ग्राखा च तथा ग्राकलसंज्ञिताः ॥
 सङ्गापश्चिमदिग्भागे हस्तयोजनमायतनम् ।
 शतयोजनविस्तारो देशः कुक्कुटं विस्तृतम् ॥
 मध्ये पशुंशरस्यानं क्षेत्रं काश्या पराधिकम् ।
 पशुंशरमेव विख्यातं पशुंशरमेव निर्मितम् ॥
 तत्क्षेत्रं हि सङ्गापुण्यं दर्शनात् पापनाशनम् ।
 तत्रस्था ऋषयः सर्वे ब्राह्मणा वेदपारगाः ॥
 द्दिरण्यकेशो ग्राखा च तथा ग्राकलसंज्ञिताः ।
 तथा दर्शनमात्रेण सर्वपापक्षयो भवेत् ॥

2A, एवं ऋषिकुलश्रेष्ठं दक्षिणे देशविक्षृतम् ।
 सर्वकर्मसु शुद्धं तु पञ्चमाविडसंचितम् ।
 माविडास्यैव तेलगाः कौंकण्या मध्यदेशगाः ।
 कर्णाटकादिदेशेषु देशदोषः प्रजायते ।
 माविडे पर्युषामस्य देवरोत्पत्तिता तथा ।
 छण्णागोदावरागच्छे ह्यभाक्स्माश्रिते ॥ (?) '
 लंकेशस्याश्रिताः सर्वे तेलंके ब्राह्मणा विदुः ।
 कौंकणे यन्त्रमन्त्रस्य कर्णाटे श्वलिं तथा ।
 न दन्तधौतं कर्णाटे मध्ये कंदरसोनभुक् ।
 देशदोषः स विज्ञेयो मध्यस्ये कुलदेशयुक् ।
 तद्गृहे विधवानारो कवरोभारवादिगौ ।
 सर्वालङ्कारसंयुक्ता सर्वधर्मेवच्छिक्ता ।
 महाराष्ट्रस्य मध्यस्यः कर्णाटोत्तर + + + ।
 ते सर्वे शापदग्धस्या शिवधर्मेविरोधकाः ॥

3930.

10107. *Extracts from Sahyādrī-khaṇḍa*

Substance, country made paper 10×4½ inches Folia, 9, of which those marked 4, 5, 7, 8, 9 are restorations by a modern hand Character, Nāgara (of the eighteenth century in the original leaves)

An extract from the Sahyādrī-khaṇḍa of the Skanda-purana It relates to the origin of Brāhmanas of different classes in Southern India

I

Beginning:—

श्रीगणेशाय नमः ॥

सङ्क्षामिदं ब्राह्मणोत्पत्तिविचारः ॥

ब्राह्मणा दशधा प्रोक्ता पञ्चगौडा च माविडा ।

तस्य सर्वस्य उत्पत्तिं कथयामि सविस्तराम् ॥

दाविडाद्यैव तैलङ्गा कार्णाटा मध्यदेशका ।
 गुर्जरा पञ्चधा चैव दाविडा पञ्च कथ्यते ।
 सिद्धोच्चदमवेषाश्च कर्णकुला कर्णोभया ।
 मैत्रायणा पञ्चविधा पञ्चगौडा च इत्यभूत् ॥
 ब्राह्मणा दशधा चैव ऋषिउत्पत्तिगमवः ।
 देशे देशे विधाचारा एव विस्तारते मद्योम् ।
 सर्वेषां ब्रह्मगायत्रि वेदकर्म यथाविधिम् ।
 धटकर्मविधिमुक्तेन नात्र तस्य विस्तारणम् ॥
 मुञ्जित्वा भोजयित्वापि सर्वदेशेषु ब्राह्मणाः
 योमि + + रकर्म च स्वशाखाद्वयसञ्चया ।
 चर्माम्गुर्जरस्यैव देश दोष प्रकल्पितम् ।
 दक्षणे दासिगमन दोष च व मद्भूतम् ॥

2B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे चित्पावनोत्पत्ति नाम षट्ठः ।
 प्रथमोऽध्यायः ।

II

3B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे काराद्ब्राह्मणोत्पत्ति द्वितीया
 अध्यायः ।

See our Catal No 3928, I

III

6A, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे गोमायलमाहात्म्य तृतीयाध्यायः ।

IV

स्कन्दोवाच ।

विश्वेश्वर जगन्नाथ त्रैलोक्याधिपतिश्चर ।
 भूतभयभविष्यश्च सर्वसिद्ध्यतकारकः ।
 सर्वकृपा जगन्नाथ प्रणोमि त्वत् प्रसादतः ।
 दशगोत्रकरा विष्ठा सिद्धोच्चस्यलवासिना ।
 आनिता परशुरामेण सकाश्याथै च हृतवै ।
 तस्य उत्पत्तिं हे प्रभु कथयामि समासता (?) ॥

५B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे ब्राह्मणउत्पत्ति नाम अष्टाध्यायः ।

Post Colophon —

समूहं लिखितं रघुनाथमालवीय सवत् १८५८ यावत् शुद्धं
 ४ चतुर्थ्यां रविवासरे । काशीस्थगोवट्टवासो त्रिलोचनेश्वर
 सन्निधौ ।

There are some lines in this leaf containing quotations from other Puranas on the same subject. The 9th leaf gives references to other chapters of Sahyadri khanda.

Printed in Bombay (1877) in Sahyadri khanda
 uttarardha

3931

10104 *Two extracts on the origin of Kārāsṭra and
 Citparana Brahmanas*

From the Sahyadri khanda of the Skanda-purana

Substance country made paper 11½ x 5 inches Folia 4 Lines 11
 on a page Extent in slokas 70 Character modern Nāgara Appearance fresh

I

Beginning —

श्रीगणेशाय नमः ॥

महादेव विरूपाक्ष महाभाभीष्टप्रदायक ।

कथयस्व महादेव काराद्वन्नाद्यायोद्भवम् ॥

महादेव उवाच ।

शृणु पुत्र प्रवक्ष्यामि इतिहासं पुरातनम् ।

काराद्वन्नामदेशोल्लिख्यं दशयोगैर्विस्तृतम् ॥

वेदवत्याद्योभरे तु कोऽङ्गसञ्ज्ञदक्षिणे ।

काराद्वन्नामदेशस्य दुष्टदेशं प्रकीर्तितम् ।

सर्वलोकाय कठिना दुर्जना पापकर्म्मिणः ।

तद्देशजास्तु विप्रास्तु काराद्व इति नामतः ॥

पापकर्म्मरता तस्या अभिचारसमुद्भवाः ।

उरस्य अक्षि(?)योगेन रेतश्चिन्म विभावकम् ॥

तेन तेयो समुत्पत्ति जाता वै पापकर्मिणाम् ।
 तद्देशे मातृकादेवो मन्त्रागुष्टा कुक्षपिण्यौ ।
 नम्याः पूजा पदभ्ये च मन्त्राक्षरौ बलि दीयते ।
 ते मन्त्रिगोत्रजा नष्टा मन्त्राक्षरौ करोति च ।
 न ज्ञाता येन सा श्रद्धा कुल तस्य छाप प्रजेत् ।
 एव पुरा तथा देव्या वरो दत्तो द्विजां किञ्च ।
 तेयो ससर्गमात्रेण सचैल ध्यानमाचरेत् ।

3A, इति श्लाघे सद्यादिपद्ये उत्तरार्द्धे शेषधर्मे रामशौनकावादे प्रथमो-
 ऽध्यायः ॥

श्रीब्राह्मण्यानां ततो दत्त्वा एवोदान यथाविधि ।
 नवीन निमित्त क्षेत्र शूर्पाकारकमुत्तमम् ।
 वैतसर्पादिक्षेत्रे तु सुब्रह्मण्याप उत्तरे ।
 मन्त्रात् सागरपर्यन्त शूर्पाकार व्यवस्थितम् ।
 प्रतयोजनदीर्घं तु विस्तृतं श्रीनि योजनम् ।
 भार्गव मिलिता पृथ्वी समुद्रात् सुखहेतुना ।
 क्षेत्र अवाधिक चासीत् सर्वतोर्षान्वितं तदा ।
 विमल निर्मल क्षेत्रं चदिर तोर्यमुत्तमम् ।
 हरिश्चन्द्रेश्वर तोर्यं मुक्तेश्वरक्षेत्रं च ।
 बालुकेशो मन्त्राक्षरे क्षेत्रागङ्गा सरस्वती ।
 नम्यास्तु दक्षिणे भागे दशम्यलौकदाहता ।
 मट्टयामस्तथा चान्ये गोमादिश्चाप्युदाहृत ।
 तत्रैव म्यापित तोर्यं गोरक्षं च कुमारिणम् ।
 शम्भुं हम्भल च + प्राची सिद्धगुणोपमम् ।
 एव क्षेत्रं महादेवि भार्गवेण विनिर्मितम् ।
 तन्मध्ये तु हनो वासं भवन्ते चतुरङ्गके ।
 आङ्गापं चैव यक्षापं मन्त्रिता सर्वब्राह्मणा ।
 नागता चतुष्टय सर्वे क्षुद्रोभूत् भार्गवो मुनिः ।

End:—

इतिहासमिमम् देवि तवाग्रे कथितं मया ।

चित्पावनस्य चोत्पत्तिरिदं चैव तु कारणं ।

सङ्गादेश्च तले ग्रामे चित्तपोलननामकं ।

तत्रैव स्थापिता विप्रा यावच्चन्द्रदिवाकरौ ।

इत्थं सङ्गादिखंडस्य वचनानि निष्पद्यताम् ।

काशीवाला भाउमट्ट जाति चित्पावन उत्पत्तीका प्रकरणा ये
जात कैवत्तैकहे व्याधधर्म करनेवाले चित्ताख्यान मे पवित्र चोके
पुन ग्रामप्राप्त होके मूढवत् हवेहे ।

3932.

5693 तुलनामाहात्म्यम् । *Tulanā-māhātmyam.*

*Professing to belong to the Sahyādrī-khanda of the
Skanda-purāna*

Substance, country made paper 14 x 7½ inches Folia, 66 Lines,
10 on a page Extent in Slokas, 1,700 Character, Nāgara of the nine
teenth century Appearance old and discoloured Complete

Last Colophon:—

इति श्रीस्कन्दपुराणे सङ्गादिखण्डे तुलनामाहात्म्ये शङ्कर-
वशिष्ठसम्वादे कलश्रुतिर्नाम द्वाविंशोऽध्यायः ।

In a later hand:—

मालवीयोपनामक कर्मकाण्डिबालमुकुन्दस्येद काव्या गोवट्ट-
ग्रामवाशिना स १८७७ ।

Beginning —

अथ उचुः ।

महेशान (महोत्तम) महादेव मन्दविक्रम । (?)

सर्वज्ञाननिधे + + शिवाज्ञादकर प्रभो ।

सत्त्वमादेन चात्मनिभिरितिहासं सङ्ग्रहः ।

पुराणानि च सर्वान्धि श्रुतानि देवराजम् ।

न हस्तिमधिगच्छामो सुधासादे ययामरा ।

कयिता या [त्वया] देव त्वरिता नाम देवता ॥

अपरं तुरजा नाम तस्या जातं कथं विभो ।

यमुनामौ किमर्थं सा अवतीर्णाम्बिका शिवा ।

एतदिच्छाम्यहं श्रोतुमनुग्राह्या भवाम ते ॥

3933.

8456. शम्भलग्राममाहात्म्यम् ।

Sambhala-grāma-māhātmyam

From the Bhū-khaṇḍa of the Skanda-purāṇa

Substance, country made paper 12½ × 5½ inches Folia, 61 Lines, 9, 10 on a page Extent in slokas, 1,800 Character, Nāgara of the eighteenth century Appearance, old, discoloured and repaired

Colophon —

इति श्रीस्कन्दपुराणे भूखण्डे शम्भलग्राममाहात्म्ये समाप्तं
द्वाविंशतितमोऽध्यायः ।

A legendary account of the shrines and sacred spots in and about Sambhalpur in Gondwana in 22 adhyāyas

For two other MSS, consisting of 24 adhyāyas, see Oxf No. 125 and L 1750, and for one consisting of 27 adhys, see IO Catal No 3667

It ends :—

यदियामस्य माहात्म्यं हरेस्त्वेव दिशोत्तम ।

कथितं च महाभाग शम्भलग्रामं निशमय ॥

The adhyāyas, treating of the ceremony of pradakṣinā are omitted in the present manuscript.

3934

9653 अर्द्धोदयपूजनदानविधिः ।

Arddhodaya pujana dana vidhih

Substance country made paper 11x5½ inches Folia 3 Lines 7
on a page Extent in slokas 36 Character Nagara Appearance
tolerable

It is said to belong to the Prabhāsa khaṇḍa of the
Skanda purāṇa

Beginning —

प्रभासखण्डे अर्द्धोदयपूजनदानविधिर्लिख्यते ।
पौषमाघस्यामावास्या सूर्यश्रवणसयुता ।
यतोपातो भवेद् यत्र सर्वैरर्द्धोदय स्मृत ॥ १ ॥
निश्वर्द्धोदय सञ्जस्तु मद्धानर्द्धोदयो दिवा
दिवा वा यदि वा रात्रौ यदा अर्द्धोदयो भवेत् ॥ २ ॥
तदैव पुण्यकाल स्यात् नात्र कार्या विचारणा
सर्व गङ्गासम तोय सर्वे व्याससमा दिजा । इत्यादि ।

3935.

2164 गुरुगीता । *Guru gita**From the Uttara khaṇḍa of the Skanda-purāṇa*

Substance foolscap paper 9½x4 inches Folia 9 Lines 12 on a
page Extent in slokas 200 Character Nagara Appearance fresh
Complete

The MS opens with Samkalpa, Nyasa and Dhyana

अस्य श्रीगुरुगीतामालामन्त्रस्य सदाशिव ऋषिर्नामाविधानि च्छन्दांसि
श्रीगुरु परमात्मा देवता ह्रीं श्रीं नमः शक्तिं क्रो कोलक श्रीगुरुप्रसादसिद्धये जपे
विनियोगः । इत्यादि

श्रीनाथादि गुरुत्रय गणपति पीठत्रय भैरवस्य
मिद्धेभ्यो वटुकत्रय परशुग दत्तिकस्य ग्राम्भवस्य ।
बोरे चाष्टशतुष्टषट्कावक वीरावलौपक्षकस्य
श्रीमन्मालिनिमन्त्रराजसहित वन्दे गुरुमेमं श्रुतम् ।

Then begins the *Guru-gīta*, for which see *Oxf No. 123*, p 72B.

Colophon :—

इति श्रीस्कन्दपुराणे उत्तमखण्डे ईश्वरपावर्तौसंवादे गुरुगीता
समाप्ता । श्रीगुरुवे ।

Compare *Cs Vol V*, 18 and *L 445*, which are stated to belong to the *Rudra-yāmala-tantra*

3936.

2786. *The Same*

Substance, foolscap paper 15×3½ inches Folia, 7 Lines, 5 on a page, Extent in *ślokas*, 160 Character, Bengali Appearance, fresh

On devotion to a *guru* as the means of final emancipation The MS. begins with the *Samkalpa*, *Nyāsa* and *Dhyāna*. The work begins in 2A For the beginning see *Oxf 72B*, *No. 123*, where it is said to be an extract from the *Skanda-purāṇa*

The *Guru-gītā* ends in 6B :—

सदानन्द. सदा भ्रान्तो रमते यत्र कुत्रचित् ।
यत्रैव तिष्ठते सोऽपि न देश पुण्यभाजन ।

Then comes the *phalaśruti* —

मुह्यत्य लक्षणं चैव तत्राग्रे कथितं मया, etc , etc.

The *Phalaśruti* does not appear to be complete :—

गुरु पूज्यो वर मूर्खस्तस्मात् सिद्ध्यन्ति नान्यथा ।
शुभकर्मणि शर्वाणि दीप्ता दीप्तादिसिद्धिदा ।

No colophon

3937.

10915 *The Same.*

Substance, country made paper 9×4 inches Folia 15 Lines, 7 on a page Character, modern *Nāgara* Appearance, discoloured Complete

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपावर्तिसंवादे गुह्यगीता-
स्तोत्रं संपूर्णम् ।

Post Colophon —

शुभमस्तु । श्रीरस्तु ।

3938.

8752. ऋभुगीता । *Rbhu-gītā*.

From the Ullara-khaṇḍa of the Skanda-purāṇa.

Substance, country made yellow paper. 13x5 inches Folio 113
Lines, 9 on a page Extent in ślokaś, 2,500 Character, Nagara Date,
Samvat 1844 Fresh Complete

“ लिखित काश्या ”

The first set of interlocutors are सनत्कुमार and the Rsis,
and the 2nd set of interlocutors are R̥ṣi and Nidāgha
in Vadarikāśrama

It expounds the vedānta doctrines in 49 most elo-
quent lectures

The MS noticed by Dr. Rajendra Lāla Mitra con-
tains 27 chapters only. See L 2333.

- (1) आत्मनिर्णयप्रकरणं, (2) अनात्मनिर्णयप्रकरणं, (3) सानुभवप्रकरणं,
(4) तत्त्वब्रह्मासिप्रकरणं, (5) सर्वनास्ति •, (6) सर्वमिच्छा •, (7) चिन्मात्र •,
(8) अखण्डैकरस •, (9) सानुभव •, (10) प्रपञ्चद्वन्द्व •, (11) सर्वनास्ति •,
(12) ज्ञानमन्त्र •, (13) ब्रह्मतर्पण •, (14) आत्महोम •, (15) औवन्मुक्त •,
(16) विदेहमुक्ति •, (17) आत्मनोऽन्यत् किञ्चित् •, (18) सच्चिन्मय •,
(19) आत्मनोऽन्यं •, (20) सर्वं ब्रह्मैव केवलं •, (21) अमदेवहि •, (22)
चिदेव •, (23) दैताद्वैतशून्य •, (24) ब्रह्मानुभव •, (25) सर्वानुभव •, (26)
आत्मानन्द •, (27) प्रपञ्चहेयत्व •, (28) ब्रह्मैव सर्व •, (29) सर्वं ब्रह्मैव •,
(30) ब्रह्मैवाह न सन्देह •, (31) सच्चिदानन्द •, (32) इत्यह •, (33) अहमेव

चिदेव हि सर्वं ब्रह्मेति सङ्ख्येयं •, (34) चानामृत •, (35) चिदानन्दोद्भवद्वयं •, (36) तन्मयो भव •, (37) तद्ब्रह्माह नाम •, (38) महावाक्यनिरूपण •, (39) सर्वं मिथ्या ब्रह्म ब्रह्म न सप्रयो नाम •, (40) अनुत्पन्न जगत् •, (41) निवानन्द •, (42) व्याप्तेव नान्यदेवेद •, (43) सर्वमिद्वान्तमात्र •, (44) ब्रह्मनिश्चयनिरूपण नाम •, (45) सर्वसक्त्याग •, (46) प्रपञ्चशून्यत्व नाम • (47) यशमहिमवर्णन नाम •, (48) निदाघनिश्चय नाम • ।

Last Colophon —

इति श्रीस्कान्दे महापुराणे उत्तरखण्डे ऋभुगीता नाम एकात्र
पञ्चाशत् प्रकरण समाप्त

Post Colophon —

शुभ भूयात् । सवत् १८६७ ॥ लिखित काशी ॥

3939

.3074 रामायणमाहात्म्यम् । *Ramayana mahatmyam*

From the Uttara-khanda of the Skanda-purana

Substance Serampore paper 10½ x 4½ inches Folia 23 Lines 9
on a page Extent in Slokas 400 Character Nagara Date, Sampat
1936 Appearance fresh Complete

It begins —

श्रीमते रामानुजाय नमः ।

ॐ नमः कमलदलविपुलनयनाभिरामाय श्रीरामचन्द्राय ।

श्रीराम शरणं समस्तजगता राम विना का गति

रामेण प्रतिहन्यते कलिमल रामाय कार्यं नमः ।

रामा(त्न्य)त् अम्यति कालभौमभुजगो रामस्य सर्वं वद

रामे भक्तिरखण्डिता भवतु मे रामत्वमेवाग्रये ।

चित्रकूटालय राममिन्दिरानन्दमन्दिरम् ।

वन्दे च परमात्मानं भक्तागामभवप्रदम् ।

Colophons:—

4A, इति श्रीस्कन्दपुराणे उत्तरखण्डे नारदसप्तकुमारसंवादे श्रीमदामायण-
माहात्म्ये फलानुकीर्त्तनं नाम प्रथमोऽध्यायः ; 9B, • सुदा[न] राक्ष[न] भोक्षो
नाम द्वितीयोऽध्यायः ; 14A, • फलानुकीर्त्तनं नाम तृतीयोऽध्यायः ; 17B,
• चैत्रमासे फलानुकीर्त्तनं नाम चतुर्थोऽध्यायः ; 23A, • श्रीमदामायणव-
रात्रपाठमाहात्म्ये फलानुकीर्त्तनं नाम पञ्चमोऽध्यायः । समाप्तोऽयं रामायणमाहात्म्यं
सम्पूर्णम् ।

The Post Colophon Statement:—

संवत् १८३६ मित्रगहनमासे शुक्लपक्षे २ सोमवासरे ।
श्रीरामचन्द्राय नमः ॥ श्रीमर्द्धदेवाय नमः ॥

It ends:—

यत्स्वेतच्छ्रुत्यादापि पठेत् वा सुसमाहित- ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ;

3940.

3107. सप्तकोटीश्वरमाहात्म्यम् ।

*Sapta-kotiśvara-mahātmyam**From the Uttara-khanda of the Skanda-purāṇa*

Substance, country made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 29 The first
leaf is missing Lines, 11, 12 on a page Extent in ślohas, 950
Character, Nagara of the eighteenth century Appearance, discoloured

Colophons:—

2B, इति श्रीस्कन्दपुराणे शतसाहस्रिकाया मंहितायां उत्तरभागे दिव्य-
लिङ्गाख्याने सप्तनाथमाहात्म्ये पितामहतपोवर्णनात्म्यं प्रथमोऽध्यायः ; 3B, इति
श्रीस्कन्दपुराणे शतसाहस्रिकायां मंहिताया तत्र ईशानसंहितायामुपरिभागे
महालिङ्गप्रादुर्भावे श्रीसप्तकोटीश्वरमाहात्म्ये पितामहेन शिवदर्शनाख्यो द्वितीयो ;
4B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायामुपरिभागे महालिङ्गप्रादुर्भावे श्रीसप्त-
कोटीश्वरमाहात्म्ये ब्रह्मणो वरप्रदानं नाम तृतीयोऽध्यायः ; 6A, इति श्रीस्कन्द-
पुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्माणं प्रति सनकादिवर्या + ख्यास्तुर्धोऽध्याय (?) ;
8B, इति श्रीसप्तकोटीश्वरमाहात्म्ये विधात्रा सप्तप्राणा पञ्चतोर्यमाहात्म्यकथन

नाम पञ्चमोऽध्याय , 11A, इति श्रीस्कन्दपुराणे सप्तकोटीश्वरमाहात्म्ये त्रय्यणा
 सखासुरार्येष्वावरप्रदान नाम सप्तमोऽध्याय , 9B, इति श्रीस्कन्दपुराणे सप्त
 कोटीश्वरमाहात्म्ये षष्ठोऽध्याय , 12B, • शिवाय सखासुरभयार्दितानामिन्द्रा
 दोना विज्ञापन नामाष्टमोऽध्याय , 13B, इति श्रीस्कन्दपुराणे सप्तलिङ्गप्रादुर्भावे
 ईशानमहितायामुपरिभागे श्रीसप्तकोटीश्वरमाहात्म्ये शिवेन सखासुरवृत्तान्त
 व्यवधानन्तर इन्द्रस्य स्वर्गप्रेषणाख्यो नवमोऽध्याय , 14B, इति श्रीस्कन्दपुराणे
 सप्तकोटीश्वरमाहात्म्ये सखासुरपाशच्छेदन नाम दशमोऽध्याय , 15B, • सखस्य
 मेनापतिवधाख्य एकादशोऽध्याय , 17A • भयसैन्याव्यशोधणाख्यो द्वादशो
 ऽध्याय , 18A, • शिववधभूमूर्च्छाया वीरभययुद्धाख्य त्रयोदशोऽध्याय 19A
 • सखासुरस्य युद्धे शिववधभूमूर्च्छाचाराख्यचतुर्दशोऽध्याय 20B • श्रीमत्त
 नाथमाहात्म्ये सखासुरवधाख्य नाम पञ्चदशोऽध्याय , 21B, • श्रीसप्तकोटीश्वर
 माहात्म्ये सखासुरवधानन्तर शिवस्य इन्द्रादौना स्तुतिः ॥ १६ ॥, 23B, • शिवेन
 सप्तशृङ्गीणा वरप्रदान नाम सप्तदशोऽध्याय 26A, • कनकावतीवरप्रदान
 नामाष्टादशोऽध्याय , 29A, (the Last Colophon) • दिक्षौषधिरस
 रसायन लोहसिद्धिपातालगमनादिकथन नाम एकोनविंशतितमोऽध्याय ।

The Post Colophon Statement —

श्रीसप्तकोटीश्वरार्पणमस्तु । लेखकपाठकस्य शुभं भवतु ।
 यादृश पुस्तकमित्यादि । सप्तकोटीश्वरमाहात्म्य व्यापारसेन लिखि
 तम् शुभमस्तु ।

Sapta kotisvara is the name of a phallic emblem of
 Siva at "Diva" an island near Goa. In the island there
 is a hill, named Kharga in which there are many palaces,
 in one of which the phallic emblem is kept —

तत्र गोवा पुरौ नाम्ना प्रशस्ता नगरी शुभा ।

तस्याद्योत्तरदिग्भागे नाम्ना दिव इति स्मृत ।

तत्रास्ते खड्ग नाम्ना वै प्रथित पर्वतोत्तम ।

तीरे तत्पश्चतोर्ध्वस्य लिङ्गरूपी सदाशिव ।

सप्तकोटीश्वरो देव' . ।

3941.

4191 स्कन्दपुराणम् । *Skanda-purāṇam*
(*Māla-khanda.*)

Substance country make paper 17×8] inches. Folia, 84 lines
13 on a page Extent in slokas 3000 Character, Nāgara in a very
modern hand Appearance, fresh Very corrupt

This section of Skanda-purāṇa gives descriptions of
many sacred places, accompanied with legends connected
therewith, in the country called Māla-khanda, south-west
of Jodhpur On the first leaf it is wrongly called Tāpī-
khanda which is concerned with the sacred places on the
Tāpī, the river south of the Narmadā

See Oxf 76A

Beginning —

श्रीगणेशाय नमः । श्रीमहालक्ष्मी नमः ।
पुरा पुरारिणा वागी पुराणपुष्पूरिरे ।
यद्गुणायाममास्थाय गङ्गायाः जयत्ययम् ।
नमस्त्रिभुवनाम्भोजबोधोन्मो(धमो)लनहेतवे ।
विश्वरूपाय शुद्धाय नमः श्रीवत्सधारिणे ।

स्कन्द उवाच ।

देव देव पुनर्ब्रूहि भूभागं किञ्चिदुत्तमम् ।
यत्र ब्रह्मादयो देवा वशिष्ठाद्यास्तपोधनाः ।
प्रभासादोनि तौर्यानि गङ्गाद्याः सन्तिस्तथा ।
ऋषयः पितरो यक्षा गन्धर्वाप्सरस्तथा ।
क्रौडन्ति मातरः सर्वा कुमारैः सह यत्र च ।
यत्र दत्तेन हव्येन सदा मुष्यन्ति देवताः ।
कथ्येन पितरस्तृप्तिं लभन्ते प्रपितामहाः ।
यत्र क्रौडति गोविन्दः श्रिया सार्द्धमतन्द्रिताः ।
सावित्र्या च प्रजानाथ शैलपुत्र्या सम भवान् ।
एतद्विस्तारतो ब्रूहि यदि तुष्टोऽसि धूर्जटे ।

ईश्वर ।

इत्याकर्ण्य वचस्तस्य कुमारस्य महेश्वर ।

मीलिताच्च क्षणं ध्यात्वा कुमारमिदमब्रवीत् ।

ईश्वर उवाच ।

साधु पृच्छस्वया वत्स भागश्रेष्ठस्वर मुक् ।

प्रवक्ष्यामि यथा तत्त्व शृणुष्व गदतो मम ।

2A, इति श्रीस्कन्दपुराणे शकाशीतिसाहस्रशः संहितायां विश्वधिकायां
श्रीमालमाहात्म्ये वशिष्ठागमनं नाम १, 3A, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्ये
गौतमवरप्रदानं नाम द्वितीय, 3B, इति श्रीस्कन्दपुराणे अश्वत्थसरोवर्णनं
तृतीय, 4B, ० गौतमाश्रमवर्णनं नाम चतुर्थ, 5B, ० यज्ञश्रीलोपाख्यानं
पञ्चम, 6B, ० भृगुचिन्तापनोदः षष्ठ, 7B, ० श्रीपाणिप्रह्वणं नाम सप्तम, 8B,
० श्रीव्यात्मप्रबोधोपनामाष्टम, 9B, ० श्रीमालनिवेशो नाम नवम, 11A, ०
ब्राह्मणागमनं दशम, 13A, ० दिनप्रतिष्ठापनम्, 14A, ० श्रीमाल
प्रशंसा द्वादश सर्ग, 15A, ० वशिष्ठाद(?) वैश्यानामुत्पत्तिः, 18A, ०
त्रैलोक्यसरोमाहात्म्यम्, 18B, ० योगेश्वरीमाहात्म्ये १५, 20A, ० षोडश,
22A, ० ब्रह्मसरोमाहात्म्यम्, 23B, ० वरुणाविमाहात्म्ये श्टादश, 25A,
० किरातसरोमाहात्म्यम् १६, 26A, ० वटयक्षिणीमाहात्म्ये विंशतितमोऽध्याय,
27A, ० यक्षस्यलमाहात्म्यमेकविंशतितम, 28B, ० यक्षकूपमाहात्म्यम्, 30A,
० कश्यपेश्वरमाहात्म्ये त्रयोविंशतितम, 34A, ० वक्रस्यलीमाहात्म्ये २४, 35B,
० बाहूपतिसरोमाहात्म्ये पञ्चविंशतितम, 36B, ० भुर्भुवःसर्माहात्म्ये २६,
39A, ० खराननामाहात्म्यम्, 40A, ० शङ्खमुखमाहात्म्ये त्रयस्त्रिंशत्तम,
40B, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्यम् अतः परं चण्डोशमाहात्म्यम्, 41A,
इति श्रीस्कन्दपुराणे विनायकमाहात्म्यान्तरद्वाविंशत्, 42B, ० श्रीमालमाहात्म्ये
माहात्म्य ० सप्तविंश, (?) 44A, ० नागेश्वरीमाहात्म्यमष्टाविंश, (?) 49A,
० शकाशीति संहितायां श्रीश्रीमालमाहात्म्ये पञ्चत्रिंशोऽध्याय, 50B, ० + +
+ + + पट्त्रिंशोऽध्याय, 51B, ० मारिकोपाख्यानं नाम सप्तत्रिंशोऽध्याय,
52B, ० कङ्कोलोपाख्यानं नाम अष्टत्रिंशदध्याय, 53A, ० प्रयुजे + माहात्म्यं
नाम शकोनक्षत्रांशोऽध्याय, 56B, ० अमृतक्षान्तिमाहात्म्यं नाम द्विचत्वारिंश-

रिशोऽध्याय , 58A, • किरातोपाख्यान नाम त्रिचत्वारिंशोऽध्याय , 60A, • लक्ष्मीपाणिग्रहणाख्यान नाम चतुश्चत्वारिंशोऽध्याय , 61B, • ब्रह्मल्लारुद माहात्म्य नाम पञ्चचत्वारिंशोऽध्याय , 63A, • वाराहख्यान नाम षट्चत्वारिंशोऽध्याय , 65A, • बाल्मीकिश्वरमाहात्म्य नाम सप्तचत्वारिंशोऽध्याय , 66A, • कौशिकादित्यमाहात्म्य नाम अष्टचत्वारिंशोऽध्याय , 67A, • लिङ्गामाहात्म्य नामैकोनपञ्चाशोऽध्याय , 68A, • सर्वमङ्गलामाहात्म्य नाम पञ्चाशोऽध्याय , 69A, • द्वितीयपरिच्छेदे श्रीमालमाहात्म्ये इन्द्रवाटमाहात्म्य नाम द्विपञ्चाशोऽध्याय , 69B, • भूर्भुवस्वर्माहात्म्य नाम त्रिपञ्चाशोऽध्याय , 70A, • आत्मच्छन्दामाहात्म्य नाम एकपञ्चाशोऽध्याय (?), 72A, • आर्याचण्डो माहात्म्ये पञ्चपञ्चाशोऽध्याय , 74A, • बालगौरीमाहात्म्य नाम षट्पञ्चाशोऽध्याय , 75A, • गोवत्सलमाहात्म्य नाम सप्तपञ्चाशोऽध्याय , 75B, • सिद्धचामुण्डामाहात्म्य नाम अष्टपञ्चाशोऽध्याय , 76B, • ईशासरोमाहात्म्य नाम एकोनषष्टितमोऽध्याय , 77B, • पराशरेश्वरमाहात्म्य नाम षष्टितमोऽध्याय , 79B, • कमलामाहात्म्य नामैकषष्टितमोऽध्याय , 81A, • कुलदीप माहात्म्य नाम द्विषष्टितमोऽध्याय , 81B, • बरुणामाहात्म्य नाम त्रिषष्टितमोऽध्याय 82A, • लक्ष्मीव्रत नामाऽध्याय चतुषष्टितम , (the Last Colophon) इति श्रीस्कन्दपुराणे श्रीएकाशीतिसाहस्रग सहिताया विश्वव्यधिकाया द्वितीयपरिच्छेदे श्रीश्रीमालमाहात्म्ये भविष्यदुपा[ख्यान] नाम पञ्चषष्टितमोऽध्याय ।

For a full and correct analysis of the work see Oxf 76B

This has 65 chapters while that, 54 only

3942

10058 *The Same*

Substance country made paper 12½×7 inches Folia 18 of which 3 and 10 are missing Lines 13 on a page Character Nāgara of the eighteenth century Appearance old discoloured and worm eaten A mere fragment

2B, इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रग सहिताया विश्वव्यधिकाया श्रीमालमाहात्म्ये वशिष्ठागमन नाम । १ ।, 4A, • त्र्यम्बकसरोवरगर्भे द्वितीय , 5B, • गौतमायमन्त्रगर्भे नाम चतुर्थ , 7A, • श्रीलोपाख्यान पञ्चमः, 7B,

3944

6039 हालास्यक्षेत्रमाहात्म्यम् ।

*Halasya ksettra mahatmyam**Stated to belong to the Skanda purana*

S balance country made paper 9x3 inches Fols 185 Lines 11
 on a page Extent in slokas 4000 Character Nagara Date Samvat
 1093 Appearance old and discoloured Complete

Beginning —

श्रीमहागणपतये नमः ।

श्रीमद्विष्णुभाषाय नमः ।, etc , etc

श्रीमत् कैलाशशिखरे पुण्ये लोकमस्कृते ।

स्मरणात् सर्वजन्तूनां सर्वसिद्धिप्रदायके ।

देवतैर्मुनिसङ्घैश्च सिद्धचारुकिन्नरैः ।

गन्धर्वैश्च शम्भुभक्तैश्च योगीश्वरैः समाहृते ॥

आमशिष्य महाप्राज्ञ सूत पौराणिकोत्तमम् ।

शम्भुभक्त सदानन्द ऊढरेता प्रभाकरे ॥

इत्यादा मुनयः सर्वे शिवभक्तिप्रचोदिताः ।

समागम्य समाधिस्थ दण्डवत् प्रणिपत्य च ॥

पप्रच्छ परमा मुदा ॥

अथवा ऊचुः ।

वद्विष्णुसमुद्भूत भगवद्भक्तवत्सलम् ।

गमस्ते शिवधर्मज्ञ सर्ववदान्तपारम् ।

शिवक्षेत्राणि सर्वाणि मुक्तिमुक्तिप्रदानि च ।

सद्योपतो विन्तरेण भवता कथितानि च ॥

अवधारयितुं तानि न शक्यानि महामुने ।
 तस्माद्विशिष्टं सर्वेषां स्थानानां यथैरन्तनम् ॥
 शम्भुना निर्मितं विद्य तदेकं वक्तुमर्हसि ।
 इति पृष्टो मुनिवरैः सूतः कारणविग्रहः ॥
 सर्वज्ञं सावभौशानं देवदेवं अगद्वरम् ।

ध्यात्वा क्षेत्रोत्तमं शम्भोर्वक्तुमारभते तदा ॥

श्रीसूत उवाच ।

षड्गुणं मुदय सर्वं शिवभक्तिपरायणा ।
 विशिष्टमेकं यत् स्थानं शिवस्य परमात्मनः ॥
 सर्वसौभाग्यदं सद्यः सद्यः सर्वफलप्रदम् ।
 ब्रह्माविष्णुमहेन्द्राद्यैः सेवितं सर्वसिद्धिदम् ॥
 पुरा नन्दवने कुम्भसम्भवेन महर्षिणा ।
 प्रोक्तं यद्विस्तरेणैव वशिष्ठादिमहात्मनाम् ॥
 वक्ष्ये पुरातनं क्षेत्रं श्रीमद्वाल्मीक्यं सञ्चितम् ।
 यवशात् सर्वजन्तूनां पापघ्नं पुण्यदायकम् ॥
 पुरा पुरातने पुण्ये पुरारारते पुरे शुभे ।
 वाराणसीति प्रथिते सर्वेषां मुक्तिमुक्तिदे ॥
 शिवलिङ्गप्रतिष्ठाञ्च कर्तुंकामो वरं शुभम् ।
 सत्यलोकात् समागत्य ब्रह्मा लोकप्रितामहः ॥
 पिता महेश्वरः लिङ्गं प्रतिष्ठाप्य सनातनम् ।
 दशाश्वमेधानकरोत् स्वस्य लिङ्गस्य सन्निधौ ॥

It is written in two different hands, the first writes
 up to the 44th and the second the rest

There are 79 chapters

It ends:—

क्षेत्रं लिङ्गञ्च तीर्थञ्च तत्सर्वं कथितं गया ।
इत्युक्त्वा बुद्धिमान् सूतः सर्वपौराणिकोत्तमः ॥
क्षपादृष्ट्या मुनीन् दृष्ट्वा शिवध्यानपरोऽभवत् ।

Hālāsya is Madura in the Pāndya country :—

7A, तस्मात् हालास्यसदृशं नास्ति क्षेत्रं जगत्तये ।
शिवक्षेत्रोत्तममिति हालास्यमिति केचन ॥
केचित् कदम्बविपिनं ध्यपरे कन्यकापुर ।
समष्टिविद्यानगरं मधुरापुरमित्यपि ॥
भूलोकशिवलोकञ्च जीवन्मुक्तिपुरं च तत् ।
चतुष्कूटपुरं चेति वर्णयन्ति मुनीश्वराः ॥

Colophon :—

इति श्रीस्कन्दपुराणे हालास्यक्षेत्रमाहात्म्ये नवसप्ततितमो-
ऽध्यायः ।

Post Colophon Statement :—

संवत् १९६३ माघव शुक्ल पौर्णमास्यामिन्दुवासरे विश्वेश-
सन्निधौ कोरडोपनामक केशवभट्टैर्लिखितमिदं हालास्यमाहात्म्यं
सम्पूर्णम् ।

3945.

8449. रत्नपरीक्षा । *Ratna-parīksā.*

*Said to be collected from the Hālāsya-māhātmya of the
Skanda-purāna.*

Substance, country made paper 10½ × 4½ inches Folia, 11 Lines,
8 on a page Extent in slokas, 100 Character, modern Nāgara Date,
Sarpvat 1937. Appearance, fresh Complete

On the test of gems.

Beginning :—

श्रीगणेशाय नमः ॥
पुरा देवाश्च दैत्याश्च क्षीरोदमथनोत्सृजा ।
सर्वे सर्वाणि शस्त्राणि दधोचेष्ट समीपतः ॥

सम्याप्य वक्ष्ये वक्ष्येति प्रोचुर्देवा गदानवा ।
 क्षीणोदधि च समम् चक्रकाशं गुहागुहा ।
 तदा सर्वान्नि शस्त्राणि भक्षितानि दधोनिना ।
 तस्य पृथगते चास्मिन् वक्ष्यामुधदूदोत्तमे ।
 निलीय तानि शस्त्राणि विद्यन्ते सुरसत्तमाः ।
 तेनैव ह्यकचेनायु वध्यो यत्नो महोदतः ।

At the time of the churning of ocean, Siva, moved by the prayer of Gods and Munis with Dadhici at their head appears in the garb of a Vaisya with a leather bag containing gems of various sorts, which he shows to the Gods and acquaints them with their tests and signs

Pol 2B, 2B, क्षपया परया पूर्यो भगवान् भक्तवत्सलः ।
 वैश्ववर्ध्वमुपहृत्वा सालङ्कारं मनोहरम् ।
 धृत्वा तु चित्रमश्रेण रत्नपूर्यो च भस्त्रिका ।
 मन्त्रिणां च पुरोभागे त्वाविरासीत् स शङ्करः ।
 वृष्ट्वा तान् मन्त्रिवान् प्राप किं यमं श्रेयसंयुता ।
 इत्यपृच्छत् स ते प्राञ्जं श्रेष्ठं स पनरवतीत् ।
 अपेक्षितानि रत्नानि युष्माभिः कौटुशानि तु ।
 तानि सर्वान्नि रत्नानि दास्यामि सुमहाति च ।
 तच्छ्रत्वा प्रीतहृदया प्रोचुर्देवैश्चरः प्रभो ।
 मोक्षोत्कर्षानि रत्नानि दीयन्ता भवता क्षणात् ।
 इत्युक्ते तैः स रत्नानि अनेषान्नि महाति च ।
 दर्शयित्वा लक्षणाणि तेषां वक्तुं प्रचक्रमे ।
 वैश्ववर्ध्वविलोनामाभवच्छ्रीमान् दानवैश्चो महाबलः ।
 लोकत्रयाधिपत्यं च संप्राप्य सुमहानभुत् ।
 तत्परास्त्रिदश दशनाश्च मुक्ताक्तदा च रत्नं खनु पद्मरागम् ।
 रोमाणि वैदूर्यमिति प्रसिद्धं प्रवालमासीत् पिशितं महार्घम् ।

It ends —

चन्द्रकान्तं तदाग्यात दुर्लभं म्यात कर्णौ युगे ।
 मूर्धन्यकान्तं चन्द्रकान्तं रत्नमध्ये विदुर्बुधाः ।

Then we have the date —

श १८८० मि० वीशाख १५ ।

Then we have the following in a different hand —

स्कान्दोक्तं द्वालात्म्यमाद्यात्म्यमेका गद्यश्च लिखिताया गणेशगाम
थागने ।

3946.

5708 अर्जुनमाहात्म्यम् । *Arjuna mähātmyam*

Being an extract from the Skanda purāna

Substance country mālā paper 9×4½ inches Folia 45 Lines 10
on a page Character Nigara of the early nineteenth century Appear-
ance discoloured Incomplete at the end

Beginning —

श्रीगणेशाय नम । ॐ नम शिवाय ।

नमोऽनन्ताय सूर्याय ज्ञानगम्याय वेधने ।

शुद्धाय विश्वरूपाय देवदेवाय शम्भवे ॥

शौनक उवाच ।

कथितो वशविस्तागो भवता सोमसूर्ययो ।

मन्वन्तराणि रम्याणि स्मृतिश्चैव पृथग्विधा ॥

अधुना श्रोतुमिच्छामि तौर्धमाहात्म्यमुत्तमम् ।

कानि तौर्धानि पुण्यानि भूतलेऽस्मिन् मद्दामते ॥

सूत उवाच ।

नानातौर्धानि लोकेऽस्मिन् येषां सख्या न लभ्यते ।

तिष्ठ कोट्योर्द्वकोटिश्च तेषां सख्या गतानि वै (?) ॥

क्षेत्राणि सरितश्चैव पर्वताश्च नदास्तथा ।

वृक्षौघा तपसोवीर्यान्माहात्म्य परमं गता ॥

तेषां मध्यऽर्जुनो नाम सर्वपापहरोऽनघ ।

[न] स्पृष्ट कलिदोषेण वशिष्ठस्य प्रभावतः ॥

The last colophon in the incomplete manuscript

11A, इति श्रीवन्द्युगले श्रीवन्दमाहात्म्ये देवीपूजाधो नाम अष्टोत्तरी
अध्यायः ।

3917.

5730 विरजामाहात्म्यम् । *Virajamāhātmyam*

Professing to form a part of the Skanda purāṇa

Substance, country made paper 11×11 inches. Folia 2 to 41
lines, 13 on a page Character, Nāgara Date, Samvat 1417= A D 1361
Appearance very old Incomplete in the beginning

Two leaves, glued together, formed one. Now most
of the leaves have been disjoined The first two leaves
and 3A are missing. It gives legends and traditions,
connected with Virajā kṣettra on the banks of the
Vaitarani in Orissa, near Jaj-pur.

End.—

तस्मिन् रघुपतिच्छेदो राजमानेश्वरो भवि । (१)

वर्त्तमाने ततः काले काशधर्मो गतो मुने ।

गोपमात्रज्ञं गन्धर्वं रूपमानं सुरर्षिभिः ।

राज्यं सुराधिपत्यञ्च प्राप्तवान् परमं परमः ।

एवमभाषो देवोऽमौ भगवान् देवगुरुदत्तः ।

यं दृष्ट्वा हि भवा नायं सर्वान् कामानवाप्नुयुः ।

Colophon:—

3B, इति श्रीवन्द्युगले विरजामाहात्म्ये रामवन्द्यु नाम अष्टोत्तरीअध्यायः । 1A,
• पद्ममोऽध्यायः ; 4B, • विष्णुपार्ष्ण नाम षष्ठोऽध्यायः ; 5B, • दशकाशमन नाम
भक्तमोऽध्यायः ; 6A, • हरिमन्त्रविनयमात्मो नाम अष्टमोऽध्यायः ; 6B, • नाग-
भद्रदर्शन नाम नवमोऽध्यायः । 7B, • सप्तश्रद्धिपात्र नाम दशमोऽध्यायः, 8A, •
हराङ् गोविन्दसमात्मो नाम एकत्रयोऽध्यायः ; 9B, • धरणीवाक्य नाम अष्टो-
दशोऽध्यायः ; 10B, • लवणासुरवधो नाम अर्द्धशोऽध्यायः ; 11A, • विष्णु-
सायुज्यो नाम पञ्चदशोऽध्यायः । 12B, • देवगुरुदत्तनामो नाम सप्तदशोऽध्यायः ;
13A, • सोमतीर्थमाहात्म्य नामाष्टादशोऽध्यायः, 13B, • सोमतीर्थदर्शनं

- एकोनविंशतिमोऽध्यायः 11A. • उद्वलकुल-गोमतीर्षे अथकृषिज्ञावर्त्तनं नाम
 विंशतिमोऽध्यायः 11B. • भागुवाव-तीर्षेवाचा-वर्त्तनं नाम एकविंशतिमो
 ऽध्यायः 15B. • रामकुलवर्त्तनं नाम द्वाविंशतिमोऽध्यायः 16B. • राम
 तीर्षवर्त्तनं नाम द्वाविंशतिमोऽध्यायः 17A. • द्वाविंशतीर्षवर्त्तनं नाम त्रयो
 विंशतिमोऽध्यायः 17B. • द्वाविंशतीर्षवर्त्तनं नाम चतुर्विंशतिमोऽध्यायः 18A.
 • द्वाविंशतीर्षवर्त्तनं नाम पञ्चविंशतिमोऽध्यायः 19A. • सप्तविंशतिमोऽध्यायः
 19B. • अष्टविंशतीर्षवर्त्तनं नाम अष्टविंशतिमोऽध्यायः 20A. • अष्टविंशतीर्षवर्त्तनं
 नाम एकोन(एक)विंशतिमोऽध्यायः 21A. • समतीर्षवर्त्तनं नाम विंशतिमो
 ऽध्यायः 22A. • कमलातीर्षवर्त्तनं नाम एकत्रिंशतिमोऽध्यायः 23A. •
 बहलतीर्षवर्त्तनं नाम द्वात्रिंशतिमोऽध्यायः 23B. • बहलतीर्षवर्त्तनं नाम
 चतुर्विंशतिमोऽध्यायः 24A. • वापुतीर्षवर्त्तनं नाम चतुर्विंशतिमोऽध्यायः
 24B. • वापुतीर्षवर्त्तनं नाम पञ्चविंशतिमोऽध्यायः 25B. • गोमतीर्षवर्त्तनं
 नाम षट्त्रिंशतिमोऽध्यायः 26B. • कपिलागङ्गवर्त्तनं नाम सप्तविंशतिमो-
 ऽध्यायः 27A. • कपिलागङ्गवर्त्तनं नाम अष्टविंशतिमोऽध्यायः 27B. •
 कपिलागङ्गवर्त्तनं नाम एकोनचत्वारिंशतिमोऽध्यायः 28A. • गोमताप-
 माहात्म्य नाम चत्वारिंशतिमोऽध्यायः 28B. • लवणादिश्चमाहात्म्य नाम
 एकोनचत्वारिंशतिमोऽध्यायः 29B. • उत्तरेश्वरवर्त्तनं नाम द्विचत्वारिंशतिमो-
 ऽध्यायः 30B. • याज्ञवल्क्यमाहात्म्य नाम त्रयचत्वारिंशतिमोऽध्यायः 31A.
 • याज्ञवल्क्येश्वरमाहात्म्य नाम चतुश्चत्वारिंशतिमोऽध्यायः 32A. • द्वाटकेश्वर-
 माहात्म्य नाम पञ्चचत्वारिंशतिमोऽध्यायः 33A. • नारदेश्वरमाहात्म्य नाम षट्-
 चत्वारिंशतिमोऽध्यायः 33B. • कुमारेश्वरमाहात्म्य नाम सप्तचत्वारिंशतिमो-
 ऽध्यायः 34B. • कुमारेश्वरमाहात्म्य नाम अष्टचत्वारिंशतिमोऽध्यायः
 • कुमारेश्वरमाहात्म्य नाम एकोनपञ्चाशत्तमोऽध्यायः 35B. • कुमारेश्वरमाहात्म्य
 नाम, 36A. • पापहन्तीर्षवर्त्तनं नाम एकपञ्चाशत्तमोऽध्यायः 37A. •
 ब्रह्मकुण्डवर्त्तनं नाम द्विपञ्चाशत्तमोऽध्यायः 38A. • कपिलामाहात्म्य नाम
 त्रिपञ्चाशत्तमोऽध्यायः 38B. • कपिलाधारामाहात्म्य नाम चतुःपञ्चाशत्तमो-
 ऽध्यायः 39B. • कपिलाधारामाहात्म्यः 40B. • पिलासहेश्वरमाहात्म्य
 नाम; 41A. • वैद्यनाथवर्त्तनं नाम, 42A. • कदम्बेश्वरमाहात्म्य नाम;

43B, • दैत्यसूदनमाहात्म्य; (Last Colophon) इति स्कन्दपुराणे विष्णु-
माहात्म्य समाप्तम् ।

Post Colophon Statement:—

संवत् १८१०

There are three lines more in a much later hand

3948.

4279. सिंहचलक्षेत्रमाहात्म्यम् ।

Simhacala-kṣetra-mahātmyam

From the Skanda-purana.

Substance, palm leaf 13×1½ inches Folia, 83 Lines 4 6 on a
page Extent in ālokas, 1,500 Character, Uchiya written about a
hundred years back

To the end of the 34th adhyaya

Beginning:—

श्रीवृत्सिंहाय नमः ।

आसीति यादृशं तं त्रिदशरिपुसुतं पातु कामो रक्षस्ये
विद्युत्तं धीतवस्त्रं निजकटिपुगले मयि हस्तेन गृह्यन् ।
वेगश्रान्तं नितान्तं खगपतिमग्रतः पारयन् दक्षपादो
सिंहादौ शीघ्रपातद्वितिपिहितपदं पातु मा नारसिंहः ।

अथ य उचुः ।

श्रुतं हि क्षेत्रमाहात्म्यं अगमग्रन्थस्य कैमिने ।
सर्वपापक्षयकरं त्वसोऽस्माभिः सुविस्तरात् ।
त्वन्निवेदितमाहात्म्यं तीर्थमाहात्म्यमेव च ।
तस्योत्सवाश्च विविधास्तद्दर्शनं पश्यन्तया ।
कृतार्था श्रीवृत्सिर्न कृता व्रजन् मुहुर्भवया ।
श्रीवृत्सिर्न त्वया व्रजन् वृत्सिंहस्य तु यन्मने ।
वृत्सिंहमन्तराजेन अगमग्रन्थं समर्चितं ।
व्रजन्नेति त्वया प्रोक्तं सिद्धयुक्तं पुरा ।

तदय ओतुमिच्छामो नृसिंहस्य विशेषत ।
 क्षेत्रमाद्यात्यविस्तारं ओतुमिच्छामि तत्त्वत ।
 परमात्मा परब्रह्मेत्यस्माभिर्निश्चित मुने ।
 यन्मन्त्रेण जगन्नाथ पूर्वमासीत् प्रतिष्ठित ॥
 रूपभेदान्नृसिंहस्य द्वाविशदिति न स्मृतम् ।

(After a long lacuna)

उपास्यते सदा मर्त्यैर्भोगमोक्षार्थिभिर्मुने ॥
 एतत्सर्वं महाभाग वक्तुमर्हसि न स्फुटम् ।
 गुह्यं वा अदधानानां गुरुत्वं परमो मतः ॥

जेमिनिरुवाच ।

स्थानानि नरसिंहस्य सन्त्यनेकानि भूतले ।
 सगुप्तानि च रम्याणि पर्वतेषु वनेषु च ॥
 भूतानि च भविष्याणि भक्तिमुक्तिप्रदानि वै ।
 तदा रूपाण्यनन्तानि सन्त्यद्भुततमानि च ॥
 तेषु मुख्यानि चत्वारि प्रथितानि विशेषतः ।
 अहोबल हरपाप हतशौचन्तथैव च ॥
 सिद्धाचल तथैतेषां चतुर्थं मुनिसंज्ञितम् ।
 अहोबलाक्षये क्षेत्रे नृसिंहस्तम्भसम्भवः ॥
 विदार्य दैत्य करजैः क्षिरण्यकशिपु स्थितः ।
 यत्र दारयतो दैत्य नृसिंहस्य दिवौकसः ॥
 अहोबलमिति प्राज्ज कथ्यते तदहोबलम् ।
 हरपापे तदा क्षेत्रे विडालकण्डकेशरी ॥
 व्यास्ते भैरवरूपेण कालमूयकसदृशः ।
 यत्र सर्वाणि पापानि क्षियन्ते दृष्टिमात्रतः ॥
 यत्र सर्वाणि पापानि क्षियन्ते विविधानि च ।
 तत्कथ्यते हरपापो क्षेत्रं मुक्तिपदं द्विजम् ।
 हतशौचे तथा देवो मादृचक्रविहिंसकः ।

योगानन्दमयद्यान्ते योगिनीचक्रमेविव ।
 दैत्यास्तु स्निग्धवपुषो यत्र शौर्यं हरेर्मुदा ।
 मूर्ध्निमद्भिः कृतं तौघं कृतशौर्यं तदुच्यते ।
 सिद्धाचलौ गिरिर्यत्र श्रुतिश्चाधिष्ठितः स्थितः ।
 भक्तिमुक्तिप्रदं तद्विद्धे स्तेनं सिद्धाचलं मृतम ।
 यदा हिरण्यकशिपुः प्रजादं पञ्चतार्धिकं ।
 पातयामास जलधौ दैत्यं सन्त्यक्तपोषणम् ।

1B, इति श्लोकन्दपुष्पाणि जैमिनिश्रुतिमित्राद सिद्धाचलक्षेत्रमाद्यान्
 प्रथमोऽध्यायः , 6B, • द्वितीयोऽध्यायः , 11A, • त्रयाविजयपञ्चादशमो नाम
 चतुर्थोऽध्यायः ; 14A, • हिरण्याक्षवधो नाम पञ्चमोऽध्यायः . 17A, • हिरण्य
 कशिपुश्चन्द्राग नाम षष्ठोऽध्यायः , 10B, • हिरण्यकशिपुर्विजयो नाम सप्तमो
 अध्यायः , 35A, • प्रजादचरिते पञ्चदशोऽध्यायः 55B, • देवकुतिर्नाम अष्टो
 विशोऽध्यायः 57B, • प्रजादाभियेको नाम नवविंशोऽध्यायः 65A
 प्रजादह्वनश्रुतिमित्रजितन्ते(?)क्षेत्रमहिमा नाम सप्तविंशोऽध्यायः 83B, • निह्वा
 चलवर्णं नाम अष्टविंशोऽध्यायः , श्रुतिश्च प्रथमः ।

It ends thus —

ये तु प्राप्नुवन्ति सततं कौर्त्तयन्ति कथामिमाम् ।
 पुत्रार्थिनोऽपि पुत्राश्च प्राप्नुवन्ति यशस्वरम् ।
 धनार्थिनो धनानि च विद्यां विद्यार्थिनस्तथा ।
 आयुरारोग्यमैश्वर्यं प्राप्नुवन्ति न शक्यम् ।

Simhaerla is in the Ganjam district of the Madra
 Presidency

3949.

5711 विनायकमाहात्म्यम् । *Vinayaka-māhatmyam*

Said to belong to the Skanda-purana

Substance country made paper 10½ x 5 inches. Fols 60 lines
 1) on a page Extent in Slokas, 1500 Appearance more or less eaten
 Character Nāgara of the early nineteenth century

To the end of the 24th adhyaya

It begins thus :—

ॐ नमः शिवाय ।

स्कन्द उवाच ।

शिवशम्भो महेशान सर्वज्ञ सुखदायक ।
 व्याख्यानानि सुपुण्यानि श्रुतानि त्वन्मुखाम्बुजात् ॥
 विचित्राणि पवित्राणि सर्वावशंभनानि च ।
 शक्तशस्त्ररसौराणि बहूनि वैष्णवानि च ॥
 येषां श्रवणमात्रेण पलायन्ते महापद ।
 पुरुषार्थाः प्रसिध्यन्ति महादेव जगत्पते ।
 तथापि त्वमि न यामि पाय पाय सुधामिव ।
 अतस्त्वं हृपया ब्रूहि गणेश-चरितं मम ॥
 अवतारान् सेतिहासान् सर्वकामप्रपूरकान् ।
 शरण्यस्यास्य लोकानां वक्तुमर्हसि शङ्करः ॥

Last Colophon .—

इति श्रीस्कन्दपुराणे विनायकमाहात्म्ये शिवस्कन्दसम्वादे + +
 + + + + + चतुर्विंशतितमोऽध्यायः ।

3950.

10007 अर्द्धोदयमाहात्म्यम् । *Ardhodaya-māhātmyam.*

From the Skanda-purāna.

Substance, country made paper 9½ x 4 inches 101a, 3 Lines, 14
 on a page Character, Nāgara Date, Samvat 1744 Appearance, worn
 out and discoloured Complete

Colophon .—

इति श्रीस्कन्दपुराणे अर्द्धोदयमाहात्म्य समाप्तम् ।

Post Colophon :—

द्यानभगज्जीवनेन लिखितमिदं पुस्तकं सवत् १७४४ श्रावे
 १५०४ पौषशुक्ल १० चन्द्रे सपूर्णमननम् ॥

Beginning —

भून्द उवाच ।

देवदेव महादेव ब्रूहि मे मन्त्रराषर ।

पापसञ्जासनीषाय व्रत कस्मिन् मलापदम् ॥

इदं वत्स प्रवक्ष्यामि कलिकलुषनाशनम् ।

मर्त्यपापक्षयोषाय कथ्यमानमिदं मया ॥

अमार्कश्चरणापातयुक्ता चेत् पौषमाषयो ।

अर्द्धोदय सविज्ञेय सूर्यपञ्चशताधिक ॥

3951

3077 भागवतमाहात्म्यम् । *Bhagavata mūhatmyam*

From the Skanda purana

Substance country made paper 11×6 inches Folia 15 Lines 7
on a page Character Nagara of the nineteenth century Appearance
fresh Incomplete at the end

It begins —

नारायण नमस्कृत्य नरक्षेत्र. etc , etc

कृषय ऊचु ।

वत्स यौमायुरे देहे स्वपौत्र ह[स्ति]नापुरे ।

अभिधिष्य गते राज्ञि तौ कथ कि [ष] चक्रतु ॥

इत उवाच ।

महापथ गते राज्ञि परीक्षित एषिवीपति ।

जगाम मथरां विषा वचनाभदिदुक्तया ॥ १ ॥

पितृव्यमागत ज्ञात्वा वत्स प्रेमपरिप्लुत ।

अभिगम्याभिवाद्याय निभाय निजमन्दिरम् ॥

Parīṣit remembering the great services rendered to his ancestors by Vajra's family, offers his services to him in his state affairs that he may enjoy the kingdom also

lutely free from care and anxiety. Vajra highly pleased at his offer, says :—

राजद्रुचितमेतत्ते यदस्मात् प्रभाषसे ।
 त्वत्पित्रीपक्षतश्चाहं धनुर्विद्याप्रदानतः ।
 तस्मान्नाल्पापि मे चिन्ता क्षात्रदार्यमुपेयुषः ।
 किञ्चिद्वा परमा चिन्ता तत्र किञ्चिद्विचार्यताम् ।
 माथुरे त्वभिषिक्तोऽस्मि स्थितोऽहं निज्जने वने ।
 क्व गता वै प्रजाऽत्रत्या यत्र राज्यं प्ररोचते ।
 इत्युक्तो विष्णुरातस्तु नन्दादीनां पुरोहितम् ।
 शाण्डिल्यमाजुष्टावाप्तु वक्षसन्देहनुत्तये ।
 व्यथोटजं विद्यायास्तु शाण्डिल्यः समुपागतः ।
 पूजितो वक्षनाभेन निषसादासगोत्तमे ।
 उपोद्घातं विष्णुरातश्चकारास्तु + तत्त्वसौ ।
 उवाच परमप्रीतस्त्वावभौ परिसांख्यन् ।

शाण्डिल्य उवाच ।

ऋणतं दत्तचित्तौ मे रहस्यं ब्र[ज]भूमिजम् ।
 ब्रजनं व्याप्तिरित्युक्ता व्यापनाद्भज उच्यते ।
 गुणातीतं परं ब्रह्म + + + +

3B. व्यावयो गोचरे यं तु तक्षीलायवहारतः ।
 यत्र भूरादयो लोका भुवि माथुरमण्डलम् ।

Everything of Braja is there, but not to be seen by mortal eyes. But Sāṅdilya tells Vajra not to leave it. There he will obtain siddhi. Accordingly the king remained there, peopled his kingdom with good Brāhmanas and ruled in a benevolent spirit. One day fortunately he comes to know where Uddhava remains concealed in the form of a Kuruvaka. He finds him out. Uddhava, much pleased, with the king's devotion to Śrī Kṛṣṇa tells him, if he wants Śrī Kṛṣṇa's presence with all his

associates, to recite the Bhāgavata-purāna. And here in leaf 9A, commences the Bhāgavata-māhātmya

श्रीमद्भागवतं शास्त्रं यत्र भागवतैयंदा ।

कीर्त्यते श्रूयते चापि श्रीकृष्णस्तत्र निश्चितम् ।

The 3rd chapter ends in leaf 14B.—

इति श्रीस्कन्दपुराणे खिलेष्टु श्रीभागवतमाहात्म्ये तृतीयो-
ऽध्यायः ।

The fourth chapter is not complete, breaking off abruptly at the 17th verse

3952

2015 फाल्गुनमाहात्म्यम् । *Phalguna-mahatmyam*

From the Skanda purana

Substance, country made paper 9½ × 4½ inches Folia 11 Lines
10 on a page Extent in ālohas 250 Character Nāgara Appearance,
fresh Complete

Maṅgalācarana —

सर्व्वद्वन्द्वविहीनो य सर्व्वद्वन्द्वस्य कारकः ।

सच्चिदानन्दरूपः त वन्द्यः सुन्दरमौलिनम् ।

The question of the Rsis —

सूताधुना फाल्गुनस्य माहात्म्यं वद विष्णुना ।

अस्मिन् मासे त्वनुष्ठानं कर्त्तव्यं किं वद प्रभो ।

श्रीका इति वदन्तीह भगवामोऽयमागतः ।

कस्माज्जातं त्विदं नाम कारणात्किं वदस्व मे ।

This MS contains 8 chapters only, for a complete work see the next number

11B, पद्यादिप्रार्थयेद्दिद्वान् धृतपुष्पं मयन्दनम् ।
मनोभवस्य सा पूजा ऋषिभिः समुदीरिता ।

It ends:—

इत्येतत् कथितं सर्वं होलिकामाख्यानमुत्तमम् ।
सर्वकामप्रदं शृणु किं पुनः श्रोतुमिच्छसि ।

Colophons:—

1, इति श्रीस्कन्दपुराणे पाद्मगुणमाहात्म्ये प्रथमोऽध्यायः . 3A, • द्वितीयोऽध्यायः , 5A, • तृतीयोऽध्यायः ; 7A, • चतुर्थः ; 7B, • पञ्चमः ; 8B, • षष्ठोऽध्यायः , 11A, • सप्तमोऽध्यायः , 15A, • अष्टमोऽध्यायः , 18A, • नवमोऽध्यायः , 21B, इति श्रीपद्मपुराणे पातालखण्डे पाद्मगुणहोलिकामाहात्म्ये दशमोऽध्यायः , 25A, इति श्रीस्कन्द...होलिकामाहात्म्ये एकादशोऽध्यायः , 28A, • द्वादशोऽध्यायः , 30A, इति श्रीस्कन्द • होलिकामाहात्म्ये त्रयोदशोऽध्यायः ।

Last Colophon:—

इति श्रीस्कन्दपुराणे पाद्मगुणमाहात्म्ये चतुर्दशोऽध्यायः ।

Post Colophon:—

श्रीमत्त्रिपुरार्यकमस्तु । सवत १८४२ समे वैशाखशुक्लपक्षे
१४ शोम ।

3954.

9308 चतुर्थीव्रतकथा । *Caturthī-vrata-kathā.*

Substance, country made paper 10×5 inches Folia, 4 Lines 8
on a page Extent in ślokas, 60 Character, Nāgara Date, Samvat
1875 Appearance, old Complete

This belongs to the Skanda-purāṇa.

3955.

5121. कार्तिकेयव्रतकथा । *Kārtikeya-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country made paper 13½×2½ inches Folia, 3 Lines, 5
on a page Character, Bengali of the nineteenth century Appearance,
discoloured Complete

Beginning —

अथ कार्तिकेयपूजापद्धति ।

तत्रादौ स्वस्तिवाचनपूर्वकं सङ्कल्पं कुर्यात् ।, etc , etc

The katha begins in 2A —

वसुदेव समाधात नारद।मुनिसत्तमम् ।

मपूज्य विधिना भक्त्या पप्रच्छ विनयान्वित ॥

वसुदेव उवाच ।

देवक्याश्च सुता जाता ये ये कमेन ते हता ।

अधुनास्या कुमारश्च केनोपायेन सत्तम ।

चिरञ्जीवी भवेद्दौर तद्रूढि मुनिसत्तम ।, etc , etc

Colophon —

इति श्रीस्तन्दपुराणे कार्तिकेयव्रतकथा समाप्ता ।

3956

3235 उपाङ्गललिताव्रतकथा ।

Upanga Lalita vrata katha

From the Sl anda purana

Substance country made paper 9½ × 4½ inches Fols 7 Lines 10
on a page Extent in Slokas 140 Character Nāgara of the eighteenth
century Appearance discoloured Complete

It begins —

उपाङ्गललिताकथा ।

पुरा कैलासशिखरे सुखासीनं यडाननम् ।

कथयन्त कथां दिश्यामिदमूचुर्मर्धन्य ॥

The katha begins —

भृगुक्षेत्रे किल पुरा विष्णोर्भूद गौतमाभिध ।

श्रुतिस्मृतिपुराणञ्चो धनौ च बडवान्धव ॥

113, उपाङ्ग नाम नगर उपाङ्गो नाम भूपति ।

तत्रत्याऽह समाधात पुनस्तत्र ब्रजाम्बुधम् ।

उपाङ्गललिता देया विद्यते तच्च मन्दिरम् ।
 इत्याकर्ण्यै वचस्तस्य विप्र ममुदितोऽभवत् ॥
 न गोपमदित माय विप्र प्रविवेश च ।
 दूराद्दर्शं भुवन पुरमध्ये तपोधना ।
 उपाङ्गललितादेया प्काटिक मगनेलिङ्गम् ।
 मौर्वर्गेन विचित्रेण कलमेगोपशोभितम् ॥

It ends —

इत्येतद्भूतमाख्यात मेतिहाम मद्यर्थय
 प्रणवदपि नरो भक्त्या सुखमाप्नोति निश्चितम् ॥

Colophon —

इति स्कान्दे उपाङ्गललितावतम् ।

3957

2014 अनन्तव्रतकथा । *Ananta vrata katha*

From the Skan la purana

Substance country made paper 9½ x 1 inches Tola 6 Lines 11
 on a page Extent in Slokas 130 Character V gars Appearance
 fresh Complete

Begins —

मृत उवाच ।

पुरा तु आज्ञवीतोरे धर्मो धर्मपरायण ।
 ह्यण्येन सह धम्मात्मा भीमाङ्गुलसमन्वितः ॥
 जरासन्धवधार्थाय राजसूय यकार च ॥

अथ दुःखो भूय जाता भ्रातृभि परिवारितः ।
 कथं मुक्तिवदाम्नाक अभन्ताद्दिवसामगातः ॥

श्रीकृष्ण उवाच ।

अनन्तव्रतमाह्वय सब्रपापहर शुभम् ।
 सब्रकामप्रद भूता स्त्रीणा च व युधिष्ठिर ॥

Colophon —

इति स्कन्दपुराणे अनन्तव्रतवर्था समाप्ता ।

3958.

1881 अदुःखनवमीव्रतम् । *Adukhha navami-vratam*

Substance, country made paper 9x4½ inches Folia 8 Lines 9
on a page Extent in Slokas 100 Character, Nagara Date, Samvat
1898 and Saka 1763 Appearance, fresh Complete

The vrata is the worship of Gauri with the object of
destroying sorrow It is assigned to the Skanda-purana

It begins —

स्कन्दपुराणोक्त भाद्रशुक्लनवम्यामदुःखनवमीव्रतम् । देशकालो
सूत्रा मम इह जन्मनि जन्मान्तरे च भर्ता सह सकलपातकादि
दुःखनाशार्थे व्रतकल्पोक्तफलप्राप्तये यथाभिलीनोपचारैः पुराणोक्त
मन्त्रैः षोडशोपचारपूर्वकं गोरोमूत्रं करिष्ये ।

The katha begins in 3A —

वदधय ऊचुः ।

कदाचिद्वैमिशारण्यं व्यस धर्मेविदावरम् ।
कथयन्त कथां दिव्यामिदमूचुर्महर्षय ॥
अयं धर्मेविदा श्रेष्ठ व्रतानि विविधानि च ।
विपाककर्मणा चैवा प्राणिना विविधा गतिः ॥

5B,

अथैवादाहरन्तौममितिहासं पुरातनम्
अरण्ये विधमे प्राप्य शपदग्धाक्षरा किल ॥
व्यासोऽज्ञातिस्मरा किञ्चित्तिर्गन्धोनि समाश्रिता ।
कुक्कुटी + + गालोत्पन्नातिदुःखेन पीडिता ।
तत्सखी ककुटी नाम ते शोभे शोककर्षिते ।
अप्येतस्मिन् वनोद्देशे परस्परं हिते रते ॥

उभे अभुता संहिते आचमन्यो दिशो दश ।
अथ कालेन संहिता वर्णान्ते चागता तिथि ॥
अदु खनवमौ नाम दु खयाधिविनाशिनौ ॥

3959.

2012. *The Same*

Substance, country made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 3 Lines, 16 on a page. Extent in Slokas 100 Character Nāgara of the eighteenth century Appearance, discoloured Complete

For the vrata see Catal No 3958 The samkalpa differs only in the name of the deity Here the deity to be propitiated is Mahalaksmi

Colophon —

इति श्रील्लन्दपुराणे व्यासकृष्णमवादे अदु खनवमौव्रतकथा समाप्त ।

Post Colophon —

हे पुस्तक श्रीधरभटनात् मालवण कर याचे असे ॥ चोवगाई कृष्णातीरसमीपे लिखितम् ॥

3960

2153 *The Same*

Substance, country made paper $8\frac{1}{2} \times 4$ inches Folia 10 Lines 8 on a page Extent in Slokas 100 Character Nagara of the eighteenth century Appearance discoloured Complete

It begins —

अदु खनवमौव्रतम् ।

एव गुणेति मम सकलमनोरथपुत्रपौत्रधनधान्यादिदीर्घायु-
सकलसौभाग्यादिकामनया श्रीभवानीशकरप्रौढ्यं सकलदुःख-
नाशपूर्वक अक्षय्यसुखप्राप्तिद्वारा लक्ष्मीनारायणप्रौढ्यं अदु ख-
नवमौव्रत करिष्ये । इति व्रतघट्टण । तत उद्यापनसकलम् ।

In leaf—4A. अथव्रतकथा ।

For व्रतकथा see Catal No. 3958

Colophon:—

इति श्रीस्कन्दपुराणे सूतशौनकादिगंवादे अद्भुत—

3961.

2388 *The same.*

(*The Vrata-pūjana and kathā*) from the
Skanda-purāna.

Substance, country made paper 10×4½ inches Folia, 4 Lines, 13
on a page Extent in ślokaś, 110 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

1B, इति पूजनम् । अथ कथा ।

4B, इति स्कन्दपुराणे व्यासर्षिगंवादे अद्भुतखनवमौव्रतकथानकं समाप्तम् ।

For the MSS and the work see L. 4173

3962.

2461 *The Same*

Substance, country made paper 9×4 inches Folia, 7 Lines, 9 on
a page Extent in ślokaś, 90 Character, Nāgara of the nineteenth
century Appearance, fresh Complete

The kathā begins in 2A It is taken from the
Skanda-purāna

3963.

2088 मौनिमाहात्म्यव्रतम् । *Mauni-mahātmya-vratam*

From the Skanda-purānam

Substance, country made paper 9×3½ inches Folia, 5 Lines, 8
on a page Extent in ślokaś, 62 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

For the MSS. and the work see L. 4150.

The work begins —

मौनिमाहात्म्यव्रत ।

नन्दोकेश्वर उवाच ।

कथयस्व प्रसादेन व्रत परमदुर्लभम् ।

येनानौ वरदो देव स्वप्ने कथय ममसुख ।

स्कन्द उवाच ।

शृणु नन्दिन् प्रवक्ष्यामि व्रत परमदुर्लभम् ।

न कस्यचिन्मयाख्यात त्वामेव कथयान्वितम् ॥

महादेवव्रत रम्य पवित्र पापनाशनम् ।

येन सन्तुष्टमात्रेण भज्यं पापैः प्रमुच्यते ॥

Colophon —

इति श्रीस्कन्दपुराणे नन्दोकेश्वरसंवादे मौनिमाहात्म्यव्रत समाप्तम् ।

3964

2277 अधिमासव्रतोद्यापनविधिः ।

Adhimasa vratodyapana vidhih

*From the Skanda purana (20th chapter) and अधिमासव्रत
from the Brahmanda purana*

Substance country made paper 10½ × 5½ inches Folia 2 Lines
13 on a page Extent in Slokas 7 Character Nagara Appearance
discolor red and corroded

I

The first leaf is marked 16 and the mark of the 2nd is
corroded

Begins —

विष्णु उवाच ।

उद्यापनविधिं देवि कथ्यमानं मया शृणु ।

क्षणापक्षपतुर्दृशा नित्यं तावत् समाचरेत् ।

सर्वोपस्कारसमुक्ता व्रतो पूजाऽष्टविधैः ।

नित्यपूजा प्रवृत्तिं कुर्यात् भक्त्युक्ततः ॥

शुक्लप्रतिपदाभ्य यन्मया चरितं व्रतम् ।
अधिमासस्य देवेश त्रिधिना प्रीतये तव ॥
उद्यापन कश्चिच्छेद तस्याद्य मधुसदन । इत्यादि ।

Colophon in 16B:—

इति श्रीस्कन्दपुराणे पुरुषोत्तममाहात्म्ये द्वाविंशोऽध्यायः ।

II.

Begins:—

मार्कण्डेय उवाच ।

ब्रह्महत्या सुरापानं स्त्र्येयं गुल्बकुनागमः ।
दारिद्र्यं पापरोगश्च मलमासे विनश्यति ॥
अनेनैवाधिमासोऽयं कुरु कौरववन्दन ।

युधिष्ठिर उवाच ।

कथमाचार्य्य भगवन् मलमासव्रतादिकम् ।
तत्सर्वं ब्रूहि मे विप्र सर्वलोकहिताय च ॥

Colophon:—

इति ब्रह्माण्डपुराणे पुरुषोत्तमः ।

3965.

9839. सावित्रीव्रतम् । *Savitri-vratam*

Substance, country made paper 6x5 inches. Folia, 5 Lines, 10
on a page Extent in ślokas, 65 Character, Nāgara Appearance, old
Complete

Said to belong to the Skanda purāṇa.

Colophon:—

इति श्रीस्कन्दपुराणे सावित्रीव्रतं सम्पूर्णम् ।

3966.

2387.

Substance, country made paper 9x9 inches Folia, 8, by counting
Lines, 10 on a page Character, Nāgara of the latter part of the
eighteenth century Appearance, fresh

It contains, two world —

(I) The first four leaves of the *Vita Savitri-vrata* which begins —

अथ वटसावित्रीव्रतम् । इदं त्रयादशौमाश्व कर्तव्यम्
ज्येष्ठे मासि मिते पक्षे द्वादश्यां गङ्गानौमुखे ।
वतं त्रिगन्धर्वमुद्दिश्य त्वहाराच्च मद्यगा भवेत् ॥

वटं सिद्धामि ते मूलं सखिर्नैरमृतोपमै ।
भर्तुं सजीवनार्थाय अवैधव्यं प्रयच्छ मे ।

(II) अथ खनवमौव्रतम् (The last four leaves from 2 to 5 only) from the *Skanda purana*

Colophon —

इति स्कन्दपुराणे व्यासकृद्विमवाट अथु खनवमौव्रतम् ।

Post Colophon —

स १८६६ भा० शु० स० मन्दि विजापुरी श्रीनिवासिन लि० ॥

For the MSS see I 4172

3967

2413 वटसावित्रीकथा । *Vata Savitri katha*

From the Skanda purana

8 last leaves on entry made yellow paper 10x4½ inches Folia 6
Lines 10 on a page Extent in Slokas 150 Character Nagari of the
eighteenth century Appearance fresh Complete

Colophon —

इति श्रीस्कन्दपुराण इत्यत्र सनत्कुमारसंवाटे वटसावित्री
कथा समाप्ता ।

The story of Savitri who regained the life of her husband Satyavan by performing the vrata for a year. The Goddesses to be propitiated are Savitri and Prasi.

vitri, wives of Brahmā It is called Vata-Savitri, because worshipping a *nyagrodha* or Vata tree is one of the principal features of the Vrata

Leaf 6A —

दिन प्रतिदिन श्रेष्ठ कुर्यान्नायोधसेवनम् ।

3968

10390 ताम्बूलोद्यापनम् । *Tambulodyapanam*

An extract from the Skanda-purana

Substance country made paper 9x4 inches Folium 1 Lines 11+8 Character Nāgara Date Samvat 1741 Appearance old and discoloured

Colophon —

इति श्रीस्कन्दपुराण ताम्बूलोद्यापनविधि ।

Post Colophon —

संवत् १७४१ माघे मासि शुक्लपक्षे ७ मन्दवामरे लिखितम्
व्याहरजीवनेन । शुभ ।

Beginning —

ताम्बूलदानमाहात्म्य कथयस्व मम प्रभो ।

उद्यापनविधि तस्य सर्वकामार्थसिद्धये ॥

3969

8962 रुद्राक्षमाहात्म्यम् । *Rudraksa mahatmyam*

From the Skanda purana

Substance country made paper 7½x4 inches Folio 6 Lines 7 on a page Extent in Slokas 70 Character Nāgara Fresh Complete

Complete in 6 leaves This is an interlocution between Śiva and Kṛtikeva It treats of the berry of *Elaeo Carpus Ganitrus*, sacred to Śiva

3970.

9453 शीतलास्तोत्रम् । *Sitalā-stōtram*

Substance, country made paper 10×4 inches Folia 2 Lines 8
on a page Extent in slokas 21 Character Nigara Appearance
tolerable Complete

It is a well known hymn in praise of Sitala the Goddess of small pox, said to belong to the Skanda purāṇa

Colophon —

इति श्रीस्कन्दपुराणे शीतलास्तव समाप्तः ।

3971

3912 शिवाष्टकस्तोत्रम् । *Śivāṣṭaka stōtram*

(रविप्रणीतम् ।)

From the Skanda purāṇa

Substance country made paper 13×3½ inches Folia 1 Lines
11 in all Character Bengali of the nineteenth century Appearance
fresh Complete

Colophon —

इति श्रीस्कन्दपुराणे रविप्रणीत शिवाष्टक सम्पूर्णम् ।

Beginning —

ॐ नमः शिवाय ।

त्रिलोक्ये भक्तजनानुलेपन त्रिमूर्तपारि शशिखण्डशङ्करम् ।

सुरासुरैः कल्पितपादपाङ्ग न पुण्यक्षीना प्रणमन्ति शङ्करम् ।

3972

2812 अवतारस्तवराजः । *Avatāra-stāva rājah*

From the Skanda purāṇa

A praise of Viṣṇu in his ten incarnations

For the MSS see L 4049

3973.

2185 शनैश्वरस्तोत्रम् । *Sanaisvara stotram**From the Skanda purana*

Substance foolscap paper 7½ x 4½ inches Folia 7 Lines 9 on a page
Extent in Folia 78 Character Nāgara of the nineteenth century
Appearance discoloured Complete

See Cs Vol IV, No 204 There are variations between this and the Cs MS

It ends —

दद्यान्मे प्रीतये राजन् क्षणा घेतु पयस्विनीम् ।
तिलाक्षैलञ्च माधव्य लोच क्षणे च वाससौ ॥ ६० ॥
एवविधा च मे पूजा मदारो कुरुते नर ।
तस्य पीडा नचेवाह करिष्यामि कदाचन ।

Colophon —

इति स्कन्दपुराणे दशरथप्रोक्त शनैश्वरस्तोत्र सपूर्णम् ।
सान्द्योपनामक काशीनाथात्मज-हरभट्टेन लिखित स्वार्थ पराथ
च । शुभ भवतु ।

3974.

10867 महालक्ष्मीकवचम् । *Maha Lakṣmī varacam**From the Skanda purana*

Substance country made paper 10 x 5 inches Folia 2 Lines 11
on a page Character modern Nagara Fresh Complete

One of the leaves contains —

इति श्रीस्कन्दपुराणे दशरथस्ये इन्द्रोपदेशे ब्रह्मप्रोक्त श्रीमहा
लक्ष्मीकवच सपूर्णम् ॥

Beginning —

अथ महालक्ष्मीकवचप्रारम्भ ।

ॐ अस्य श्रीमहालक्ष्मीदिव्यकवचमन्त्रस्य सप्तकुमार ऋषि, etc

ब्रह्मोवाच ।

शिशो मे विष्णुपदो न मलाटे न मदीह्वरा ।

चक्षुषी तु विशाखाक्षी अक्षणे गामगाढजा ।

The other leaves contain eleven slokas from Varagya-Sataka

3975.

5702 तुलसीमाहात्म्यम् । *Tulasi-mahatmyam*

Substance, country made paper 8½ x 4½ inches Folia 12 Lines 4
in a page Text in Slokas 80 Character Nagari Dat Samvat
1863 Appearance, fresh Complete

Beginning —

योगेश्वराय नम ओतुलस्ये नम । निर्विघ्नमस्तु ।

अथ] सूत उवाच

पुत्रा कदाचिद्भवामि प्रणिपत्य वृद्धस्पतिम्

यत्किञ्चपन्महाभाग सर्वञ्च वशिना वरम् ।

भगवन् प्राणिन भव्यं त्रेलोके मदगर्विता ।

दुर्वृत्ता दुःखमग्निना सन्तप्तान्निर्वर्जिता ।

समाप्तमागरे मया मन्त्रैर्गोतहजातय ।

जातिभ्रष्टाश्च जायन्ते क्षीनाश्चागच्छ हिमका ।

मोक्षमार्गं खिलोभृतो धम्माध्या च विनाशित

सम्पदश्च विनश्यन्ति क्षणमात्रेण भो गुणो ।

पुरुषार्था भविष्यन्ति केनोपायेन सुव्रत

ब्रूहि तत्त्वविदा श्रेष्ठ सर्वसम्पत्तमृद्धिम ।

वृद्धस्पतिरुवाच ।

मिद्धि ।

साधु एष्ट त्वया देव त्रेलोकीश्वर्यवर्द्धनम्

माहात्म्य तुलसीदेव्या गुणा सर्वे त्वयोदिता ।

सिद्धि म्याप्नामि सन्देश मा लप्सी सर्वमिद्धिदा ।

येनैव वर्द्धिता देवो न लप्सीभाग भवेद्भग ।

4A, इति श्रीतुलसीमाहात्म्ये प्रथमोऽध्यायः; 8A, • द्वितीयोऽध्यायः;
 11B, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये तृतीयोऽध्यायः; 17A, इति
 श्रीतुलसीमाहात्म्ये प्रभासखण्डे चतुर्थोऽध्यायः; 20A, इति श्रीस्कन्दपुराणे
 प्रभासखण्डे पञ्चमोऽध्यायः; 23B, इति श्रीस्कन्दपुराणे सप्तकुमारसंहितायां
 तुलसीमाहात्म्ये षष्ठोऽध्यायः; 29A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये
 देवदत्तोपाख्याने सप्तमोऽध्यायः; 30B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये
 अष्टमोऽध्यायः; 34A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये (?) ; 36B, इति
 श्रीस्कन्दपुराणे तुलसीमाहात्म्ये दशमोऽध्यायः; 38B, इति श्रीवामनपुराणे
 तुलसीमाहात्म्ये शिवनारदमन्वादे पूजनविधिभिरूपणं नामैकादशोऽध्यायः; 40A,
 इति श्रीपद्मपुराणे तुलसीमाहात्म्ये शतानन्दकृष्णमन्वादे तुलस्युत्पत्तिभिरूपणं नाम
 द्वादशोऽध्यायः; 43A, इति श्रीपाद्मे तुलसीमाहात्म्ये सूतशौनकमन्वादे त्रयोदशो-
 ऽध्यायः; 49A, इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये मरीचिगरुडमन्वादे
 लुब्धकोपाख्याने तुलसीस्यर्धमहिमवर्णनं नाम चतुर्दशोऽध्यायः; (Last Colo-
 phon) इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये सूतशौनकमन्वादे तुलस्या
 नामश्रवणमहिमनिरूपणे पञ्चदशोऽध्यायः । इति तुलसीमाहात्म्ये सम्पूर्णम् ।

Post Colophon Statement.—

संवत् १८६३ शके माहा भुदी शनौ इदं पुस्तकं दत्ते जय-
 शङ्करमोनेश्वर दिवेदी ।

3976.

10660 शालग्रामलक्षणम् । *Śāla-grāma-lakṣaṇam.*

Substance, country-made paper 16×3 inches Folio, 5, the first of
 which is missing Lines, 4 on a page Character, Bengali of the nine
 teenth century Appearance, old and discoloured

Colophon :—

इति स्कन्दपुराणे ब्रह्मविष्णुसंवादे शालग्राममाहात्म्यं [तस्य] लक्षणं
 सम्पूर्णम् ॥

It treats of distinguishing features of different sorts of
 Śalagrāma stone or Ammonite stones, sacred to Viṣṇu.

3977.

9181 शिवरहस्यम् । *Siva rahasyam*

Substance, country made paper 15½×8 inches Folia, 20 Lines,
11 on a page Extent in Slokas, 880 Character, Nāgara Appearance,
not old Incomplete

It is taken from the Himavat khanda of the Skanda-
purāna, and an interlocution between Yajñyabalkya and
Janaka

It begins —

श्रीगणेशाय नमः ।

याज्ञवल्क्य उवाच ।

इति तद्वचनं श्रुत्वा सा राज्ञी भयविक्षला

वैराग्य परमं प्राप्य तमुवाच नृपोत्तमम् ॥ १ ॥

न शान्तिमेति महिषा घोरससारवासना

कर्त्तुं वा तस्य शान्तिं म्यात् उपायं कल्पया मिव ॥ २ ॥

अपारघोरससारवासनाद्युत्तिसाधन

शिवाद्यं नमस्तिष्ठानं ततः कर्त्तव्यं कथं वद ।

त्वया तनो कुत्सितत्वं + + + रक्तनिक्षिप्तं

तत् कुत्सितं न मन्देक्षो दृश्यते च तथा खलु ॥

From the statement in the colophon, the whole of
Siva rahasya, as taken from the Skanda purana, appears
to be divided in nine (?) parts, and this is an incomplete
manuscript of the third part, which comes abruptly to
an end after the 7th chapter, a few lines only of the
eighth remaining

The Colophon of the 7th —

इति श्रीस्कान्दे महापुराणे हिमवतखण्डे शिवरहस्ये तृतीयांशे

उत्तमखण्डे याज्ञवल्क्यजनकसंवादो नाम सप्तमोऽध्यायः ।

3978.

3492 *The Same.*

Substance, country made paper 10×4½ inches Folia, 3 Lines, 14 on a page Extent in Slokas, 112 Character, Nāgara of the early nineteenth century Appearance, discoloured

The MSS contains the 23rd chapter of the 9th part of the Śiva-rahasya

Colophon :—

इति श्रीशिवराहस्ये नवमांशे शिवनन्दिसंवादे त्रयोविंशो-
ऽध्यायः ।

Called on the reverse of the last leaf : शम्भु-सपत्न्या-विधिः ।

It begins thus :—

श्रीगणाधिपतये नमः ।

ऋषय ऊचुः ।

सूत बुद्धिमता श्रेष्ठ वद कारुणिकोत्तम ।

शिवज्ञानं विना मोक्षो न भवेदिति निश्चितम् ।

तज्ज्ञानं नो कथं भावि कामाद्युपहृतात्मनाम् ।

साधनं तस्य किं कस्मिन्सत्त्वेपेयं यदस्ति तत् ॥ २ ॥

सूत उवाच ।

साधु एष्टु भवद्भिरुक्तकृतिगोप्यमनामयम् ।

नन्दिना भगवान् शम्भु एष्टुः पूर्वं दृष्टानिधिः ॥ ३ ॥

अवदत् साधनं तस्मै श्रानार्थं सर्वदेहिनाम् ।

ज्ञातं मया तद्गुरुणा शृणुध्वं भो वदाम्यहम् ॥ ४ ॥

कैलासशिखरे रम्ये रत्नप्रत्युत्प्लुतकुट्टिमे ।

गारुत्मतमयस्तम्भं प्रवालरूपसयुते ॥ ५ ॥

शीरश्वादनके चन्द्रे शिलाप्राप्तगभक्तिके ।

नानारत्नमयै रंज्ये प्रतिभाभिर्विमिश्रितैः ॥ ६ ॥

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अष्टपूर्वमथन्तदुप्याप्नोतिरमृतम् ।
 अतन्तजन्मश्रवणमननाद्यै सुमार्घनै ॥ २० ॥
 साध्य न वेति सन्दिग्धमानं भैव सुमाधनम् ।
 तथापि किञ्चिदन्त्येकं मम प्रीतिकर परम् ॥ २१ ॥

नन्दिकेश्वर उवाच ।

स्वामिन् सर्वजगन्नाथ भक्तानुग्रहकारक ।
 तद्विधामं ममाचष्ट सत्त्वेणैव कृपानिधे ।

श्रीसदाशिव उवाच ।

सम्यक् पृष्ट त्वया वत्स सत्त्वेणैव वदाम्यहम् ।
 प्रभाते शैवधर्मेण निश्चक्रे समापयेत् । इत्यादि ।

3979.

3768 स्वयम्बोधः । *Swyam-bodhak*

From the Śiva-rahasya

Substance, country made paper 9½ x 4 inches Folia, 17 Lines 7
 on a page Extent in folios, 224 Character, Nāgara Date, Samvat
 1873 Appearance, discoloured Complete

Colophon.—

इति श्रीशिवरक्ष्ये ईश्वरवामदेवसम्बादे ईश्वरप्रोक्तः [१] स्वय-
 म्बोधाख्यो मन्त्रक सम्पूर्णः ।

Post Colophon.—

शुभ भूयात् । सवत् १८७३ मार्गशीर्षमासे कृष्णपक्षे सप्तम्या
 कुजवाशरे लेखक युगलकिशोर कायल बम्बय । योरोमाय
 नमः ।

This is a work on *Amanaska-yoga* which is defined
 thus :—

3A, न किञ्चिन्मनसा ध्यायेत् सर्व्वचिन्त्य विवर्ज्जयेत् ।
 स वाक्ताभ्यन्तरे योगी जायते तत्त्वसम्मुख ।
 तत्त्वेऽस्य सम्मुखे जाते त्वमनस्तु प्रजायते ।
 अमनस्तेऽपि सद्भाते चिन्त्यादिविलयो भवेत् ॥

It begins —

वामदेव उवाच ।

प्रणम्य परमानन्द वामदेव कृताञ्जलि ।
 जीवन्मुक्तिं यथोपाय कथयस्विति पृच्छति ॥

ईश्वर उवाच ।

पर आत्मस्य वक्ष्यामि तेन तत्त्व प्रकाशते ।
 येन विच्छिद्यते सर्व्वं मलपाशादिवन्धनम् ॥

7B, इति अमनस्ते गुरुकल्पखण्डे राजयोगो नाम प्रथमोऽध्यायः ।

The number of verses is given as 84

The second chapter with which the work ends has

113 verses

3980

1701 शिवमहिम्नःस्तोत्रम् । *Śiva mahimnah stotram*

*From the Śiva rahasya with a commentary by Nīla-kantha
 Caturdhara's brother Śiva Caudhara*

Substance country made paper 10×4½ inches Folio & Character
 Nāgara. Date Samvat 1772 Appearance old In the tripāṭi a form
 Complete.

For the text see L. 2605 It contains 40 verses

Colophon —

इति श्रीशिवरक्षस्ये विष्णुदेव शिवमहिम्नस्तोत्रं समाप्तम् ।

The commentary begins —

शिवस्तुतिव्याप्तेन परात्मप्रतिपाद्य शिवपरमतत्त्व आध्यागोपाय
 वादव्यापि न तदनुगमैर्विज्ञेयते न चोपनिषत्प्रमाणेन प्रपञ्चपिबन्ध
 श्रीविष्णुदेवाय महद्दानकालेति ।

It ends:—

स्थलार्थां श्लोकात्तरमोजनम् । ४० ।

Colophon of the commentary —

इति श्रीमत्पद्माक्षप्रमाणजमर्यादाधुरधरवतुर्धरवंशावतस्य
गोविन्दसूरिसूत्रोर्गीलकण्ठातुनस्य शिवस्य छतिर्विष्णुकृतशिव-
महिम्न स्तोत्रव्याख्या ।

Post Colophon —

संवत् १७७२ आषाढशुक्लसप्तम्या भट्टवैद्यनाथमुनेन विष्णुदेवेन
लिखितमिदम् ।

3981.

1860 शिवाष्टोत्तरशतनामावली ।

Śivāstottara-sata-nāmāvalī

From Śiva-rahasya

Substance, country made paper 5½ × 4½ inches Folia, 6 Lines, 8
on a page Extent in slokas 48 Character Nāgara Appearance, fresh
Complete

Beginning:—

अथ शिवरहस्योक्त शिवाष्टोत्तरशतनामावलीप्रारम्भ ।

ॐ नम शिवाय । १ ।

ॐ महाकैलासशिखरनिक्षयाय नमोनम । २ ॥

ॐ वामभागकलत्रार्द्धशरीराय नम । ३ ।

ॐ विलासदिव्यकर्पूरगौराङ्गाय नम । ४ ।

Colophon —

इति श्रीशिवरहस्योक्त शिवाष्टोत्तरशतनामावली समाप्ता ।

3981A.

10879. महादेवाष्टोत्तरशतनाम ।

*Mahādevaṣṭottara-śata-nāma.**Being an interlocution between Nārāyaṇa and Pārvatī.*

Substance, country made paper. 10×4 inches Folia, 2 Lines, 6, 7 on a page Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीनारायणकृतं महादेवाष्टोत्तरशतनाम स्तोत्रं सम्पूर्णम् ।

Beginning :—

योग्येशाय नमः ।

देव्युवाच ।

शरीराद्भि कथं शम्भोरहं प्राप्स्यामि + + + ।

तदिदानीं समाचक्ष्व अष्टोत्तरं(त्रिं) शीघ्रफलप्रदं ।

श्रीनारायण उवाच ।

अस्ति शुद्ध्यतमं गौरि नाम्नामष्टोत्तरं शतम् ।

शम्भोरहं प्रवक्ष्यामि यस्मात् शीघ्रफलप्रदम् ।

शिवो महेश्वरः शम्भुः पितामहो शशिधरोत्तरः ।

वामदेवो विरूपाक्ष कपर्दी नीललोहितः ।

3982.

2421. शिवस्तुतिः । *Siva-stutih.**From Siva-rahasya.*

Substance, country made paper 9½×3½ inches. Folia, 2 Lines, 11 on a page. Extent in ślokaś, 85 Character, Nāgara of the eighteenth century. Appearance, fresh Complete

Colophon :—

इति श्रीशिवरहस्ये शिवस्तुतिः समाप्ता ।

It contains 8 verses only called Dandakas the first of which runs :—

ॐ नमो नमो संशक्तं ' सुदन्तं मगनापते ' नमो नमो
 विष्णुविधान ' समितिविधान ' विष्णुविधानं नमो नमो
 विष्णुविधानं ' मुनिद्वन्द्विगत ' नदितगत ' नदितगत ' नदितगत
 सगन्तक ' भवशोभनं गगनाशनं प्रमनभयकपितमुनिपौत्रक
 शरणं ' अश्वत्थविषय ' कदम्बक ' नदितगत ' नदितगत
 धारकाय ' मारशोभनं विष्णुविधानमगनापतेनमो नमो भव
 शरणं भव ' शरणं दयया ॥ १ ॥

3983.

9341. गणपतिशतनाम । *Gana-pati-shata-nāma*

Substance, country made paper 8½ x 4 inches Folia, 5 lines 8
 on a page Extent in Sloka 60 Character, Nagara Appearance
 tolerable Complete

Beginning.—

योगेश्वराय नमः ।

अष्टोत्तरशतैर्द्विष्टौशेषशतैश्च नामभिः

कर्तव्यमतिपद्मेन नन्दुर्वाङ्मुरारिपथम् । १ ।

हिरण्यमयं तनुं शुद्धं सत्त्वातिशयमयं

वरदं गणपं ध्यात्वा पूजा कार्या प्रथमतः । २ ।

नमो विष्णवे इत्यादि नाम्नां सर्वेश्वरं शिवं

देवता विष्णुनामोऽयं हृन्दोऽनुष्टुपं शुभप्रदम् । ३ ।

सर्वप्रदं हृदयमयं यत्नं शक्तिं सुधात्मिका

कोलकं गणनायकं पूजा कार्याति कामदा । ४ ।

End.—

काशी यात्रार्थमुत्तमो विधिर्विष्णुशक्तम् ।

पूजयामास विष्णुं विधिबद्धिपूर्वकम् । ५ ।

सूर्योपाध्यायितं पूर्वं चन्द्रोपाध्यायितं च प्रिये ।

देवैरन्यैश्च विधितं पूजितं गणनायकं ॥ ६ ॥

Colophon :—

इति श्रीशिवरहस्ये गणमाधे आन्दमदाशिवसंवादे मुख्य-
गणपतिशतनाम सम्पूर्णम् ।

3984.

3025. शूलटङ्केश्वरमाहात्म्यम् ।

Shūla-ṭaṅkeśvara-māhātmyam.

For the manuscript and the work, see L. 4020.

It is stated to be an extract from Śiva-rahasya, a section of the Skanda-purāṇa.

The Post Colophon Statement :—

इदं पुस्तकं सदाशिवदेवज्ञसुत पुंडराजेन लिखितं परोपकारार्थम् ।
यादृशं पुस्तकं दृष्टमित्यादि ।
संवत् १८ (•) ४४ फा + ग शुद्ध १२ शुक्रवार .
श्रीसामसदाशिवार्पणमस्तु ।

3985.

5710. *The Same*

Substance, country made paper 10×4 inches Folia, 51 Lines, 7 on a page Extent in Slokas, 800. Character, Nāgara. Date, Samvat 1802. Appearance, old and worm eaten Complete,

It begins :—

श्रीगणेशाय नमः ।, etc.

श्रीकाश्या दशाश्वमेधस्थित-शूलटङ्केश्वराय नमः ।

ॐ अथ शूलटङ्केश्वरमाहात्म्यं लिख्यते ।

तदुक्तं स्कन्दे शिवरहस्ये ।

ऋषय ऊचुः ।

सुत सुत महाबुद्ध सर्वशास्त्रविशारद ।

शूलटङ्केश्वरस्यैव माहात्म्यं वद विस्तरात् ।

शूलटङ्कति नामापि कथं जातं महेष्टितु ।
 कुत्र वा सम्यतिस्तस्य पूर्वमासीत् प्रभो सदा ।
 केन वा कारणेनैव काश्यामागमनं विभोः ।
 व्याकारितस्य केनापि किमर्थं कुत्र वा स्थितः ।
 + + + + समागत्य किञ्च कार्यं छतं तथा ।
 किञ्च तीर्थे तदा जातं किञ्च पूर्वस्थितस्य तत् ।
 तत्तत्तीर्थस्य माहात्म्यं ज्ञानदानादिकस्य च ।
 तत्तद्दर्शनमाहात्म्यं वक्तव्यं वस्तुविकारात् ।
 तत्तत्तीर्थस्य ज्ञानस्य माहात्म्यं वद विकारात् ।
 कदा तस्य च तीर्थस्य यात्रा कार्या विशेषतः ।
 कस्मिन् मासे च भवनादि तत्र काव्यं प्रयत्नत ।
 छते तत्र च लोकानां फलं स्याच्च महत्तरम् ।
 तत्र प्रसादकर्तृणां लिङ्गस्याप्यममेव च ।
 जीर्णोद्धारं छते तत्र लिङ्गप्रसादयोक्तया ।
 घट्टवन्धनकस्यापि फलं किं स्यान्महत्तरम् ।
 तत्रापि च मृतानां हि सुक्तिं स्याद्यापि किं विद्याः, etc , etc

Last Colophon —

इति श्रीस्कन्दपुराणे शिवरक्षस्ये शूलटङ्गेश्वरमाहात्म्ये महात्म-
 विशेषमहिमवर्णने षोडशोऽध्यायः समाप्तः ।

Post Colophon —

सवत् १८०२ आषाढमासे शुक्ले पक्षे सप्तम्या बुधवारं
 श्रीकाशीजीमध्ये शूलटङ्गेश्वरश्रीसमीपे लिखितं गोसांइजी
 श्रीदुखहरणभारद्वाजी श्रीरक्षु । शुभं भवतु ॥

3986.

5513. सत्योपाख्यानम् । *Satyopākhyānam*

From Śiva-rahasya

Substance, country made paper 12×5½ inches. Folia, 98+51
 Lines, 11 on a page Extent in Slokas 3,500 Character, Nāgara Date,
 Samvat 1891 Appearance, fresh

Complete to the end of the 79th adhyāya.

Colophon :—

इति श्रीमद्योपाध्याये सृतशौनक्रमवादे रामबालचरित्रवर्णनं
नाम एकोनाशोतितमोऽध्यायः । ० ।

Post Colophon Statement :—

शके १० (१) सवत् १८८१ चैत्रे वद्यौ पञ्चमी भौमवार गौर-
घादिप्राप्तं लिखितम् ।

A Paurāṇika account of the early life of Rāma with stories and anecdotes, not to be found in the Rāmāyana of Valmiki. See L No 714

3987.

48 *The Same, from the Same.*

For a notice of this manuscript, see L 714

This contains the second-half only

The other name of this work is Rāma-rahasya. It commences from the 51st chapter. That suggests the idea that it is simply a continuation of the Śiva-rahasya (see H P R 2, 213). The late Mahamahopādhyaya Pandita Vindhyeśvarapīrasāda Dube told me that about 200 years ago a man named Appaya Dikṣita wrote Śiva-rahasyas at Benares. This is likely to be one of them. Like many works in the Northern vernaculars the work opens with a scene at Vaikuntha, in which a successful dancing girl obtains a boon from Viṣṇu that she would be Viṣṇu's wife in the Dvāpara-yuga. But her ambition was not satisfied, she wanted to be his wife in the Tretā-yuga, and a compromise was arrived at that she would be a maid-of-honour to Sita, the wife of Viṣṇu. She is born as the daughter of the prime minister of Janaka and gets the name of Subhaga, and she accompanied Rama and Sita in all their pleasure-excursions.

3987A.

9265. *The Same, from the Same.*

Substance, country made paper 12x5 inches Folia, 31 Lines, 11
on a page Extent in slokas, 1,290 Character, Nagara Date, Samvat
1868 Appearance, fresh Complete

It begins —

श्रीगणेशाय नम ।

शौनक उवाच ।

सूत सूत महाबुद्धे श्रीरामचरित वद ।
यस्य अवगमाच्चैव भवेन्मुक्तो न सशय ॥
उत्पन्ना च कथं सीता साक्षात्पत्नी हितेस्तत्तात् ।
कारणं वद मे विद्वान् रामेणोद्वाहिता पुन ॥

श्रीसूत उवाच ।

मृकदा सुखमासीन श्रिया साज्ज श्रिया पनि ।
वैकुण्ठे परमे दिष्टे पापं दे परिषेविते ॥
वसन्ति यत्र पुरुषा नित्यमुक्ता हरे पदे ।
यत्र नैःश्रेयस नाम वन कामदुघ नृणा ॥ इत्यादि ॥

End:—

यच्चैतत् प्रदुषाद्वापि वाचयेद्वा समाहित ।
उभौ तौ सुखमेधेते व्यासवाक्यमिदं शुभम् ॥
वाचकश्च यथाशक्ति पूजां कुर्यात् महात्मनाम् ।
मङ्गलानि प्रजाभ्यश्च नृपेभ्योऽस्तु सदैव हि ।
माधुभ्यो विप्रर्षिभ्य ओशो दिशतु मङ्गलम् ॥

Colophon:—

इति श्रीसत्त्वोपाख्याने सूतशौनकसंवादे रामबालचरित्रे
एकोनाशौतितमोऽध्याय ।
संवत् १८६८ ।

3988.

9019. श्रीकृष्णार्जुनसंवादः । *Srīkṛṣṇā-rjuna-samvādaḥ.*—*An interlocution between Kṛṣṇa and Arjuna.*

Substance, country made paper 10½×4½ inches Folia, 8 Lines
 10 on a page Extent in Slokas, 150 Character, Nāgara Fresh Com-
 plete

Complete in eight leaves and 150 verses

The Colophon runs:—

इति श्रीविष्णुरहस्ये श्रीकृष्णार्जुनसंवाद समाप्तः ।

It begins:—

श्रीगणेशाय नमः ।

• विष्णुरहस्ये • अर्जुन उवाच • ।

भगवन् देवदेवेश कृष्ण मन्वंश प्रान्वत ।

माक्षणा क्षत्रिया वैश्या शूद्रा क्षत्रियदेवताः ।

निर्मिता सकला लोकाः त्वयैव शिवरूपिणा ।

कस्येह तत्तमुदायाम्नाधिकारोऽस्ति तद्वद ।

XIV. VĀMANA-PURĀNAM.

3989.

3533 वामनपुराणम् । *Vāmana-purāṇam*

Substance, country made yellow paper 22×5½ inches Folia, 167
Lines, 6 on a page Extent in Slokas, 4,500 Character, Bengali in a
modern hand Writing is very beautiful Date, Saka 1729 Appearance,
fresh Complete

Beginning :—

ॐ नमो गणपतये ।

नमस्तस्मै महेशाय यस्य सन्ध्यात्रयच्छलात् ।

यातायातं प्रकुर्वन्ति त्रिशगत्पतयोऽनिशम् ।

थास उवाच ।

कदाचिन्मरदः श्रीमान् भगवान् सात्वतो मुनिः ।

पर्यटन् विविधान् लोकांस्तापमाना तथाश्रमान् ॥

ययौ लोकहितार्थाय पुलस्त्यो यत्र तिष्ठति ।

त दृष्ट्वा दूरतश्चैव ज्वलन्तमिव भास्वरम् ।

ज्वलन् ज्वलनसङ्गाश्रैरङ्गैः सर्वत्र सोज्ज्वलम् ।

साक्षात् किं राजते वाग्मिर्भूर्तिमान् तप्यते तपः ॥

स्यादुवन्निश्चलतरं निर्मलं सम्मनो यथा ।

अथवा सर्वतेजांसि स्थितिमा ब्राह्मणौ तनुम् ।

श्रीलपन्ति पर धाम शान्त शान्तपदामये ।

... ..

नारद उवाच ।

ऋतु मुने महाभाग ममागमनकारणम् ।

... ..

... ..

पुलक्य उवाच ।

साधु साधु मद्याप्राप्तो मतिमे विमलोर्जिता ।

यदहं स्मारितो विप्र पुण्यमाग्यानमुत्तमम् ।

प्रशस्त्वया मद्यर्थे यं कृतो लोकमलापह ।

शिवशमयो कथा यत्र गीता सर्वमलापहा ।

पुनात वामनाग्यं सत्त्वाशुभनिवारणम् ।

पुन्य यशस्य स्वर्गं सत्त्वांशपरिहृतम् ॥

Colophons —

3A, इति वामनपुराणे प्रवर्णनविचो नाम प्रथमोऽध्याय , 5A, इति वामनपुराणे वामनप्रादुर्भावे हरललिते नरोत्पत्तिर्नाम द्वितीयोऽध्याय , 6B, इति वामनपुराणे हरललिते वामनप्रादुर्भावे तृतीयोऽध्याय , 8B, इति वामनपुराणे वाम[न]प्रादुर्भावे हरललितो नाम चतुर्थोऽध्याय , 11A, इति वामनपुराणे हरललितो नाम पञ्चमोऽध्याय , 15A, इति वामनपुराणे वामनप्रादुर्भावे षष्ठोऽध्याय , 17B, इति श्रीवामनपुराणे सप्तमोऽध्याय , 20B, इति श्रीवामनपुराणे वामनप्रादुर्भावे अष्टमोऽध्याय , 23A, इति वामनपुराणे भैरवप्रादुर्भावे प्रथमोऽध्याय , 25B, • द्वितीयोऽध्याय , 28B, • तृतीयोऽध्याय , 31A, • चतुर्थोऽध्याय , 33B, • पञ्चमोऽध्याय , 36A, • षष्ठोऽध्याय , 38B, • सप्तमोऽध्याय , 41B, • अष्टमोऽध्याय , 44A, • नवमोऽध्याय , 47B, • दशमोऽध्याय , 49B, • एकादशोऽध्याय , 52A, • द्वादशोऽध्याय , 54A, • महिषासुरवधे त्रयोदशोऽध्याय , 57A, इति श्रीवामनपुराणे उमासम्भवे प्रथमोऽध्याय , 59A, • द्वितीयोऽध्याय , 62A, • उमाविवाहे तृतीयोऽध्याय , 65A, • चतुर्थोऽध्याय , 68A, • पञ्चमोऽध्याय , 71A, इति श्रीवामनपुराणे उमासम्भवे [वि] भैरवप्रादुर्भावे उमासम्भवविधिर्नाम , 74B, इति श्रीवामनपुराणे भैरवप्रादुर्भावे षष्ठमुखावधो नाम विंशतितमोऽध्याय (?), 78A, • शुम्भनिशुम्भवधो नामैकविंशोऽध्याय , 82B, • गुह्याभिषेको नाम द्वाविंशोऽध्याय , 87B, • महिषासुर तारक कौशभेदगो नामाध्यायस्त्रयोविंश , 89B, • चतुर्विंशोऽध्याय , 93A, • पञ्चविंशोऽध्याय , 95B, • मुरुवधो नाम षड्विंशोऽध्याय , 97B, • सप्तविंशतितमोऽध्याय , 100A, • अष्टाविंशति

समोऽध्याय , 102B, • एकविंशतिमोऽध्याय (1), 107B, • विंशतमो-
 ऽध्यायः (1), 109B, • एकत्रिंशोऽध्याय , 111A, • दात्रिंशत्तमोऽध्याय ,
 113A, • त्रयस्त्रिंशत्तमोऽध्याय , 118A, • चतुस्त्रिंशत्तमोऽध्याय , 121A, पञ्च
 विंशत्तमोऽध्याय (1), 122B, • षट्त्रिंशत्तमोऽध्याय , 125B, • भैरवप्रादुर्भावे
 मन्मथोत्पत्तिर्नाम सप्तविंशोऽध्यायः (1), 127B, • वामनप्रादुर्भावे प्रथमो-
 ऽध्याय , 129A, इति वामनपुराणे वामनप्रादुर्भावे द्वितीयोऽध्याय , 130B, •
 तृतीयोऽध्यायः , 132B, • चतुर्थोऽध्याय , 134B, • प्रज्ञादयमगो नाम
 पञ्चमोऽध्याय , 137B, • धन्यविजयो नाम षष्ठोऽध्याय 140A, • सुस्तम्भ
 उपाख्यान समाप्तम् , 141A, • प्रज्ञादतीर्थयात्रायो नक्षत्रपुरणो नाम अष्टमो-
 ऽध्याय , 142A, • जला[री]द्वयवधो नाम नवमोऽध्याय , 143B, • दशमो-
 ऽध्याय , 145B, • प्रज्ञादतीर्थयात्रा नाम एकादशोऽध्याय 148A, •
 गजेन्द्रमोक्षण नाम द्वादशोऽध्याय , 151B • शास्त्रतत्त्वोच समाप्तम् , 152B,
 • पापघण्टमन्त्रव , 154B, • वामनत्रयम् 156A, • लम्प्याभोगि , 161B,
 • बलिबद्धोनामोऽध्याय 163A, • ब्रह्माक्षरो नाम अध्याय 165B, • भावत
 प्रथमा नाम अध्याय , 167B, • त्रिविक्रमचरित समाप्तम् ।

Post Colophon —

शक्राब्दा १७२६ । ५ । १४

It ends —

एतन्ने कथितं विप्र पुराणं वामनाग्रयम् ।

यथाह्वा द्धि वरो भक्त्या मुच्यते भक्तवन्द्यः ।

श्रुत्वावच्छ आचयन् भक्त्या सर्वपापैः प्रमुच्यते ।

यथाहमहितामेतां श्रुत्वा ममार्थमोचनीम् ।

इह मुक्तातुलानं भोगान्ते यान्ति हरे परम् ।

This does not agree with the Vāmana-purāṇa as noticed in L 1264 and Oxf 45B and I O Catal No 3594

3990.

814 *The Same*

Substance, country made paper 13x7½ inches Folia, 182 lines
16 on a page Extent in ślokas 5 800 Character, modern Kaśmiri Ap-
pearance fresh Complete Dated Samvat 1898

The Last Colophon —

इति श्रीवामनपुराणे वामनचरित्र सम्पूर्णं समाप्तम् ।

Post Colophon .—

श्री शुभ भूयात् इति ।

मङ्गल लेखकानां च पाठकानां च मङ्गलम् ।

मङ्गल सर्वलोकानां भूमौ भूपति मङ्गलम् ।

भगवच्छक्तिघोषा, etc

शुभ भवतु सर्वजगतां तत् सत् ।

नवत १८६८ काशुति सप्तम्या सूर्य्यवामरेति शिव शुभम् ।

3991.

9760 कर्कभद्राचतुर्थीव्रतम् ।

Karka-bhadra caturthi vratam

Substance country made paper 8x4 inches Folia 7 lines 7 on
a page Extent in ślokas 50 Character Nāgara Appearance toler-
able Complete

Said to belong to the Vamana-purana.

Beginning —

श्रीकर्कचतुर्थीव्रतविधिः ।

आद्यस्य मासपक्षादि उल्लिख्य सौभाग्यपुत्रपौत्रादिसुस्थिर-
श्रीप्राप्तये कर्कचतुर्थीव्रत सङ्ख्य वट विलिख्य तदधस्तात् शिव
चरमुखयुक्त गौरी लिखितां षोडशोपचारैः सम्पूज्य पुजामन्त्र
नम शिवायै । इत्यादि ।

End:—

एवं व्रतं या कुर्वते नारी सौभाग्यकाम्यया ।
सौभाग्यं पुत्रपौत्रादि लभते सुस्थिरां श्रियम् । ४१ ।

Colophon:—

इति श्रीवामनपुराणे कर्कभट्टाचार्यविरचितं समाप्तम् ।

XV. KĪRMA-PURĀṆAM.

3992.

4492. कूर्मपुराणम् । *Kūrma-purāṇam*

Substance country made paper. 17½×5½ inches Folia, 109 Lines, 14 on a page Character, Bengali of the early nineteenth century Appearance, fresh. Complete

It consists of two parts of 50 and 40 adhyayas respectively, in the present manuscript

The first part comes to an end in leaf 58A.—

इति कूर्मपुराणे पृथ्वीभागे पञ्चाशत्तमोऽध्यायः । पृथ्वीभागः समाप्तः ।

The second part ends in leaf 108B.—

इति कूर्मपुराणे षट्पञ्चाशदधिकतमोऽध्यायः । उपरिभागे अष्टाविंशोऽध्यायः ।

Post Colophon :—

समाप्तमिदं कूर्मपुराणम् ।

I

Complete in 121 leaves and 70 adhyāyas and the
II in 40 adhyāyas which should be 43

Dated, Samvat 1915

II

A fragment from leaf 144 to leaf 169 (of which 168th
is missing) containing chapters 34-47 of the उपनिषद् ।

The Colophon —

इति श्रीकूर्मपुराण उपनिषद् मन्त्रब्राह्मणोपाध्याय ४७
समाप्त्याय यत्नः । ५ ।

In a later hand —

अष्टे श्रीवृषिकर्मस्य गुणित पञ्चदशद्वन्द्वभि
मासे कार्तिके सित स्मरतिथौ वारे सितांशो शुभ ।
श्रीमत्पाटलिके पुटे सुललित कोर्मोपाध पुस्तक
श्रीमद्भूमिशर्मणैव लिखित शिष्येण चात्मेन वै ।

The chronogram yields 1622(?) But it was written
in Patalipura, that is, Patna It is a most important
piece of evidence to shew that Patna was known as Patali-
pura and even so late as Samvat 1622

III

Another fragment of three leaves marked 30-33 and
with the letter कु ० ।

3994

399 *The Same*

Substance country made paper 10x4 inch s. Folia 153 Lines 8
on a page Extent in Slokas 3213 Character Nāgara. Appearance
tolerable Incomplete at the end.

Often printed

On the back of the front leaf Bombay

Deccan College Library, A

3995.

167. ईश्वरगीतोपनिषत् । *Iṣvara-gītōpaniṣat.**From Kūrma-purāṇa.*

The manuscript has been noticed by Dr. Rājendralala Mitra under No. 454 in Vol. I of his notices.

Printed in Bibl. Ind.

Post Colophon Statement:—

शुभमस्तु शकाब्दाः १७२३ फाल्गुनस्याष्टाविंशतिदिवसीया
लिरिति ।

श्रीहरिनारायण देवप्रभूतः साक्षरमिदम् ।

Then follow some medical prescriptions.

3995A.

953. ईश्वरगीताभाष्यम् । *Iṣvara-gītā-bhāṣyam*

A commentary on Iṣvara-gītā (167).

By Vijñāna Bhikṣu.

For the manuscript see L. 2050.

The text imitates the Bhagavat-gītā so closely that Vijñāna Bhikṣu, after writing this commentary, thinks there is no need of commenting on the Bhagavad-gītā. the two differing only in wording.

3996.

9339 देवीसहस्रनामस्तोत्रम् ।

Devī-sahasra-nāma-stottram

Substance, country made paper 9×4 inches Folia, 33 Lines, 5-7
on a page Extent in ślokas 330 Character, Nāgara Appearance,
tolerable Complete

A hymn to Devi enumerating the thousand names of the Goddess. It belongs to Kārma purāna. This MS omits the interlocation between Sāta and the R̥gis and

begins thus —

श्रीगणेशाय नमः ।

मेनोवाच ।

पश्य बालामिमां राजन् राजीवसदृशाननाम् ।
 हिताय सर्वभूतानां जाताश्च तपसावयो ॥ १ ॥
 सोऽपि वृद्धा मद्भादेवौ तद्व्यादित्यसन्निभाम् ।
 कपर्दिनौ चतुर्वक्त्रौ त्रिनेत्रामतिलालसाम् ॥ २ ॥
 षष्ट्यङ्गस्तौ विशालाक्षौ चन्द्रावयवभूषणाम् ।
 निर्गुणौ सगुणौ माक्षात मदसद्व्यक्तिवर्जिताम् ॥ ३ ॥
 प्रणम्य शिरसा भूमौ तेजसा चापि विह्वल ।
 भीत हताश्रुललितस्या प्रोवाच परमेश्वरौम् ॥ ४ ॥

हिमवान् उवाच ।

का त्वं देवि विशालाक्षि शशाङ्गावयववर्जिते ।
 न जाने का मद्भादेवि यथावद् ब्रूहि पृच्छते ॥ ५ ॥
 गिरीश्वरचनं श्रुत्वा ततः सा परमेश्वरी ।
 याजहार महेशैल योगिनामभयप्रदा ॥ ६ ॥
 मां विद्धि परमा शक्ति महेश्वरसमाश्रयाम् ।
 अग्न्यामवयवामेकां या पश्यन्ति सुमुक्षवः ॥

End —

तस्मात् सर्वप्रयत्नेन जप्तव्यश्च द्विजातिभिः ।
 सर्वपापापनोदार्थं देव्या नाम सहस्रकम् ॥ २४५ ॥
 प्रसङ्गात् कथितं विधा देव्या माहात्म्यमुत्तमम् ।
 अतः परं प्रजासमं भगवादीनां निबोधत ॥ २४६ ॥

Colophon —

इति श्रीकूर्मपुराणे देव्या नामसहस्रकं द्वादशोऽध्यायः ।

3997.

11046 *The Same.**Being the 12th adhyāya of the Kūrma-purana.*

Substance, country made paper $0\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 14 Lines,
11 on a page Character, modern Nāgara Appearance, fresh Complete

Colophon:—

इति श्रीकूर्मपुराणे देव्या नामसहस्रक द्वादशोऽध्यायः ।

Beginning:—

ॐ नमो गणेशाय ।

सूत उवाच ।

इत्याकर्णाय मुनयो कूर्मरूपेण भाषितम् ।

विष्णुना पुनरेवैन पद्मचक्रः प्रकृता हरिम् ।

ऋषय ऊचुः ।

कैषा भगवती देवी शङ्कराङ्गशरीरिणी ।

श्रिया सती हिमवती यथावद्वृद्धिं पृच्छताम् ॥

तेषा तद् वचनं श्रुत्वा मुनीनां पुरुषोत्तमः ।

प्रत्युवाच महायोगी ध्यात्वा स्वं परम पदम् ॥

श्रीकूर्म उवाच ।

पुरा पितामहेनोक्त मेरुपृष्ठे सुशोभनम् ।

रहस्यमेतद् विज्ञानं गोपनीयं विशेषतः ॥

It is put at the mouth of Himālaya and begins
in 3B:—

नास्मामिह(?)महत्त्वेण सुखाय परमेश्वरीन् ॥

हिमवानुवाच ।

ॐ श्रियोमा परमाशक्तिरनन्ता निष्कलामला ।

शान्ता 'माहेश्वरी' नित्या शान्ता परमाक्षरा ।

In both the MSS the hymn is the same.

XVI. MATSYA-PURĀNAM.

3998.

4531. मत्स्यपुराणम् । *Matsya-purānam*

Substance, country made yellow paper. 17½ × 6½ inches Folia, 238
Lines 12 on a page In tripāṭha form Character, Bengali Date, Saka
1741 Appearance, fresh. Complete

For an analysis of the work see Oxf. No 95. Several editions of the work have appeared in India.

3999.

8897 *The Same.*

Substance, country made paper 14 × 7 inches Folia, 420 Lines,
12 on a page Extent in ślokaś, 15 000 Character, Nāgara of the nine
teenth century Appearance, fresh Complete

I.O. Catal 3548 to 3552 Oxf 38B, 347A, 358A

4000.

4555 *The Same.*

Substance, country made paper 18½ × 6½ inches Folia 343 Lines,
10 on a page Character, Bengali of the early nineteenth century
Appearance, fresh Incomplete at the end

For the beginning of the Purāna, see Oxf No. 95

The last colophon in the incomplete manuscript in
leaf 343A.—

इति मत्स्यपुराणे रत्नधेनुप्रदानिको नाम ।

The chapters are not numbered

4001.

3849. *The Same.*

Substance, palm leaf 29 × 2 inches Folia, 248 Lines, 5 on a page
Character, Bengali of the eighteenth century Appearance, old and worm
eaten Incomplete

To the end of Ādi-vadha. For an excellent analysis of the work see Oxf. No. 95, p. 38B.

The present MS. ends thus:—

+ + + + +
अपश्यदोरकं पुनं हृदयेनैव दृयता ।

Colophon:—

इति मत्स्यपुराणे व्याह्रिवधा ।
श्रीचण्डे नमः ।

4002.

5810 *The Same.*

(राजधर्म) ।

Substance, foolscap paper 10×5 inches Folia, 28 Lines, 9 on a page Extent in Slokas, 500 Character, Nāgari by a modern hand Appearance, fresh

Beginning.—

श्रीमत्पेशाय नमः ।

मनुस्वाय ।

राजोऽभिहितमाचम्य किम् ह्यन्यतमं भवेत् ।
एतन्मे गच्छमाचक्ष्व सम्यगेवेति यतो भवान् ।

अभिधेकार्क्षिण्यं राजा राज्यावलोकित्वा ।

महायवरणं कार्यं तत्र राज्यं प्रतिष्ठितम् ।

यद्यप्यन्यतरं कर्म तदप्येकेन दुस्तरम् ।

पुत्रपेयासहायेन किमु राज्यं महोदयम् ।

तस्मात् सहायान् वरयेत् कुलीनान् नृपतिः स्वयम् ।

शूरान् कुलीनजातीयान् बलयुक्तान् श्रिया चितान् ।

रूपसत्त्वगुणोपेतान् सुयुतान् क्षमयान्वितान् ।

क्षिप्रक्षमान् महोत्साहान् धर्मीजाश्च प्रियम्बदान् , etc , etc.

7B, इति श्रीमत्स्यपुराणे राजधर्मे महायन्त्रि(1), 10B, इति मत्स्य
पुराणे राजधर्मागुणोर्विदित्तिर्नाम . 17B, • राजधर्मागुणोर्त्तम नाम , 18B,
• देवपुरुषकारो नाम , 20B, • राजधर्मे भेदो नाम ६ , 23A, • यात्रा-
विधान नाम ७ म , 24A, • यात्रानिमित्त देहस्यन्दनं नाम , 26B, इति
श्री • यात्रानिमित्ते सप्तप्रश्नाध्यायो नाम , 28B, • यात्रानिमित्ते मङ्गलाध्यायो
नाम ।

4003.

2156 प्रयागमाहात्म्यम् । *Prayaga-māhātmyam*

Ascribed to the Matsya purana

Substance country made paper $9\frac{1}{4} \times 4\frac{1}{4}$ inches Folia, 12 Lines
10 12 on a pag Extent in Slokas 300 Character Nāgara Appearance,
old

It is complete in 12 chapters of which the present
manuscript contains the first ten chapters

See I O Catal No 3554

4004.

6053 मत्स्यपुराणम् । *Matsya-purāṇam*

Chapter on Vastu

Substance country made paper $9\frac{1}{4} \times 5$ inches Folia 30 Lines, 12
to 14 on a page Extent in Slokas 800 Character Nāgara Appearance
fresh Date Samvat 1815

An extract from the Matsya purana, relating to
Vastu

Beginning —

श्रीगणेशाय नमः ।

नमः ॐ ॥

प्रासादभवनदीनां विन्यास विस्तरादयः ।

कुत्र्यात् केन विधानेन कथं वास्तुदाहृतः ।

सूत उवाच ।

भृगुर्निर्वर्णयिष्य विप्रकम्पा मयस्तथा । ●
नाम्नो नम्रनिर्घेव विशालाक्ष सुरन्दर ।
प्रज्ञा कुमारो मन्दोश्च शौनको गगं एव च ।
वासुदेवोऽनिगदय तथा मुकुटदरपती ।
अष्टादशैते व्याख्याता वास्तुशास्त्रोपदेशकाः ॥

2A, इति मात्स्ये वास्तुतृपत्ति ।

सूत उवाच ।

अथात सप्रवक्ष्यामि गृहकालविनिर्णयम् ।

(4A, इति मात्स्येकाशीतिपद समाप्तम्, 6A, इति मात्स्ये गृहनिर्माणम्, 6B, इति मात्स्ये स्तम्भादिमाणम्, 8A, इति मात्स्ये गृहनिवेशनम्, 9A, इति मात्स्ये वास्तुविद्या 11B, इति मात्स्ये प्रतिमाप्रमाणम्, 12B, इति मात्स्ये कृपेन्द्रवर्णनम्, 17A, इति मात्स्ये प्रतिमालक्षणम्, (The last three chapters are of much iconographic importance), 18A, इति मात्स्ये पीठलक्षणम् 18B, इति मात्स्ये देवतार्चानुकीर्तनम्, 20A, इति मात्स्ये प्रतिष्ठाङ्गमण्डपलक्षणम्, 22A, इति मात्स्येऽधिवासनम्, 24B, इति मात्स्ये प्रतिष्ठानुकीर्तनम्, 25B, इति मात्स्ये देवक्षणम्, 27A, इति मात्स्ये सर्ववास्तूपशमनम्, 29A, इति मात्स्ये प्रामादानुकीर्तनम् (Last Colophon) इति मात्स्ये प्रामादानुकीर्तन समाप्तम् ।

Post Colophon Statement —

संवत् १८७५ शके १७४० वैशाखशुद्ध ८ बुधे समाप्तमिदं पुस्तकं
लिखितं महाशय्युपनामकज्योतिर्विदामेश्वरसूनुना मणोरामेण ।

End —

एव गृहार्चनविधावपि शक्तिस्त स्यात्
सस्यापन सकलमन्त्रविधानयुक्तम् ।
गो वस्त्र काञ्चन हिरण्यधराप्रदानं
देयं गुरुदिवसरेषु तथाह्नदानम् ॥

4005.

612 शिवगीता मत्स्यपुराणोत्तरखण्डौघा ।

Siva gitā from the Matsya-puranottara khaṇḍa
For the manuscript see L. 1484

The Post Colophon Statement —

सवत १८१७ भगवान् दौर्गन्धिपाठौ ।

4006.

9160 गणेशचतुर्थीव्रतकथा । *Ganeśa caturthī-vrata kathā*

Substance country made paper 14×6 inches Folia 4 Lines 8 9
on a page Extent in slokas 150 Character Nāgara Date Surprast
1810 कार्तिकमासि कृष्णपक्ष द्वादश्यां त्रिनिश्वर वार Appearance tolerable Com-
plete

It begins thus —

ॐ स्वस्ति श्रीगणेशाय नमः ।

शिवशम्भो नमस्कृत्य उमादेवीं महेश्वरीम् ।

गङ्गाधिप नमस्कृत्य सर्वदेवभगद्गुरुम् ॥ १ ॥

वैशम्पायन उवाच ।

उद्यमं पराङ्मुखा युद्धे कृष्णेन च युधिष्ठिर ।

उवाच वाक्यधर्मेष्वात्मा कृष्ण देवकीनन्दनम् ॥ २ ॥

युधिष्ठिर उवाच ।

किं करोमि महायुद्धे युद्धं भवति माधव ।

भीष्मकर्णौ महायोधौ मम जयो कथं भवेत् ॥ ३ ॥

श्रीभगवानुवाच

विनायको महाहृष्टो गणेश शिवनन्दन ।

तस्य पूजाविधिं कृत्वा जयं भवति निश्चितम् ॥ इत्यादि ।

The end:—

दागच्च तस्य दातव्यं ब्राह्मणे वेदपारणे । ४८ ।
 घटवर्धसदृशाणि स्वर्गं मुञ्चते मदीपते ।
 व्यापदा हरते नित्यं दुःखदारिद्र्याश्रकः । ५० ।

The Last Colophon:—

इति श्रीमत्स्यपुराणे गणेशस्तुतीकथा समाप्ता ।
 संवत् १८१० कार्तिकमासे कृष्णपक्षे द्वादश्यां शनिस्वरवार
 लिखत सुखरामपठनार्थं काकाराम + बाल मध्ये देसी याको
 शुभमस्तु रामकृष्ण कृष्णाय नमः । गोविन्दाय नमः ।
 श्री

4007.

2913 उत्पन्नैकादशौमाहात्म्यम् ।

Utpannaiikadaśi-māhātmyam.

From Matsya-purāṇa.

Substance, country made paper 8½×5 inches Folia, 7. Lines, 14,
 15 on a page

For the manuscript and the work see L 4168. The word Utpanna here means that the Fast on the eleventh day of the moon issued from the body of Viṣṇu when he was asleep

XVII GARUDA-PURĀṆAM

4008

978 गरुडपुराणम् । *Garudā puraṇam*

¹Substance country made paper 12½ x 6½ inches Fol. a 320 Lines 9-13 on a page Extent in ślokaś 6500 Character Nagara

The first 26 leaves look older than the rest, and are in a different hand with 13 lines in a page

The chapters are not numbered

The manuscript is defective According to the I O Catal No 3353 this manuscript begins with adhyaya II, verse 42 (p 6 Col 1 of the printed text of Rasika mohana)

The manuscript ends with the chapter following that on Dharmasara

It ends with प्राज्ञवज्रो नरा चक्षुर्विकर्मनिरतो भवेत् and purports to give an abstract of the Gītā

In the foreword to the second edition of the Canakya Raja nītisara in the Calcutta Oriental series, Mr Johan van Manen says p XIII and XIV The interest of this collection is greater from another point of view, raising an interesting question of literary history On a close examination of its contents and structure we find, much to our surprise, that this Canakya collection is in a way only an elaboration or modification of another Nīti collection which under the name Nītisara occurs in the Garuda purāṇa forming there adhyayas 103-115 The Garuda purāṇa Nītisāra is shorter than Bhojaraja's containing 190 ślokaś but a careful comparison shows that of these about 260 are identical in both collections, and that not

only the sequence of the slokas in both works is the same but their division in adhyayas, too Both the works contain 8 chapters of which the last is about double the length of the others, a characteristic they show in common with the Tibetan Canakya in the Bstan hgyur, which is as closely related to both works as these are mutually Now it is most remarkable that the Nitisara in the Garuda purana should be ascribed to the Vedic Sage Saunala, a name which approximates, as closely as possible, to that of Canakya "

4009

3631 *The Same*

Substance country made paper 18½ × 4½ inches Folia 170 Lines 6 8 on a page Extent in slokas 4 800 Character Bengali Date Saka 1557 Appearance old and discoloured Complete

Colophon —

इति श्रीगण्ड पुराण सम्पूर्णम् ।

Post Colophon —

शुभमस्तु श्रवान्दाः १५५७ । यथादृष्टमिच्छादि । हरये नम ।

For an analysis of the Purana, see L 2525 It has been several times printed

Along with it there is a fragment of Harivansa, from leaf 273 to 305 The fragment contains chapters 160th to the chapter which describes *Vana yuddha*

4010

4411 *The Same*

Substance country made paper 14 × 6 inches Folia 46 Lines 10 on a page Extent in slokas 8 600 Character Nagara Date Saka 1 34 Appearance discoloured Complete

For a full description of the work see L 2525

It ends thus:—

बन्धाणि लभते पुत्र कन्या विन्दति सन्ततिम् ।
 क्षेमार्थं लभते क्षेमं भोगार्थं भोगमाप्नुयात् ।
 मङ्गलार्थं मङ्गलानि गुणार्थं गुणमाप्नुयात् ।
 काव्यार्थं च कवित्वञ्च सारार्थं सारमाप्नुयात् ॥
 ज्ञानार्थं लभते ज्ञानं सर्व्वं संसारमर्हन्म् ।
 इदं स्वस्त्ययनं सत्यं गारुडं गरुडैरितम् ॥
 नाकाले मरणान्तस्य श्लोकमेकन्तु यः पठेत् ।
 श्लोकार्द्धपठनादस्य दुष्टप्रचक्षयो भुवम् ॥
 सूनात् अत्वा श्रौतकोऽपि नैमिषे मुनिभिः कृतौ ।
 अथ ब्रह्मेति तं ध्यायन् मुक्तोऽभुद गरुडध्वजम् ॥

Colophon:—

इति श्रीमत् श्रीमहापुराणे गारुडे पुराणमाहात्म्यकथनं नाम ।
 समाप्तश्चेद गारुडपुराणमिति ॥ २ । ५ । ३ ।

श्रीलक्ष्मणाय नमः ।

Post Colophon Statement —

+ + + +

यद्यर्थं हीनं लिखितं मयाऽत्र ।

तत्सर्व्वमेतत् परिशोधनीयम्

कोपं न कुर्व्वात् खलु लेखकस्य ॥

भद्रपुष्ट्यादि । तैलामुत्तेदित्यादि । व्यादर्शरोषादित्यादि ।

सन्ति श्रीशुक्ले १०३४ मास आवणं सुदि ३ एतदिने भक्त्यामे

श्री ३ ज्योतिर्लिङ्गेश्वरममीपे एतद् गारुडपुराणं श्रीभीलकण्ठ-

प्रणिडितकस्य लिखितम् । देवश्च हरिनरसिंहेन सम्पूज्यम् ॥ शुभम् ।

शुभम् ।

4011.

1075 *The Same*

Substance, Assamese bark 23 x 3½ inches Folia, 184 of which 71-80 and 82 are missing Lines, 6 to 8 on a page Extent in Slokas, 7,600 Character, Bengali of the seventeenth century. Appearance, worn off and worm eaten.

Last Colophon:—

इत्यादि महापुराणे गारुडे पञ्चादशमाह्वार्यं समाप्तम् ।

The last but one leaf has its writing besmeared with mud

It contains a complete table of contents of the work, but much of it is lost by erosion and by the breaking off of the bark

I.O. Catal. 3353 see L. 2525 CS. IV, 26,27 and 300

पञ्चाध्याय पत्र १ ।

मर्मप्रतिमर्मादि,, ९ ।

सूर्याद्यर्चन पत्र ८ ।

सूर्यादिपूजा ।

4012.

4567B *The Same*

Substance country made paper 18½ x 6½ inches Folia, 143. Lines 12 on a page In tripāṭha form Extent in Slokas, 7,800 Character Bengali Date, Śaka 1742 Appearance fresh Complete

Written in the same hand as Catal No 3698

This is complete in 248 chapters

Last Colophon:—

इति श्रीगारुडे महापुराणे दिशताष्टतत्वाग्निप्रोद्ध्याय ।

Post Colophon:—

इति गारुडपुराणमाह्वार्य समाप्तम् गारुडपुराणम् । शुभमस्तु
प्रकाश्या १७४२ । देवोयान श्रीयुक्तामनन्तवन्द्योपाध्यायस्य

पुस्तकम् । लिखितं श्रीरामस्तनदेवशस्त्रेणामिति । यथादृष्टं तथा
लिखितम् ।, etc

See L. 2,525 It does not agree with Ravika
mohana's edition of the Purāṇa

4013.

1096 प्रेतकल्पः । *Preta Lalpah.*

Garuḍa-purāṇa, Part II

Substance, country made paper 12×6 inches Folia 30 by counting
The last two leaves after 28 are not numbered The last śloka in leaf 29
is numbered 17, and in the same leaf begins the next śloka But in the
next unnumbered leaf the first śloka although corresponding with its first
words in the preceding leaf is marked 10 Lines 7 and 9 on a page
Extent in ślokas 420 Character, Nāgara Appearance fresh Incom-
plete.

The Maṅgalacarana —

मूक करोति वाचालं पशुं लघयते गिरिम् ।

यत्कृपा तमहं वन्दे परमात्मन्माधवम् ।

It is a dialogue between the Munis of Naimiśāranya
and Śūta on what would become of those who have faith
in Brahman, after their death, as regards the conse-
quences of their acts, death, re-birth, their existence in
the spirit world and their obsequies

The question of the Munis is —

मच्छत अहं धामाप्नो जन्तुर्ना कर्मणां गतिम् ।

मरणं जन्म च तथा प्रेतत्वं चोर्द्धदेहि कम् ।

It is assigned in the colophon to Garuḍa-purāṇa But
it has verses from many other works The very first verse
of maṅgalacarana is that of Śrīdhara Svāmī, the comment-
ator of the Purāṇa

Colophons —

2B, इति गरुडपुराणे प्रेतकल्पे प्रथमोऽध्याय , 4B, • द्वितीयोऽध्याय , 6A, • तृतीयोऽध्याय , 9B, • बौद्धदेहिक नाम चतुर्थोऽध्याय , 12A, • बौद्धदेहिक नाम पञ्चमोऽध्याय , 14B, बौद्धदेहिककथन नाम षष्ठोऽध्याय , 17B, विष्णुजदेहोत्सर्गो नाम सप्तमोऽध्याय , 19B, • यमलोकगमन नाम अष्टमोऽध्याय , 21B, • यममार्गनिष्कृतिर्नवमोऽध्याय , 24B, • तत्त्वप्रकटनो नाम दशमोऽध्याय , 26B, • तद्विहतिर्नाम एकादशोऽध्याय , 27B, • प्रेतत्व-
प्राप्तिर्नाम द्वादशोऽध्याय ।

The next chapter is incomplete

4014.

8778 *The Same*

Substance country made paper 14½ × 4½ inches Folia 58 Lines 10 on a page Extent in ślokas 1700 Character Nagara Fresh Complete

Complete in 58 leaves and in 35 chapters It is an interlocution between Viṣṇu and Garuda

It begins thus —

धर्मेदृढवद्भूमौ वेदस्तन्ध (न्द) पुराणशाखाद्य ।

[ऋतु] ऋतुकुसुमो मोक्षकलो मधुसूदनपादपो जयति ।

The Last Colophon runs thus —

इति श्रीगरुडपुराणे प्रेतकल्पे ऽष्टादशसहस्रसहिताया उत्तर खण्डे विष्णुतार्क्ष्यसवादे पञ्चत्रिंशोऽध्याय ॥ समाप्तमिदं गरुड पुराण ॥ शुभमस्तु ॥ श्रीरस्तु ॥

4015.

4578 योगसारः । *Yoga-sarah*

Substance country made paper 14 × 3 inches Folia, 30 Lines 7 8 on a page Character Bengali of the early nineteenth century Appearance old and soiled

It is said to be an extract from Garuda-purana. It relates to various drugs with their applications in different maladies, and is in the form of a dialogue between Dhanvantari and Suśruta. The word "Yoga" means mixing up. "Yoga-sāra" means an abridgment on the art of mixing up various drugs for medicinal purposes.

अथ दध्नुषः ।

धन्वन्तरौ उवाच ।

सर्वयोगेषु मिद्ध योगसारं वदाम्यहम् ।

४८० सुश्रुत मध्येपात प्राणिना जीवहेतवे ।

2A, इति महापुराणे गारुडे योगसारः 4A, इत्यादिमहापुराणे गारुडे अनुपादादिविधिः, 8A, ज्वरादिचिकित्सा समाप्तः 18A इत्यादिमहापुराणे गारुडे, etc, etc

The manuscript is incomplete at the end. It is full of marginal notes, and contains an index covering 7 leaves. It contains many chapters from the Garuda purana besides Yoga sāra on medicine.

4016.

9503. कारुण्यस्तोत्रम् । *Karunya stotram*

Substance country made paper 8½ x 4 inches. Fol. a. Lines 17 on a page. Extent in slokas 70. Character Nāgara. Appearance tolerable. Complete. Written in a beautiful small hand.

A hymn in praise of Viṣṇu, affiliated to Viṣṇu dharma in its supplement which is held to be a part of Garuḍa purana.

Beginning —

ॐ शक्ति योगेश्वराय नमः ।

शौनका उवाच ।

आत्मानमात्मनैव स प्रोक्ता जातिस्मरौ दिवः ।

तुष्टाव वागभिरिष्टाभिः प्रणतः पुण्योत्तमम् ॥ १ ॥

ब्राह्मण उवाच ।

प्रणिपत्याक्षरं विश्वं विश्वहेतुं निरञ्जनम् ।
यत्प्रार्थयन्त्यविकलं सकलं तत् प्रयच्छतु ॥ २ ॥
कर्त्तारमकृतं विष्णुं सर्वकारणकारणम् ।
व्यगोरनौयासमजं सर्वव्यापिनमौश्वरम् ॥ ३ ॥
परात् परतरं यस्मात् नास्ति सर्वेश्वरात्परम् ।
तं प्रणम्याच्युतं देवं प्रार्थयामि यदस्तु तत् ॥ ४ ॥

इत्यादि ।

End —

एतत्त्वया नाव्रतिने न चागुश्रूषवे परम् ।
व्याख्येयं राजशार्दूलं यच्च नार्चयते हरिम् ॥ ५३ ॥
विष्णुभक्ताय दान्ताय व्रतिने पुण्यशालिने ।
कथनीयमिमं भूप रक्षस्य परमं हरे ॥ ५४ ॥

Colophon —

इति विष्णुधर्मेषु क्षत्रवन्द्योद्गाथायां कारुण्यस्तोत्रस्य समाप्तम् ।

4017.

5146 नरस्त्रीलक्षणम् । *Nara-stri-laksanam*

Being an extract from the Garuda-purāṇa.

Substance, country made paper 16×3½ inches. Folia 4 Lines, 9
on a page Extent in Slokas 144 Character, Bengali in a very modern
hand Appearance fresh Complete

Beginning —

श्रीश्रीरामो जयति ।

हरिरुवाच ।

नरस्त्रीलक्षणं वक्ष्ये सत्तेपाच्छृणु शङ्कर ।
अखेदिनौ मृदुतलौ कमलोदरसन्निभौ ।
शेष्ठाङ्गुलौ ताम्रलेखावुभौ च शिरयोज्ज्वलौ ।
कूर्मोन्नतौ च चरणौ म्याता नृपवरस्य हि ॥

Colophon .—

इत्यादिमहापुराणे गारुडे नरस्त्रीलक्षणं नाम ।

XVIII BRAHMĀṆḌA-PURĀṆAM

4018.

3654 ब्रह्माण्डपुराणम् । *Brahmaṇḍa purāṇam*

Substance country made paper 18½ x 5 inches Folia 4 to 192
Lines 8 on a page Character Bengali of the eighteenth century
Appearance, discoloured and worn-out Of the leaves 143rd to 170th,
both inclusive the written portion has been almost entirely corroded

Four padas

I प्रक्रियापाद ।

No beginning

34A, इति ब्रह्माण्डे सावर्णिक्ताया लोकक्षाने प्रक्रियापाद समाप्त ।

II उपोदघात ।

Beginning —

सूत उवाच ।

एव मन्वन्तराणान्तु ज्ञातुमिच्छामि तत्त्वत ।
देवाना तानि सर्व्वेषां या च यस्यान्तरे मनु ॥
मन्वन्तराणि स्युर्ध्वतीतानागतानि वै ।
समाप्तादिस्ताराश्चैव व्रजतो मे निवाधत ॥

Colophon —

89A, इति महापुराणे ब्रह्माण्डे उपोदघातपाद समाप्त ।

III अनुषङ्गपाद ।

Beginning —

अथा पाद द्वितीयन्ते पुराणज्ञेन सूचितम् ।
ऋषयः सश्रितात्मान पप्रक्षु सूतमादितः ॥
पादप्रक्रियमुपोदघात(?)स्त्यानघ
द्वितीय विस्तरात् पादः सानुषङ्गः प्रकीर्तय ॥

Colophon —

182A, इति ब्रह्माण्डे सार्वर्गिकाया लोकज्ञाने व्युत्पत्तिपाद समाप्त ।

IV प्रथाद्वार ।

Beginning —

सम्प्राप्ते सुमहर्लोक यस्मिन्ते कल्पवामिन ।

अमोघास्तु गणा यत्र भगवन्तश्चतुर्दश ॥

मन्वन्तरेषु सर्वेषु देवान्तान् सुमहौजस ।

ततस्तेषु गतेषूद्धं मायुज्य कल्पवामिनाम् ॥

Brahmāṇḍa purāṇa is known to be divided into two parts. This contains the first part which passes as the *Vāyu purāṇa* consisting of four *pādas*.

See the description of the *Vāyu purāṇa* I O Cat. No 3587. The second section of the *Vāyu purāṇa*, as contained in the present MS is the third of the I O MS and vice versa. The beginnings of the *pādas* in the two do not agree excepting the third in which the two manuscripts agree pretty closely, excepting in the title.

I *Prakṛya pāda*

4B, इत्यादि ब्रह्माण्डपुराणे व्यवहारपादे (?)

धर्मधर्मितयोर्ज्ञानं तथा सत्यान्वते उभे ।

उद्धंभावमधोभाव सुखदुःखे प्रियाप्रिये ।

सर्वमेतेन सहसा गुणमाचात्मकं स्मृतम् ।

स्मरते सर्वकार्याणि विस्मृतिस्तेन विद्यत ॥

5B *End* —

एतद्भिरण्यगर्भस्य जन्म यो वेद तत्त्वतः ।

व्यायुप्यान् कौर्त्तिमान् धन्यं प्रज्ञावास्तु भवत्यपि ॥

निवृत्ते समकामात्मा शुद्धाशुद्धिं प्रवर्त्तते ।

5B, इति ब्रह्माण्डे प्रक्रियापादे ।

अथेश्वरस्य प्रतिभा ज्ञानवैराग्यकर्मणा ।
धर्मैश्वर्यवृत्ता बुद्धिर्ब्रह्मो तस्याभिमानिनः ।
अव्यक्ता ज्ञायते तस्य मनसा यद् यदिच्छति ।
यत्तुर्मुषस्तु ब्रह्मत्वे कालत्वे शान्तकोऽभवत् ॥

7B End —

मन्यन्तरेण चैकेन सर्वाण्य + न्तराणि च ।
व्याख्यानीति च बोद्धव्यं कल्पे कल्पे तु चैव च ।
अनागतेषु तद्वत्(?) तर्कं कार्यो वितन्वता ।

इति ब्रह्माण्डे प्रक्रियापादे ।

Beginning of the next —

अथायमलिलह्वामौल्यार्कं पृथिवीतले ।
शान्तचन्द्रानिलानालं न प्रक्षायत किञ्चन ।
एकार्णवे ततस्तस्मिन् नष्टे स्यादवशङ्कमे ।
तदा स भवति ब्रह्मा मच्छास्त्रं सप्तसपात ॥

12B End —

महेश्वर परोऽव्यक्तमगदमव्यक्तसम्भवम्
अगद्व्यञ्ज्ये ततो ब्रह्मा तेन लोकालम्बो जाता ॥

इति ब्रह्माण्डे प्रक्रियापादे ।

Beginning of the next —

अथ प्रजासु सृष्टासु ब्रह्मणा लोककर्तृण्य ।
अप्रजासु प्रजा सृष्टा प्रजाकाम प्रजापतिः ।
असृजत् कार्यभावाच्च स्वर्गमन्य सृष्टात्मकम् ।
असृजत्तमिसान्तावो + + + काल प्रभुः ॥

End 15B —

तेषां नामानि गोत्राणि वाग्निष्ठानां महात्मनाम् ।
कथितानि स(1)द्वोऽपूर्वं मनो स्वायम्भवेऽन्तरे ॥

इत्येष ऋषिसर्गस्तु सामुबन्ध प्रकीर्तित ।

अप्ते प्रजानिसर्गस्तु प्रपद्याम्यद्यमुत्तमम् ।

इत्यादि ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next :—

योऽसावधिरभिमानो आसीत् सायम्भुवेऽन्तरे ।

ब्रह्मणो मानसा पुत्रान्तस्तात् साक्षा व्यजायत ।

पावन पवमानश्च शुचिरभिद्य यः स्रुतः ।

निर्मम्य पवमानस्तु वैद्युत्पावन किं पुरा । (?)

End in 10A :—

स्याति न मुच्यते जन्तुर्न तत् कार्यं विपश्चिता ।

इत्येष वै मयावक्तो कथा पापप्रणाशिनी । (?)

पितृवंशानुसारेण भवस्य चरिता शुभा ।

इति ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next :—

मन्वन्तरेषु सर्वेषु व्यतीतानागतेषु च ।

तस्याभिमानिनः सर्वे नामरूपगुणादयः ।

देवान्ते शुचिराः प्रोक्ताः प्रोक्ता मन्वन्तरेऽम्बरा ।

अधो मानवश्चैव सम्भवन्ति यथाक्रमम् ।

ऋषिसर्गः समाख्यातो राजसर्गः निबोधत ।

मनो सायम्भुवस्याष्टादश पौत्ता मद्भोजस ।

तैरिय एषिवो सर्वा सप्तहोषा मपत्तना ।

End in 21A .—

एवं सायम्भुवः सर्गो येनेद पूरित जगत् ।

ऋषिभिर्देवैश्चैव पितृमन्वर्जराक्षसैः ।

सर्वभूतपिशाचैस्तु मनुष्यपशुपक्षिभि ।

तेषा सन्तत्ययं लोके युगै मद्द निवर्त्तते ।

लोकार्थस्य च तत्त्वज्ञा प्राज्ञा पौराणिका जना ।

इति ब्रह्माख्ये प्रक्रियापादे ।

• *The beginning of the next —*

अतोत सात्त्विक सर्गो राजसश्च प्रकीर्तित ।
 तामसश्च समासेन भूतश्चान्य निबोधत ॥
 युगे युगे (?) य काज प्रजायन्ति सुतश्च वै ।
 देवासुराश्च गन्धर्वा मिश्राश्च यक्षराक्षसा ।
 यस्मिन् युगेऽथ सम्भूतिर्यस्या यावच्च जीवति ।
 तत् सर्वं सप्रवक्ष्यामि शृणुध्व ब्रुवतो मम ॥

Ends in 27B —

ऋषीणामृषिभिः सार्द्धं याज्ञवल्क्यस्य चैव हि ।
 याज्ञवल्क्योऽपि सगृह्य पशो (?) व्याख्याय चोक्तम् ॥
 व्याजगाम गृह्य हृष्ट शिष्यैः परिरुतोऽवसत ।
 इति ब्रह्माण्डपुराणे प्रक्रियापादे ।

The beginning of the next —

वेदमित्रस्तु सापत्यो महात्मा दिनपुङ्गव
 चक्रार संहिता पञ्च बुद्धिमान् पदवित्तम ॥
 तस्य शिष्याभवन पञ्च मुदगल गोतमस्तथा ।
 शालेयश्च तथा वश शिशिरस्तेषु पञ्चम ॥
 प्रोवाच संहितास्त्रिंश शङ्खपूर्णे रथोत्तर
 निरुक्तश्च पुनश्चक्र चतुर्थ दिग्भक्तम् ॥
 तस्य शिष्या हि चत्वार कौज मौद्गलिकस्तथा ।
 धीमान् सुतवल्काश्च निरुक्तश्च द्विजोत्तम ॥
 वात्सलिः सभरद्वाजस्तिस्रः प्रोवाच संहिता ।
 त्रयस्तस्याभवच्छिष्या महात्मानो गुणान्विता ।
 धीमान्पथ्यपनीयश्च पल्यागारश्च बुद्धिमान् ॥
 हर्षीयस्वार्जवस्त्वेष तपसा दग्धकिंस्त्रिय ।
 इत्येते बह्वृचा प्रोक्ता संहिता ये प्रकल्पिता ॥
 वैशम्पायनगोत्रे वै यजुर्वेदे प्रकल्पयन् ।
 सप्तविंशति तेनोक्ता संहिता यजुषा शुभा ॥

शिष्टेभ्य प्रावदन्तश्च अष्टाङ्गश्च प्रधानतः ।
 एतत्कृतया + + याश्चवक्त्रो मद्यायशा ।
 तस्य शिष्या षडशौति संहिताना प्रकल्पका ।
 सा च प्रथमतः स्मृत सप्ताध्याय विवदिता
 दय स्मृता
 इत्येते नवका प्रोक्ता संहितावादिनो हिजाः ।

End in leaf 29B —

पापान्तरविपर्यस्ता वेदशाखा यथा तथा ।
 चतुःसाहस्रिका सर्वा + + + + +
 लोमहर्षोऽनकामूला ततः काश्यपिका परा ।
 सावर्णिका तृतीयस्य दशवाक्याय पिण्डिका ॥

The MS is so very corrupt that it cannot be read and it is impossible to give an analysis of the Purana from this

There are two leaves of Varaha purana and four of Harivansa

4019

4465 *The Same*

Substance country made paper 19x4½ inches Fols 160 Lines
 9 on a page Character Bengali of the early nineteenth century
 Appearance old and very much damaged by damp

It is called Brahmanda purana in all the colophons
 See I O Catalogue No 3587

I

Pratiyapada ends in 28A

Beginning —

नारायणमित्यादि ।

अथ उच्यते ।

स्मृत स्मृत महाभाग सर्वज्ञ रूपया वद ।

ब्रह्माण्डाख्य पुराणश्च यथावद्विदित त्वया ।

सूत उवाच ।

पुराणलक्षणं सर्वं ग्रन्थान्तु न विद्यते ।
अधिकेन विमानेन चित्तपण्डितिभ्यः ।
स्थिते तु कारणे तस्मिन् नित्यं मदसदात्मके ।
अनिर्दिश्य प्रवृत्तिर्हि कारणस्य एयम् एयम् ।
एव यत् कारणं सर्वं तिष्ठे(?) मस्ति यथाक्रमम् ।
प्रत्याहारे तदा सर्वं प्रतिशक्तिं परस्परम् ।

Last Colophon —

इति ब्रह्माण्डे मावर्गिकाया लोकचाने प्रक्रियापाद समाप्तः ।

II

Begins —

अथय उवाच ।

एव मन्यन्तराणान्तु ज्ञातुमिच्छामि तत्त्वतः ।
देवानाञ्चैव सर्वेषां या च यस्यान्तरे मनो ।

Last Colophon —

74A, इत्यादिमहापुराणे ब्रह्माण्डे उपोद्घात समाप्तः ।

III

Begins —

श्रुत्वा पाद द्वितीयन्तु पुराणज्ञेन सूत्रितम् ।
अथय मर्शितात्मन मप्रष्टुं सूतमादित ।
पाद प्रोक्तो द्वितीयोऽयमुपोद्घातस्त्वयानघ ।
द्वितीय विस्तरत्पाद सातुयङ्ग प्रवर्त्तय ।
एवमुक्तोऽब्रवीत्सूत यच्छृण्वान्तरात्मनः ।
कौत्सैर्यस्यै द्वितीय व सातुयङ्ग सविस्तरम् ।
पाद समुदयादिषा गदतो मे निबोधय ।
मनोर्वैवस्वतस्येदं नाम्नतस्य महात्मनः ।
विस्तरेणानुपूर्वगं च त्रिंशद् शृणु तद्विधा ।
चतुर्दश सप्तत्या सखात पूर्वमेव हि ।

Last Colophon :—

151B, इति ब्रह्माण्डे मावर्णिंकायां लोकक्षाने चतुषङ्गपादः
समाप्तः ।

IV.

Begins :—

संज्ञादे सुमहर्लोकं यस्मिंस्ते कल्पवामिनः ।
यामाद्यास्तु गणा यत्र भगवन्तश्चतुर्दश ।
मन्वन्तरेषु सर्वेषु देवास्ते सुमहौजस ।
ततस्तेषु गतेयूद्धं मायुज्यं कल्पवामिनाम् ।
समेत्य देवास्ते वै च काशे स मानवे तदा ।
महर्लोकं परित्यज्य गणास्ते वै चतुर्दश ॥

Colophon in leaf 158B :—

इति ब्रह्माण्डे प्रत्याक्षारपादे ।

4020.

3851. *The Same.*

Substance, palm leaf 29½ × 2½ inches Folia, 200 Lines, 5 on a page Extent in Slokas 11,700 Character, Bengali of the eighteenth century Appearance, old and worm eaten, and very much damaged

This agrees with the I.O. MS. (Catal No. 3587). But it is wanting in the last pada called Upasamhāra pāda The last chapters of the first and the third sections are called here Upasamhāra pādas, as closing the sections

4021.

4792. *The Same.*

Substance, palm leaf 27½ × 2½ inches Folia, 3 to 106 of which the following leaves are missing —4, 9, 10, 77, 96, 103 Lines, 5 on a page Character, Bengali of the eighteenth century Appearance, fresh Incomplete both ends

7B, इत्यादिमहापुराणे ब्रह्माण्डे प्रक्रियापादे प्रथमोऽध्याय ।

106B, इत्यादिमहापुराणे ब्रह्माण्डे चतुषङ्गपादे ४६ ।

4022

298 ब्रह्माण्डोत्तरखण्डम् । *Brahmaṇḍottara khaṇḍam*

Substance country made paper 14½ x 6 inches Fols 91 Lines
10 on a page Extent in slokas 2 800 Character Nāgara Appearance
fresh Incomplete at the end

For a complete MS see L 854

The first opening verse is wanting

4023

591 अध्यात्मरामायणम् । *Adhyatma Ramāyaṇam*

For the manuscript see L 1501

Śat samvada or three interlocutions are necessary to give a work the authority of a Purana The Ramayana is a Kavya and not a Purana With a view to give it the appearance of a Purana the story was in the first instance narrated by Śiva to Parvatī in the second instance a report of that narration is given by Brahma to Narada On the authority of Narada Vyasa narrates it to Duta

4024

398 The Same

Substance country made paper 17½ x 4½ inches Fols 108 Lines
7 8 on a page Extent in slokas 5 036 Character Bengali Date Śaka
1770 Appearance fresh Complete

For a description of the work see L 1501

The Post Colophon Statement —

शुभमस्तु प्रकाश्या १७७० मौर्योपस्थ ऊनविश्रुतिदत्ते
रविवास्तरे दिवा प्रथममाध्य ममयो समाप्तोऽहम् ॥

पुस्तक श्रीवेङ्कटरामशर्माणास्य ।

शा नागहल परगणे हाविलसहर ।

সেতক শ্রীস্বরূপচন্দ্রশর্মেণ যথাবৃত্ত তথা লিখিত । লিখ্যকো
দোষ নাস্তি ।

শ্রীরামচন্দ্রায় নমঃ ।

4025

2614 *The Same*

Substance country made yellow paper 16½ × 4½ inches Folia 150
Lines 8 on a page Character Bengali Date Saka 1737 Appearance
fresh Complete

A portion of the Brahmānda purana, often noticed
and printed

Last Colophon —

इति ब्रह्माण्डपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
उत्तरकाण्डे नवमोऽध्यायः । उत्तरकाण्डः समाप्तः । समाप्तश्चायं
ग्रन्थः ।

The date and scribe of the manuscript —

সমস্যা তিথ্যবাসরে ত্রিবিপ্রতিসংখ্যেয় বখিকরাশিমাঙ্গুগ
বাসরে লিখিত লিখিত শ্রীকামিনাথবিদ্যামুখ্যেতি লিপিরিয় ।
শকাব্দা ১৩২৩ পলাশহাট্টাখ্যাসে নিবাস সংখ্যেতি । ।

4026

4501 *The Same*

Substance foolscap paper 16½ × 6½ inches Folia 178 Lines 9 on
a page Character Bengali in a modern hand Appearance worn out
Complete

4027

4509 *The Same*

Substance country made paper 13½ × 5½ inches Folia 156 Lines
10 on a page Character Bengali of the nineteenth century Appearance
fresh Complete

Last Colophon —

इति श्रीमदध्यात्मगामायणे उमामाहेश्वरमन्त्रादे उत्तरकाण्डे
नवमोऽध्यायः ।

Post Colophon Statement —

उत्तरकाण्डे नवशतश्लोका पापहरा । पुरा इमेमोक्ता ।
समाप्तस्याय ग्रन्थः । श्रीरामतनुप्रसन्नं आचारमिति सा
व्याजम्बदादि ।

4028.

5611 *The Same*

Substance palm leaf 14×1½ inches Folia 211 Lines 4 5 on a
page Character Udiya of the eighteenth century Appearance good
Complete

4029.

5584 *The Same*

Substance palm leaf 15½×1½ inches Folia 139 of which the
leaves 71 82 83 97 100 101 102 and 133 are missing Lines 5 6 7 on
a page Character Udiya about 300 years old Appearance old
Incomplete at the end

4030.

10829 *The Same*

Substance country made paper 15×3 inches. Folia 200 of which
the first five are missing Lines 6 on a page Character Bengali
Date, Saka 1631 Appearance discoloured

Last Colophon —

आने इन्द्रमखैवनेकविग्रमिर्ना[यो]नयेत् ।
मुलावले (?) ममायुक्ते घेतयतुहंश्रीदिने ।
तारा गुहदेव ।

4031

11010—IV *The Same*

Substance country made paper 10×5½ inches. Folia 23 (Bāla
kāṇḍa) + 33 (Āyodhya kāṇḍa) + 25 (Kishkindhyā kāṇḍa) + 26 (Kiskindhyā kāṇḍa)
Lines 10 11 on a page Character modern Nagari Appearance fresh.

4032.

10922 अध्यात्मरामायणम् । *Adhyātma-Rāmāyaṇam**With the commentary entitled Adhyātma-Ramayana-setu**By Rama Varman, son of Himmati Varman*Substance country made paper 12x5 inches In tripaṭha form
Character, modern Nagara Appearance fresh

I बालकाण्ड ।

Foll 2-21 Fragment

20B, इति श्रीमत् सकलराजविषदुद्धरणममर्थोयादिविषदावलिविराज
मानस्य हिम्मतिवर्मण पुत्रस्य श्रीरामवर्मण छतावध्यात्मरामायणे नेतौ बालकाण्डे
षष्ठ सर्ग ।

There are eight stray leaves

II अयोध्याकाण्ड ।

Foll 2-23

*Colophon —*इति श्रीमत् सकलराज • अयोध्याकाण्डे नवम सर्ग अयोध्या-
काण्ड समाप्त ।

III अरण्यकाण्ड ।

Foll 6-18 (of which 7, 8, 11 are missing)

18, इति श्रीमत् सकलराज • अरण्यकाण्डे दशमः सर्ग ।

IV किष्किन्ध्याकाण्ड ।

Foll 1-19 (of which the 17th and 18th are missing)

*Colophon —*इति श्रीमत् सकलराज • किष्किन्ध्याकाण्डे नवम सर्ग
किष्किन्ध्याकाण्ड समाप्त ।

V सुन्दरकाण्डः ।

Foll 1-11 Complete

Colophon —

इति श्रीमत् सकलराज • सुन्दरकाण्डे पञ्चम सर्गः । सुन्दर
काण्ड समाप्तः ।

VI युद्धकाण्डः ।

Foll 1-34 Complete

Colophon —

इति श्रीमत् सकलराज • युद्धकाण्डे षोडश सर्गः ।

VII उत्तरकाण्डः ।

Foll 1-26 Complete

Colophon —

इति श्रीमत् सकलराज • उत्तरकाण्डे नवम सर्गः ।

Post Colophon .—

अध्यात्मरामायणे उत्तरकाण्डटीकायां सप्तम काण्ड समाप्तः ।
मार्गशौर्यमासे शुक्ले पक्षे प्रतपदायां अध्यात्मरामायण काशीमध्ये
सहजटीको रामदासनिर्मितो लिख्यो जी समस्त ४४ ।
भूल धू कृपा करके शोध्य लेया ।

4033.

9174 *The Same*

Substance country made paper 14×6½ inches Folia 4 Lines 17
on a page Extent in Slokas 140 Character Nagara Appearance,
tolerable

A fragment containing only the commentary on the
first sarga of the Bala-kanda of the Adhyatma-Ramayana.

It begins :—

श्रीगणेशाय नमः । .

श्रीमहादेव उवाच ।

अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।

सौताराममस्तूनुसवाद मोक्षसाधनम् ॥ १ ॥

मस्तूनुर्वायुपुत्रो हनुमान् ॥ १ ॥

पुरा रामायणे रामो रावणं देवकण्ठकम् ।

हत्वा रणे रणश्लाघौ सपुत्रवलवाहनम् ॥ २ ॥

रामायणे रामायणप्रवर्तके रामावतारकाले इत्यर्थः देवकण्ठक देव-
मोक्षिणम् ॥ २ ॥

The Colophon runs :—

इति श्रीमत् सकलराजविपदुद्धरणसमर्थेत्यादिवीरदावलि-
विशजमानस्य द्विभूतिवर्मणः पुत्रस्य श्रीरामवर्मणः कृतौ अध्यात्म-
रामायणे सेतौ बालकाख्ये प्रथमः सर्गः ।

There are, after the colophon, seven stray verses taken from different chapters of the *Gītā*, which go under the collective name of *Sapta-śloki*.

4034.

10021 *The Same.*

(*किष्किन्ध्याकाख्य complete and the first five adhyayās of the
Sundara-kānda.*)

With the commentary entitled Dhvani-prakāśikā.

By Viśva-nātha Sīnahajū.

Substance, country-made paper. 12×7 inches Folia, 34+25. In
tripāṭha form Character, Nāgara of the nineteenth century Appearance,
decayed and worm eaten and repaired

I.

34A, महाराजाधिराज-श्रीमहाराजा-श्रीराजावाहादुर-सौतारामचन्द्र-
छपापात्राधिकारि-विश्वनाथसिंहजुदेवविरचिताया लक्ष्मणाख्यपुराणान्तर्गत-
अध्यात्मरामायणटीकाया ध्वनिप्रकाशिकायां किष्किन्ध्याकाख्ये नवमोऽध्यायः ।

II.

25, इति मिद्विद्योमहाराजाधिराज-ओमहाराजा-ओमराजावाहादु-
मोतारामचन्द्रलपापात्राधिकारि-विश्वनाथमिहजुदेवविरचितायां ब्रह्माण्डपुराणा-
नार्गतव्यध्यात्मरामायणटीकायां ध्वनिप्रकाशिकायां सुन्दरकाण्डे पञ्चमोऽध्यायः ।

4035.

3578. बालबोधिनी । *Bālabhōdhinī*.*Being a commentary on Adhyātma-Rāmāyana**By Gopala Cakravarti.*

Substance, country made yellow paper 15×3½ inches Folia, 91
Lines, 8 on a page Extent in slokas, 2,500 Character, Bengali Date,
Saka 1789 Appearance, fresh Complete

Colophon —

इति श्रीमयघड-वन्द्यघटीकुलप्रसूत-मत्पद्धितश्रीगोपालचक्रवर्त्ति
विरचिता बालबोधिनी नाम श्रीमदध्यात्मरामायणटीका समाप्ता ।

Bandyaghati is Banerji. The Gayaghadās are the
best family of Banerjis

Post Colophon. —

श्रीश्रीराधाकृष्ण शरणम् ।

शकाब्दाः १७६८ ।

It ends thus :—

दुर्गादाससमन्वयोऽभवदथो ज्ञानात्मजस्तुत ।

श्रीगोपालधरामरः समतनोद्वीकामिमा सन्मुदे ।

The first half of this verse is omitted in the present
Manuscript

For the beginning of the commentary see I.O. Catal.
No. 3429.

4036.

2109. रामगीता । *Rāma-gītā**From the Adhyatma-Rāmāyana.*

Substance, country made paper 6×4½ inches Folia, 8 Lines, 11
 on a page Character, Nāgara Date, Samvat 1899 Appearance,
 discoloured Complete

Often printed.

Post Colophon .—

१८८६ फागुण शु ७ भौमवारे । लेखकपाठको शुभ भवतु

4037.

3863 *The Same*

Substance, country made paper 8×4 inches Folia, 5 Lines, 10
 on a page Character, Bengali in a modern hand Appearance, fresh
 Complete

Often noticed and often printed

4038.

9809 *The Same*

Substance country made paper 9×5 inches Folia, 7 Lines 9 on
 a page Extent in Slokas 98 Character Nāgara Date, Samvat 1893
 Appearance, old Complete

It belongs to the Adhyatma Ramayana —

इति श्रीमदध्यात्मरामायणे उत्तरकाण्डे रामगीता नाम पञ्चम
 सर्ग । ५ । श्रीरामजी है । मिति वैशाख वदी पञ्चमी ५ साल
 १८८३ लिपिस्त ज्वालादास शुभ ।

4039.

8560 *The Same*

Substance country made paper 9½×4 inches Folia 7 Lines, 9
 on a page Extent in Slokas, 120 Character Nāgara. Date, Samvat
 1878 Appearance, fresh

Complete in 7 leaves only. The work is the 5th chapter of अर्ध्यात्मरामायण and is an interlocution between उमा and महेश्वर. Copied by Māna-Siṃha in "दशमुनि वसुगौ मिते सम्बत्रे" that is, Samvat 1878=1822 A.D.

4040.

8786. *The Same.*

Substance, country made paper 5½×4 inches Folia, 18 Lines, 7
on a page Extent in ślokaś, 125 Character Nāgara Date, Samvat
1909 New Complete

Complete in 18 leaves.

The fifth chapter of the Uttara-kāṇḍa of the Adhyātma-Rāmāyana

A well-known work

4041.

9866 *The Same.*

Substance, country-made paper 9×4½ inches Folia, 6 Lines, 10
on a page Extent in ślokaś, 140 Character, Nāgara Appearance,
decayed Complete

It belongs to the Adhyātma-Rāmāyana

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरमंवादि उत्तरकाण्डे
रामगीताश्रमप्रसूतोऽध्यायः ।

4042.

1454 *The Same.*

With its commentary entitled Subodhinī

Substance, country made yellow paper 13×4½ inches Folia, 13
In tripaṭha form Date, Śaka 1771 Character, Bengali Appearance,
fresh Complete

The text has been several times printed. It is a part of Adhyātma-Rāmāyana, which, again, the present manuscript considers to be a part of Brahmānda-purāṇa.

Colophon :—

इति श्रीमद्भाग्यपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वर-
सम्वादे उत्तरकाण्डे श्रीरामगीता नाम पञ्चमोऽध्यायः । इति
रामगीताख्यग्रन्थं सम्पूर्णम् ।

Post Colophon :—

रामः करोतु कल्याण रावणद्विपकेशरौ ।
मरयूकूलकल्लोलकोलाहलकुतूहली ॥
श्रीरामचन्द्राय नमः । ॐ हनूमते नमः । शकाब्दाः १७७१
तारिख २१ माघ लिखितं श्रीवामाचरणदेवशर्मेणा ।

The commentary is anonymous.

Its maṅgalācarana :—

श्रीकृष्णाय नमो नित्यं गुरवे बुद्धिदायिने ।
हृष्या तच्च माख्यदो(?) लक्ष्मणाय विपश्चिते ॥

Object of the commentary :—

स्ववचः सकलैर्कर्तुं महिम्ना राघवस्य तु ।
धारब्धं तेन गीताया व्याख्यानं मे ययामति ॥

Colophon to the commentary :—

इति रामगीता सुबोधनी समाप्ता ।

Post Colophon :—

आयदामपद्यन्तारं दातारं सर्वसम्पदा, etc.
लिखिता श्रीरामगीता श्रीवामाचरणशर्मेणा ।

This commentary is to be differentiated from a commentary of the same name by Ayyāṇi Bhaṭṭa.

4043.

11242. *The Same.*

*With the commentary by Rāma Varman, son of
Himmati Varman.*

Substance, country made paper. 12×5½ inches. Folia, 16. In tripāṭha form Character, modern Nāgara Appearance, fresh Complete

Colophon :—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसवादे उत्तरकाण्डे
श्रीमत् सकलराजविषदुद्धरणसमर्थेयादिविहदावलीविराजमानस्य
हिम्मतिवर्मण पुत्रस्य श्रीरामवर्मण कृतावध्यात्मरामायणे सेतौ
उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमं सर्गं ।

4044.

2465 *The same with the same commentary*

Substance, country made paper 9×4½ inches Folia, 21 In tripāṭha form Character, Nāgara of the eighteenth century Appearance discoloured Complete

The commentary begins —

अथ भावान् शिवो रामलङ्कासवादमुखेन परतत्त्वमुपदेष्टमाह ।
तत इति ।

Colophon :—

इति सकलराजविषदुद्धरणसमर्थेयादि विहदावलीविराजमानस्य
हिम्मतिवर्मण पुत्रस्य श्रीरामवर्मण कृतावध्यात्मरामायणसेतौ
उत्तरकाण्डे श्रीरामगीताटीका पञ्चमं सर्गं ।

4045.

3777 *The Same*

Substance, country made paper 10×4½ inches Folia, 32 In tripāṭha form Character, Nāgara Date, Samvat 1854. Appearance, discoloured Complete

Colophon of the text :—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसम्वादे उत्तरकाण्डे
श्रीरामगीतायां पञ्चमोऽध्यायः ।

Colophon of the commentary :—

इति श्रीमत् सकलराजविषदुद्धरणसामर्थ्यादिविरुदावली-
विराजमानस्य हिम्मतिवर्मणः पुत्रस्य श्रीरामवर्मणः कृतावध्यात्म-
रामायणस्य उत्तरकाण्डे श्रीरामगीताटीकाया पञ्चमः सर्गः ॥ ५ ॥

Post Colophon :—

लिखतं श्रीकाश्या मध्ये मणिकर्णिकासमिपे संवत् १८५४ फाल्गुने
शुद्धि १ लिखतं गुसां वैष्णोगिरिलेखकपाठक चण्डी जीव(?)

4046.

9608 *The Same.*

Substance, country made paper 10×7 inches Folia, 18 In
tripāṭha form Character, Nāgara Appearance, old Incomplete, the
first leaf missing

Colophon :—

इति श्रीमत् सकलराजविषदुद्धरणसमर्थं + + + + +
विराजमानस्य हिम्मतिवर्मणः पुत्रस्य श्रीरामवर्मणः कृतावध्यात्म-
रामायणसेतौ उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ।

4047.

5637. *A commentary on the same, Rāmagatā-dīpikā,*
by Mahādhara.

Substance, country made paper. 16½×4 inches Folia, 4. Lines, 12
on a page Extent in Slokas, 300 Character, Bengali Date, Śaka 1769
Appearance, old Complete

Colophon :—

इति श्रीमद्रामपदारविन्दविगलम्भकरन्दपानानन्दित-श्रीमक्षीधर-
विरचिता मध्नायुपुराणान्तर्गताध्यात्मरामायणीय रामगीतादी-
पिका समाप्ता ।

Post Colophon Statement:—

शकाब्दा १७६८ । ६ ॥

धार्मिकस्यासिते पक्षे रामसंज्ञितयो दिने ।

वैवस्वताख्यपद्यङ्गे (?) पाते + + + + + लिपिरिचम् ॥

4048.

9086. *The same with commentary Rāma-gītā-prabhā,*
by Rāma-nārāyaṇa.

Substance, country-made paper 13×6½ inches Folia, 57 missing
Lines, 11-15 on a page Tripāṭha form Character, Nagara Fresh

The first leaf missing.

4049.

9014 *The same with an anonymous commentary.*

Substance, yellow country made paper 11×5 inches Folia, 21
Lines, 8 on a page Tripāṭha form. Character, Nāgara Fresh Complete

4050.

5107D *The same with an anonymous commentary*

Substance, palm leaf 15½×1½ inches Folia, 10 (by counting)
Lines, 6, 7, on a page In tripāṭha form Character, Udiya of the nine
teenth century. Appearance, fresh Complete

The commentary begins thus:—

अथ भगवान् शिवः रामलक्ष्मणसम्वादमुखेन पर तत्त्वमुपदिशन्नाह
तत इति ।

Colophon to the text.—

इति श्रीमदध्यात्मरामायणे उभयमहेश्वरसम्वादे उत्तरकाण्डे
रामगीता नाम पञ्चम सर्गः ।

There is no colophon to the commentary

4051.

9258 *The same with an anonymous commentary*

Substance, country made paper 11×6 inches Folia 21 Lines 11
on a page Character Nagara Appearance tolerable Complete In
tripathā form

It begins thus —

श्रीपरमात्मने नमः ।

अथ भगवान् शिवो रामलक्ष्मणसवादमुखेन परतत्त्वमुपदेष्टुमाह
तत इति । जगता यानि मङ्गलानि आनन्दास्तेषामुपजौत्यभूत-
मङ्गल ब्रह्मानन्द स एवात्मास्वरूप यस्य तत्तथा तेन एतस्यैवानन्दस्य
अन्यानि भूतानि माप्तामुपजौवन्तीति श्रुते मङ्गलानाञ्च मङ्गल
मितिस्मृतेष्वेकं किञ्च जगता मङ्गल कल्याण यस्मात् तत्तादृशकल्याण
रूप आत्मा मूर्त्तिस्तथा उत्तमा श्रोत्रादीना मोक्षप्रदत्वेन व्युत्तमा
रामायणकौत्ति वाल्मीक्यादिकृतनानाविधरामायणप्रवर्त्तिका रावण
वधादिना कौत्ति विधाय स्थितो रघूत्तम तत सीतापरित्यागा
नन्तर पूर्वे स्ववशजैराचरित प्रजापालनसत्कथाश्रवणादिक केवल
तत्पूर्वजैरेवाचरितमिति । इत्यादि ।

End —

इदानीमेतद् गुह्यार्थलोचनासमर्थस्य पाठमात्रतोऽपि महत्
फलमाह । विज्ञानमिति विज्ञान ज्ञानजनक करणव्युत्पत्त्येति बोध्यं
वेदान्तैरुपनिषद्वाक्यैर्वेदा चरण जगज्जन्मादिलक्षण कर्म यस्य तेन ।
ननु पाठमात्रादेतादृशमहत्फलप्राप्ति कथमित्याशङ्क्य भवत्येवेति
सूचयन तत्राह भक्ति मद्बचनेषु भक्ति विश्वासो यदीत्यर्थं
गुह्यवाक्यविश्वासस्यैव फलदायकत्वादिति भावः ।

4052.

11170 *रामहृदयस्तोत्रम् । Rama hrdaya stottram*

*Being the first chapter of Adhyatma-Ramayana of
Brahmanda purana*

Substance country made paper 11×4½ inches Folia 3 Lines
8-11 on a page Character modern Nāgara Appearance fresh Com-
plete

Colophon —

इति श्रीब्रह्मवैवर्तपुराणे वाल्मीकीये अष्टाध्यायब्रह्मवैवर्तपुराणे
महाभारतसंवादे श्रीगमद्दयस्तोत्रं सम्पूर्णम् ।

Beginning —

ॐ श्रीमते रामाजुनाय नमः ।

ॐ अस्य श्रीरामचन्द्रहृदयस्तोत्रमालामन्त्रस्य श्रीरामचन्द्रहृदि
etc, etc

- 2A, अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।
सीताराममहत्सूनुनवादे मौक्तिकाधनम् ॥ १ ॥
पुरा रामायणे रामो रावणं देवकण्ठकम् ।
हृत्वा ऋणे रणश्लाघ्यं सपुत्रवलवाहनम् ॥ २ ॥
मीतया सह सुग्रीवलक्ष्मणाभ्यां ममन्वितः ।
अयोध्यामगमन्नामो हनुमत्प्रमुखैर्हतः ॥ ३ ॥

मीतोवाच ।

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ।
आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम् ।
सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ।
मा विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् ।
तस्य सन्निधिमात्रेण नृजामीदमतन्द्रिता ।

One stray leaf marked 171 containing the colophon —

इति श्रीमच्छावरस्वामिशक्तौ मीमांसाभाष्ये दशमस्याध्याय
स्याष्टमं पादं समाप्तम्

२० सवन १९५० । रामाय नमः ।

4053

9682 *The Same*

Substance country made paper 14 x 5½ inches Folia 5 Lines 9
on a page Extent in slokas 72 Character Nagara Appearance
fresh Complete

This is a hymn in praise of Rama candra delivered as an interlocution between Siva and Parvati. It belongs to the Adhyatma Ramayana.

Colophon —

इति श्रीमद्भागवतपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म
रामायणे श्रीरामहृदय नाम प्रथमोऽध्यायः ।

4054

11124 *The Same*

Substance country made paper 9½ x 4 inches Folia 8 Lines " "
on a page Character Nagara Date Samvat 1867 Appearance fresh

Colophon —

इति श्रीमद्भागवतपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म
रामायणे श्रीरामहृदय नाम प्रथमोऽध्यायः ।

Post Colophon —

प्रित्त्यामुवाचा लिखितमिदं क्लृप्तम् । सवत् १८६८ ।
वासुदेवाय नमः ।

2B, नीला उवाच ।

मम विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।

सर्वोपाधिविनिर्मुक्तं सत्त्वामाधमगोचरम् ॥

3A, षडगु तत्त्वं प्रवक्ष्यामि ह्यात्मनात्मपरात्मना ।

आकाशस्य यथाभेदस्त्रिविधो दृश्यते महान् ।

अनलये महाकाशं तदवच्छिन्नं यव द्दि, etc

3B, यं पठेत् सततं भक्त्या न मुक्तो नात्र मरणं, etc

4056

3812 उत्तरकाण्डकथा । *Uttara kanda katha*

Substance country made paper 18½ × 2½ inches Folia 67 Lines
6 on a page Extent in slokas 1300 Character Bengali Date Saka
1702 Appearance in tolerably good preservation Complete

Colophon —

इत्युत्तरकाण्डकथा समाप्ता आकाण्डा १००२

तेषां वचो व्यर्थमिदमपि ब्रह्म

क्रियाकलापादिरुपाधिपत्यम् ।

येऽध्यात्मगमायतनमसंहिता

नैवाश्रयन् पुण्यमुपेन्द्रमुद्ये ।

अश्रयन् क्त्वादियाठफलम् ।

4057.

3088 मल्लारिक्षेत्रमाहात्म्यम् ।

Mallari-ksetra mahatmyam

From the ksettra khanda of Brahmanda purana

Substance country made paper 12½ × 6½ inches Folia 29 Lines
13 on a page Character Nagari Date Samvat 1733 Appearance
discoloured Incomplete at the end containing 22 chapters only

For a full description of the work see L 763

Colophon:—

इति श्रीब्रह्माण्डपुराणे पञ्चमस्कन्धे क्षेत्रखण्डे मल्लारिक्षेत्र-
माहात्म्ये महिमावर्णनं नाम द्वाविंशतितो(?)ध्यायः २२ ।

The Post Colophon Statement:—

संवत् १७३८ समये भाद्रपद शुद्धदशम्या म्थिरवासरे चतु-
हस्त्योपनामक शंकरभट्टेन लिखितम् ।

श्रीविश्वेश्वराभ्या नमः । मल्लारये नमः ।

श्रीलक्ष्मीनृसिंहाय नमः ।

ग्रन्थ ६६१ ।

4058.

5691. *The Same.*

(*A section of the Ksettra-khanda of the Brahmānda-purāna*)
with a commentary by *Kalamba-kara-Bhīma*.

Substance, country made paper 14×7½ inches Folia, 94 In
tripāṭha form Character, Nagara in a modern hand Appearance, fresh
Complete in 23 chapters

For the text see I O. Catal No. 3441 and L. 763.

The text ends thus in the present manuscript:—

मूलेन मूलमन्त्रेण दत्त्वा पुष्पाञ्जलिं द्विजाः ।

पश्चाद्विसर्जयेद्देवं मल्लारिञ्च मणिद्विधम् ॥

Colophon:—

इति श्रीब्रह्माण्डपुराणे क्षेत्रखण्डे मल्लारिमाहात्म्ये मन्त्रयन्तो-
द्धारकथनं त्रयोविंशः ।

The commentary begins thus:—

श्रीगणेशाय नमः । श्रीकृष्णपरब्रह्मणे नमः ।

गणेशं प्रारदां गत्वा खगुश्च करोम्यहम् ।

टीका मल्लारिमाहात्म्यपदगर्भार्थसूचनीम् ॥

पूर्वं मया कृता टीका विस्तरात् नोपपत्तिका ।

इदानीं विदुषा प्रीत्यै सा मया न्या विरच्यते ॥

इह खलु कलियुगे तत्त्वज्ञानहीनानपि जनान् भक्त्यैवोद्धर्तुं
मञ्जारिखेपेणावतारं कृतवता शिवेन पार्श्वती प्रति इदं महात्म्यं
कथितमिति विवक्षुः पूर्वाध्यायान्ते शौनकादिकृतं प्रश्नं सूतो वदनं
आत्मकं मङ्गलमाचरति वागवह्नौति ।

The commentary ends thus —

सौतामनश्चक्रीरस्यानन्दवन्धश्च लाञ्छनम् ।
भर्तुं प्रीत्यन्निवर्द्धिष्णु रामचन्द्रं नतोस्महम् ॥
ऋङ्कारो गिरिजानन्दे सकलकणो दैन्याल्लतोद्धारके
बोभक्तो हि जटौ हतास्त्रभयकृत् पीतो गरोऽव्यङ्गतः ।
वीरो दैत्यविशोकनीत्सवयुतो रौदक्ष तद्धर्मने
ह्रासो भृतसखो निजेषु शमयुक् पाशान् सदा प्रहरः ॥
ओमन्मृमिह गुर्व्वह्निमरोजो मे मनः सदा ।
तदङ्गतरसास्त्रादलोलुपं भ्रमरायताम् ॥
प्राचीनैः कृतिभिः कृतान् सुवज्रशो वाचा प्रबन्धासुख(?)
पश्यन्तोपि मुदं प्रयान्तु विबुधावाचा + + + + + ।
ये पूर्व्वे हि हृतश्रमा सुरमणिस्यासत्तबुद्ध्या चिरात्
ते हो किं न रमन्ति सुगन्धरमणीयामक्तदृष्ट्या क्षणम् ।
कमलकरसुवशान्तव्यजन्ता दिशन्मा
स्वगुरुपदमहिम्ना भौमनामातिनामा ।
मण्डिरिप्सुमाद्यात्मस्य टीका मुटीका
अननुत बुधमोद कर्तुमण्यौमन्यौम ॥

Colophon of the commentary —

इति श्रीमद्गुणकण्ठकरोपनाम्ना भौमेन रचिता टीका
श्रीमन्मञ्जारिकृतपामहिसैव पूर्णतामगमत् ॥ २२ ॥

Post Colophon Statement

श्रीकृष्णार्पणमस्तु ।

तनुयाचारदरेणेदं लिखितं द्रव्यकाङ्क्षया ।

तथाप्यवतु मां कृणो मणिमञ्जारिचेष्टकम् ॥ ११५० ॥ श्री ॥

4059.

5729 पुरुषोत्तममाहात्म्यम् । *Purusottama mahatmyam**From the Brahmanda purana*

Substance country made paper 13×5 inches Folia 32 Lines 16
 on a page Character Nagara of the early nineteenth century Appear-
 ance old Incomplete at the end

To the end of the 15th chapter

See I O Catal No 3444

4060.

5010 वक्रेश्वरतीर्थमाहात्म्यम् ।

Vakreshvara tirtha mahatmyam

Substance country made paper 12½×5 inches Folia 7 to 16
 Lines 10 on a page Extent in folios 480 Character Bengal Date
 Saka 1748 Appearance discoloured Incomplete in the beginning

End —

अनेन विधिना यस्तु पश्येद्वक्रेश्वरं शिवम् ।

सोऽत्र सर्वसुखं मुञ्चते अन्ते मोक्षश्च विन्दति ॥

इदं क्षेत्रवरं रम्यं पुण्यं वक्रनिर्मितम् ।

यः स्मरेत् प्रणमेदापि सर्वपापैः प्रमुच्यते ॥

यश्चैतत् प्रक्षुयाद्भ्रष्टया देवप्राक्ष्णसन्निधौ ।

पठेद्वा पाठयेद्वापि सोऽपि स्वर्गं ववाप्नुयात् ॥

Colophon —

इति ब्रह्माण्डपुराणे वक्रेश्वरतीर्थमाहात्म्ये एकादशोऽध्यायः ।

समाप्तश्चेदः ।

Post Colophon Statement —

शकाब्दा १७४८ ।

Vakresvara is a place of pilgrimage in the District of Birbhūm in Bengal where there are many hot springs with a temple of Śiva under the name of Vakresvara

4061.

१२३२ श्लेषसन्ध्यासः । *Kaṣṭha-sannipāṭh*

Substance country made paper 17 x 11 inches Folia 18 Lines 9
on a page Extent in Slokas 360 Character Nāgara Appearance, old
Complete

It begins —

श्रीगणेशाय नमः ।

देव्युवाच ॥

देवदेव महादेव भक्तानामभयप्रद ।

काशीवाम सुगन्ध पापिना धनलोभिना ॥ १ ॥

विषयामक्तमनसा न सुखाय कदाचन ।

सुखाय मर्त्यलोकाणां प्रवृत्तिं कथितां तु ॥ २ ॥

विषयैः परितुष्टानां जीवनं नान्यथा भवेत् ।

प्रायश्चित्तान्तः देव वदस्व यदि मन्यसे ॥ ३ ॥

It ends —

भोमै सहायता यातौ + + + परमां वृत्तिम् ।

यथा पतिव्रता भार्या भर्तारमनुगच्छति ॥ ५८ ॥

यथा साक्षममालम्ब्य काशीमनुगतो भवेत् ।

गुरुदोषपरो यस्तु विप्रदोषपरस्तथा ॥ ५९ ॥

+ + + + + वज्रमि साधनैर्युता ।

श्लेषसन्ध्यासिनामेव काम प्रोक्ता मयानघे ॥ ६० ॥

प्रदक्षिणायास्तु महात्मान महापापहर शुभ ॥ ६१ ॥

Colophon —

इति श्रीवज्रवैवर्षापुराणे छतोयविभागे श्लेषसन्ध्यासमवाचार्थेन
नामैकादशोऽध्यायः सम्पूर्णः समाप्तः ।

रामकृष्णजी की ज ।

4062.

5812. ललितासहस्रनामस्तोत्रम् ।

*Lalitā-sahasra-nāma-stotram,**Being an interlocution between Agastya and Hayagrīva**Stated to belong to the Brahmāndā-purāṇa.*

Substance, country-made paper. 9×3½ inches Folia, 29 Lines, 7
 on a page Extent in Slokas, 400 Character, Nāgara. Date, Samvat
 1871. Appearance, fresh Complete

Beginning :—

श्रीगणेशाय नमः ।

श्रीश्वरस्य उवाच ।

- अश्वानन मद्यालुङ्गे सर्वशस्त्रविप्रारद ।
 कथित ललितादेव्याश्चरित परमाद्भुतम् ।
 पूर्वं प्रादुर्भवो मातुस्तनः पट्टाभिषेचनम् ।
 भण्डासुग्धधस्यैव विस्तरेण तयोदितः ॥
 वर्णित श्रीपरश्चापि मद्याविभवविस्तरम् ।
 श्रीमत् पञ्चदशाक्षर्याः मद्दिमा वर्णितस्तथा ।
 षोडान्यानादयो न्यासा न्यासखण्डे समीरिताः ।
 अन्तर्यामक्रमस्यैव वदिर्यामक्रमस्तथा ॥
 महाभागक्रमस्यैव पूजाखण्डे प्रकीर्तितः ।
 पुराणखण्डे तु अपलक्षणमीरितम् ॥
 होमखण्डे तथा प्रोक्तो होमद्वयविधिक्रमः ।
 यन्त्रराजस्य विद्यायाः श्रीदेव्या देशिकात्मनोः ॥
 रश्मिखण्डे तादात्म्य परस्परमुदीरितम् ।
 स्तोत्रखण्डे वज्रविधाः स्तुतयः परिकीर्तिताः ॥
 मन्त्रिणी दण्डिनी देव्योः प्रोक्ते नाम सप्तसङ्के ।
 ननु श्रीललितादेव्याः प्रोक्तं नामसप्तसङ्कम् ।
 तत्र मे संशयो जातो ह्ययमीव दयानिधे ।
 किं वा त्वया विस्मृतं तत् ज्ञात्वा वा समुपेक्षितम् ॥

मम वा योग्यता नास्ति श्रोतु नामसद्वक्तम् ।

किमपि भवता श्रोतुं तव मे काव्यं वद ।

सूय उवाच ।

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।

प्रष्टुष्टो वचनं प्राह तापस कुम्भसम्भवम् ॥

श्रीषामुदापतेऽगम्य मावधानमना वृण ।

नासां सहस्रं यमोक्तं काव्यं तद्वदामि ते ।

The beginning of the sahasra nāman —

6A, श्रीमाता श्रीमहाराज्ञो श्रीमत्किञ्चननेश्वरो ।

चिदधिकुण्डसम्भूता देवकार्यसमुद्यता ।

Colophon —

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे अष्टम्यहयग्रीवमवादे

ललितासहस्रनामस्तोत्रं सम्पूर्णम् ।

Post Colophon —

शुभं भवतु । श्रीरक्तु । भवतु १८७१ कार्तिकशुक्ल ७ भद्रो वारे

सहस्रं अविवदिष्य ज्योतिर्वित श्रीरामेन लिखित । शुभं भूयात् ।

4063

5905 विपुरसुन्दरीहृदयम् । *Tripura undarī hrdayam*

Substance country made paper 9x3½ inches Folia 3 lines 10 on a page Extent in slokas 60 Character Nagari of the nineteenth century Appearance fresh Complete

Colophon —

इति श्रीब्रह्माण्डपुराणे ललितोपाख्याने श्रीवैद्यने विपुर-

सुन्दरीहृदयं सम्पूर्णम् ।

Beginning of the stotra —

वन्दे विन्दूरहन्ताम वामोदन्त्यस्तवत्तमम् ।

इक्षुवारिधिमध्यस्थ इमराजसुखमहम् ।

गम्भीरलक्षरीजालगडुधितदिगन्तर ।
 व्यत्यान्माममृताम्भोधिरनर्घ्यमणिमयुत ॥
 मध्ये तस्य मनोहारि मधुपारवमेदुरम ।
 प्रसूनविगलन्माध्वी प्रवाहपङ्क्तिपूरितम् ॥
 किन्नरीगानमेदस्त्रिक्रीका(?) कन्दरमेदुरम् ।
 काञ्चनद्रुमधूलौभि कल्पितालकविभ्रमम् ॥

2A, तपनीयाशुकधर तरुणस्त्रीनिषेवितम् ।
 कामेश्वरमह वन्दे कामिनार्थप्रदं नृणाम् ॥
 तस्याङ्गमध्यमामौना तप्तहाटकसन्निभाम् ।
 माणिक्यमुकुटच्छापामयूखादङ्गविग्रहाम् ॥

End —

चिन्मयी हृदयाम्भोजे चिन्तयेत साधकोत्तम ।
 इदं त्रिपरसुन्दर्या हृदयं सर्वकामदमम् ।
 तापज्वरादिहरणं तरुणीजनमोहनम् ॥
 अषमृत्युहरं पुण्यमायुष्यं कीर्त्तिदं परम्
 अष्वर्गकनिलयमवनीपालकं त्विदम् ॥
 यं पठेद्भाननिरतं सायंप्रातरतन्द्रितम् ।
 निमेषादेव मं पुमान् निर्माति भुवश्चयम् ॥

4064.

9449 गणेशकवचम् । *Ganesa kavacam*

Substance country made paper 10×4 inches Folio 4 Lines 8
 on a page Extent in Slokas 49 Character, Nagara Appearance fresh
 Complete

From the Brahma vivarta purana

Colophon :—

इति श्रीमच्छिवैवर्त्तपुराणे गणेशकवच । शुभं ।

Beginning —

ॐ स्वास्ति श्रीगणेशाय नम ।

श्रीनारद उवाच ।

श्रुत स्तोत्र गणेशस्य पूजनञ्च मनोहरम् ।

कवचं श्रोतुमिच्छामि साम्मतं भवतारण ॥ १ ॥

नारायण उवाच ।

पूजयामास सद्धमा महामध्ये शूनैश्चर ।

उवाच विष्णु सर्वेश त्रामितो जगता गुरुम् ॥ २ ॥

शनिहवाच ।

सर्वविघ्नविनाशाय दुःखप्रशमनाय च ।

कवचं विघ्ननिघ्नस्य वद वेदविदा वर ॥ ३ ॥

बभूव नो विवादश्च शिवशक्त्या यया सद्यः ।

तद् विघ्नप्रशमनार्थञ्च कवचं धारयाम्यहम् ॥ ४ ॥

End —

परं वरं सर्वयूज्य सर्वमङ्गलदायकम् ।

गुरुमभ्यर्च्य विधिवत् कवचं धारयत्तु यः ।

करटे वा दक्षिणे वाह्यौ मोऽपि विष्णुर्न सशयः ॥ ५ ॥

अश्वमेधसहस्राणि राजसूयशतानि च ।

गजेन्द्रकवचम्याग्य कृत्वा गार्हन्ति योऽङ्गौ ॥ ६ ॥

इदं कवचमश्नात्वा यो जपेच्छतस्रोजम् ।

शतलक्षप्रजमोऽपि न मन्त्रं निद्रिदायकः ॥ ७ ॥

4065.

10864 देवीकवचम् । *Devī-kavacam*

From the Brahmanda-purana

Substance country made paper 7½ × 4 inches. Fols 7 Lines, 7
on a page Character Nāgara of the eighteenth century Appearance,
fresh Complete

Colophon :—

इति ब्रह्माण्डपुराणे हरिहरब्रह्मविरचितं देव्याः कवचं संपूर्णम् ।

This is what is commonly read along with Candī-māhātmya.

4066.

3935C. हनुमत्कवचम् । *Hanumat-kavācam.*

From the Brahmāṇḍa-purāṇa, beginning from 3A and ending in 4A.

Substance, country-made paper. $12\frac{1}{2} \times 3$ inches. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे हनुमत्कवचं समाप्तम् ।

4067.

3917C. दत्तात्रेय-सहस्रनामस्तोत्रम् ।

Dattātreya-sahasra-nāma-stotraṃ.

Beginning from line 11th, 25A and ending in line 3-30B.

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Lines, 11 to 16 on a page. Character, Bengali. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे कुलामने श्रीदत्तात्रेयसहस्रनामस्तोत्रं सम्पूर्णम् ।

Beginning :—

नमो गुरुदत्तात्रेयाय ।

सूत उवाच ।

पुण्ये भागीरथीतीरे तपस्यन्ति परन्तपाः ।

+++++ नानियोगपरायणाः ।

अस्य श्रीदत्तात्रेयमहस्वनामस्तोत्रमन्त्रस्य परमहमन्त्रवि
श्रीमहत्तात्रेयपरमात्मदेवता अनुष्टुपद्वन्द्वं ॐ इति बीजं उं इति
शक्तिं लमिति कौलिकं यमिति मन्त्राङ्गमोन्नायै जपे विनियोगः ।

Then follows the Bhuta suddhi

The stotra begins —

ॐ दत्तात्रेय महायोगि योगे(?)ह्यमर प्रभु ।
मौनी दिगम्बरो बालो मायासुक्तो मदापह ॥

4068

2383 सिद्धसरस्वतीस्तोत्रम् ।

Siddha sarasvatī stotram

From the Brahmanda purana

Substance country made paper 9×4½ inches Folia 2 Lines 9
on a page Character Nagara of the eighteenth century Appearance
discoloured Complete

ॐ ॐ ॐ ह्यबौजे शशिशि कमले कल्पविष्यदशोभे ।

Often printed

4069

9401 मोक्षैकादशीमाहात्म्यम् ।

Mokṣaikaśāī mahātmyam

Substance country made paper 11×5 inches Folia 5 leaf 3rd
is missing Lines 9 on a page Extent in ślokas 80 Character Nāgara
Appearance tolerable

Taken from the Brahmanda purana

Colophon —

इति श्रीब्रह्माण्डपुराणे मार्गशीर्षतितपक्षे मोक्षैकादशी
माहात्म्यम् ।

4070.

3094

Substance country made paper 10×4½ inches folia 2 to 12
 Lines 9 on a page Extent in folios 900 Character Nigra of the
 eighteenth century Appearance discoloured

I

4A, इति श्रीब्रह्माण्डपुराणे द्वादशोक्त्ये माघकृत्ये यटतिलैकादशो-
 माहात्म्यं समाप्तम् ।

The first leaf is missing

II

7A, इति श्रीपद्मपुराणे माघशुक्लजयामाहात्म्यं समाप्तम् ।

Beginning —

युधिष्ठिर उवाच ।

साधु कृत्यं त्वया प्रोक्तमादिदेव भवान् प्रभु (?) ।

खेदजा अगुज्जस्यैव उद्भिज्जास्य जरायुजा ॥

तेषां कर्त्ता विकर्त्ता त्व पाणका द्वायकारका ।

माघस्य कृत्यापक्षे तु यटतिला कथिता त्वया ।

शुक्लैव(वै) कि भवेद्देव कथयस्व प्रमादत ।

कि नामा को विधिस्तस्या को देवस्तत्र पूजयेत् ॥

श्रीकृत्य उवाच ।

कथयिष्यामि राजेन्द्र शुक्ले माघस्य या भवेत् ।

जया नामेति विख्याता सर्वपापहरा परा ।

पवित्रा पापहर्त्री च कामदा मोक्षदा नृणाम् ।

इत्यादि ।

III विजयैकादशौ (?)

Ending in page 9 which is missing

Beginning —

श्रीगणेशाय नमः ।

श्रीहृषीकेश उवाच ।

नारद परिपश्यन् ब्रह्माण कमलासनम् ।
पाण्डुनस्थासिते पक्षे विजया नाम वा भवेत् ॥ १ ॥

श्रीयुधिष्ठिर उवाच ।

पाण्डुनस्थासितेपक्षे किनामैकादशी भवेत् ।
कथयस्व प्रसादेन वासुदेव समाग्रतः ॥
तस्याः पुण्यं सुरश्रेष्ठ कथयस्व प्रसादतः ।

ब्रह्मा उवाच ।

शृणु नारद वक्ष्यामि कथां यावच्छरा पराम् ॥ २ ॥
यस्य कस्यचिदाख्यातं तच्छृणुय महीधुने ।
पुरातनं हि वक्ष्यामि पवित्रं पापनाशनम् ॥ ३ ॥
अयं ददाति विजयां नृपाणां नैव सशयः ।
पुरा रामो वनं यातो वर्षाण्येव पशुदेशः ।
निवसन् पञ्चवक्त्रां च समीतं सङ्गं लज्जतः ।
इत्यादि ।

IV

12A (the last leaf) इति श्रीब्रह्माण्डपुराणे श्रीमद्दक्षोपाध्याय्ये
पाण्डुनस्थासिता समाप्ता ।

It begins in leaf 9 which is missing

- 10A, अथ कालेन समाप्ता द्वादशीतिथिपूर्वमा ।
पाण्डुनस्थासिते पक्षे नाम्ना[सा] श्रीमद्दक्षोपाध्याय्ये ॥ ११ ॥
- 10B, श्रीमद्दक्षोपाध्याय्ये द्वादशीतिथिपूर्वमा ।
श्रीमद्दक्षोपाध्याय्ये द्वादशीतिथिपूर्वमा ॥ १५ ॥
- 12A, श्रीमद्दक्षोपाध्याय्ये द्वादशीतिथिपूर्वमा ।
ते यानि वैश्वदेवे लोके प्राजः कथं विचारयन् ॥ ५१ ॥

4071.

2175. व्यतीपातव्रतकथा । *Vyatīpāta-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 5. Lines, 10, 11 on a page. Extent in Blokas, 100. Character Nāgari. Appearance, discoloured. Complete

Colophon :—

इति श्रीब्रह्माण्डपुराणे व्यतीपातव्रतं संपूर्णम् ।

Then there is given a list of things specially required for the closing ceremony of the Vrata.

It begins :—

अथ व्यतीपातकथा लिख्यते ।

युधिष्ठिर उवाच ।

केन व्रतेन धीर्येन न पश्येद्यमशाननम् ।

परिष्टच्छाव्यहं ब्रह्मन् पापघ्नं व्रतमुत्तमम् ॥ १ ॥

सर्वकामानवाप्नोति पुत्रपौत्रादिकं नरः ।

तद्रतं ब्रूहि विप्रर्षे येन याति परां गतिम् ॥

भार्गव उवाच ।

शृणु राजन् प्रवक्ष्यामि हर्ष्यन्नेन कृतं पुरा ।

तेनैव राणा तद्वत् सूरकराय सद्गुणिने ॥

एकदा मृगयां गत्वा हर्ष्यन्तो राजसत्तमः ।

श्रान्ताश्चो वैवरे राजन् वृष्टवास्तत्र सूरकरम् ॥

दग्धपादं दग्धकोटिं दग्धपौत्रमुखोदरम् ।

वृद्धा तं तावृष्टं राजा कृपां चक्रे दयापरः ॥

... ..

... ..

... ..

सूकर उवाच ।

ऋगु राजसूयं पूज्यं भोजराजसुतोद्भवं ।
श + केसिकदेशानामधिपो मगधाधिपः ।

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हन्तवान् पापमेवाह न किञ्चित् सत्कृतं हनम् ।
एकदा तु दिशः कश्चिद्यतोपाते ऋह मम ।
व्यागतो याचितुं मां न किञ्चिद्वन्तवानहम् ।
ततश्च कुपितो विप्रो मम शपमयाददत् ।

2A,

तथैव न तवाङ्गानि दातापि पुरुषो दहेत् ।
अरण्ये निज्जले देशे निज्जले वृक्षवर्जिते ।
तत्र सूकरयोगौ त्वं प्रसूतिं समवाप्नुहि ।

..

तदाह ते प्रवक्ष्यामि मम पापस्य शान्तये ।
अथोपातयत ह्येतत् स्वयां राजन् पुत्रं हनम् ।

...

माघये धान्यगुणे वापि अन्यस्मिन् मासि वा भवेत् ।
अथोपातो दिने यस्मिन् प्रारभे व्रतमुत्तमम् ।

UPA-PURĀNĀS

I. ĀDI-PURĀNĀM.

4072.

1316. आदिपुराणम् । *Ādi-purāṇam.*

Substance, country made paper 12½ × 5 inches Folia, 114 Lines, 9 on a page Extent in ślokaś 4,300 Character, Nāgara Date, Samvat 1869 Appearance, tolerable Complete

This is placed among the minor Purāṇas For a full description of the work see I O. Catal No 3335. Ādi-purana as described in L 553 is a much shorter work, comprehending only 25 sections and seems to be a modern abstract of the older work under notice

Post Colophon Statement.—

संवत् १८६९ ।

4073.

8093 *The Same*

Substance, country made paper 11½ × 5½ inches Folia, 147 Lines 14 on a page Extent in ślokaś 4,700 Character, Nāgara Date Samvat 1708 Appearance, old and discoloured Complete

Last Colophon —

इति श्रीआदिपुराणे नारदप्रोक्तसिद्धिवादे कसवधो नाम
एकपञ्चाशत्तमाध्याय । समाप्तश्चायं पूर्वखण्ड ।

Post Colophon .—

शुभमस्तु सर्वदा ॥ सरस्वत्यै नमः ।

संवत्, १७०८ पौषे मासि शुक्ले पक्षे पञ्चम्या तिथौ रविवसरे
ब्रह्मपुरवाणिना रामेश्वरमिश्रैर्गालेखि ॥ शुभमस्तु ॥

After this there are two lines, written in a later scribbling hand.

See I.O. Catal. No. 3335.

4074.

3355. विष्णुनाममाहात्म्यम् । *Viṣṇu-nāma-māhātmyam.*

From the Ādi-purāna

Substance, country made paper The first and the last leaves 13½ × 3½ inches and the rest 10 × 3½ inches Folia, 7 Lines, 7, 10 on a page Extent in ślokas, 130 Character, Bengali of the early nineteenth century Appearance, discoloured Complete.

Colophon .—

इत्यादिपुराणे श्रीकृष्णार्जुनसंवादे श्रीविष्णोर्नाममाहात्म्य
समाप्तम् ।

It begins :—

व्यक्तुं उवाच ।

वैष्णवानां गतिं कृष्ण कथयस्व महाप्रभो ।

यद्गतिं [] श्रोतुमिच्छामि सा गतिर्लोकदुर्लभा ।

का गतिं वैष्णवा यान्ति किं कुर्वन्ति सनातन ।

किं ध्यायन्ति किमर्चन्ति प्रणमन्ति च किं प्रभो ।

श्रीभगवानुवाच ।

मद्गतिं वैष्णवा यान्ति प्रणमन्ति च मा सखे ।

मा ध्यायन्ति सदा पार्थ मामर्चन्ति पुनः पुनः ।

कुर्वन्ति मम कर्माणि वदन्ति मद्यशोभसलमः ।

मम नामानि पुण्यानि गायन्त्येव पुनः पुनः ।

4075.

4022. वैष्णवामृतम् । *Vaiṣṇavāmṛtam.*

From the Ādi-purāna

Substance, country made paper 11 × 5 inches Folia, 6 Lines, 10 on a page Extent in ślokas, 120 Character, Bengali of the nineteenth century Appearance, fresh

Colophon :—

इति श्रीव्यादिपुत्राणि श्रीकृष्णाञ्जुनगंवादे विशेषवैराग्यमङ्गलं
वैष्णवामृतं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीनिताइकिप्रोक्तं ब्रजवासीः साक्षरमिदं श्रीशम्भु-
चन्द्र चट्टोपाध्याय ।

Beginning :—

श्रीगुरुवे नमः ।

श्रीकृष्णञ्जुन उवाच ।

वैष्णवानां गतिं कृष्ण कथयस्व मयाप्रभो ।

तद्वृत्तिं श्रीगुमिच्छामि यद्वृत्तिर्लोकसम्भवा । इत्यादि ।

II. NARA-SIMHA-PURĀṆAM.

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam.*

Substance, country made paper. 15×4½ inches Folia, 93. Lines, 10 on a page Extent in slokas, 3,600 Character, Bengali Date, Saka 1617. Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे लौक्याचारप्रशंसा नामाध्यायः ६३; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement:—

ऋषिभ्यो नमः । गुरुचरणभ्यो नमः ।, etc., etc

शकाब्दाः १६१७ ।

ऋषिपुत्रीवदेन्दुश्च शाके परिमिते क्षप ।

पुराणं नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ।

यथावृत्तं तथा लिखितमित्यादि । भीमस्यापि रणे भङ्ग इत्यादि ।

नारायणहरिरामकृष्ण, etc., etc

4076A.

4548. *The Same.*

Substance, country made paper 15×3½ inches Folia, 96 Lines, 8 on a page Character, Bengali Date, Saka 1585 Appearance, old and discoloured. Complete

For the beginning of the Purāṇa, see *Oxf. Catal* No. 138

Last Colophon:—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Colophon :—

इति श्रीष्वादिपुराणे श्रीकृष्णार्जुनसंवादे विशेषवैराग्यननकं
वैष्णवाभ्युत्थं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीगिताइकिशोर ब्रजवासी साक्षरमिदं श्रीशम्भु-
चन्द्र चट्टोपाध्याय ।

Beginning :—

श्रीगुरुवे नमः ।

श्रीकृष्ण उवाच ।

वैष्णवानां गतिं कृष्ण कथयस्व महाप्रभो ।

तद्गतिं श्रोतुमिच्छामि यद्गतिर्लोकसम्भवा ॥ इत्यादि ।

II. NARA-SIMHA-PURĀṆAM

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam.*

Substance, country made paper. 15×4½ inches Folia, 93. Lines, 10 on a page Extent in slokas, 3,600 Character, Bengali Date, Śaka 1617 Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे त्रीशैवाचारप्रशंसा नामाध्यायः ६३; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

ऋषिभ्यो नमः । गुरुवर्येभ्यो नमः ।, etc., etc

शकाब्दाः १६१७ ।

ऋषिपृथ्वीषडेन्दुश्च शाके परिमिते ऋषे ।

पुराण नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ॥

यथावृष्टं तथा लिखितमित्यादि । भीमस्यापि रणे भङ्ग इत्यादि ।
नारायणहरिरामकृष्ण, etc., etc

4076A.

4518. *The Same.*

Substance, country made paper 16×3½ inches. Folia, 96. Lines, 8 on a page Character, Bengali Date, Śaka 1586 Appearance, old and discoloured Complete

For the beginning of the Purāṇa, see Oxf. Catal No. 138

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Colophon :—

इति श्रीव्यादिपुराणे श्रीकृष्णार्जुनसंवादे विशेषवैराग्यशतक
वैष्णवामृतं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीनिताइकिशोर ब्रजवासीः स्वाक्षरमिदं श्रीशम्भु-
चन्द्र चट्टोपाध्याय ।

Beginning :—

श्रीगुरुवे नमः ।

श्रीव्यज्जुन उवाच ।

वैष्णवानां गतिं कृष्ण कथयस्व महाप्रभो ।

तद्गतिं श्रोतुमिच्छामि यद्गतिर्लोकसम्भवा । इत्यादि ।

II. NARA-SIMHA-PURĀṆAM

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam.*

Substance, country made paper. 15×4½ inches Folia, 93. Lines, 10 on a page Extent in slokas, 3,600 Character, Bengali Date, Śaka 1617 Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तौर्धयात्राप्रशंसा नामाध्यायः ६३ ; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

ऋषिभ्यो नमः । गुरुवर्येभ्यो नमः ।, etc., etc

शकाब्दाः १६१७ ।

ऋषिपृथ्वीमडेन्दुख भ्रात्रे परिमिते न्य ।

पुराणं नरसिंहाख्यं वैलोक्यसारमुत्तमम् ॥

यथावृष्टं तथा लिखितमित्यादि । भीमस्यापि रणे भक्त इत्यादि ।

नारायणहरिरामकृष्ण, etc., etc.

4076A.

4548. *The Same.*

Substance, country made paper 16×3½ inches Folia, 96 Lines, 9 on a page Character, Bengali Date, Śaka 1588 Appearance, old and discoloured Complete

For the beginning of the Purāṇa, see Oxf. Catal No 138

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Post Colophon Statement —

शुकाब्दा १५८६ । श्रीराम सत्यम् ।

श्रीनरसिंह ।

4077.

845 *The Same*

Substance country made paper 13×7½ inches Folia, 101 Lines
16 on a page Extent in slokas 3 600 Character, modern Kashmiri
Date Samvat 1898 Appearance tolerable Complete

Post Colophon —

शुभ भवतु सर्वजगता ।

आदर्शदीपाम्बुतिविम्बमादा ।

यदर्थंहीन लिखित मयात्र ॥

तत्सर्वंमार्थे परिशोधनीयम् ।

प्रायेण मुह्यन्ति हि ये लिखन्ति ॥

संवत् १८८८ द्वितीयस्या मङ्गलवासरे रामज्ये शुभमस्त
सर्वजगता ।

4078.

2488 *The Same*

Substance country made paper 14×5½ inches Folia 103 Lines
10 on a page Character Nagara of the eighteenth century Appearance
fresh Complete

See L No 1020

4079.

3574 *The Same*

Substance palm leaf 19½×2 inches Folia 206 Lines 4 on a page
Extent in slokas 3 600 Character Bengali Date Saka 1623 Appearance
soiled Complete

For a full notice of the work see L 1020

And three more leaves of the work Kesava-kīrtināsa

Post Colophon :—

श्रीश्रीगोविन्दः प्रसन्नो भवतु ।

वैशाखमासि मेघरात्रिस्थे[भास्करे] कृष्णे पक्षे प्रतिपदि त्रिंशो
चतुर्दश दिवसे दिवा द्वितीयप्रहरे लिखितं श्रीगौरचरणप्रभङ्गा ।
शकाब्दाः १६२३ ।

4080.

3641. *The Same.*

Substance, country made paper 13½ x 4 inches Folia, 1 to 124 of which 115 is missing Lines, 9 on a page Character Bengali of the seventeenth century Appearance, old and worn out Incomplete at the end

There is a statement on the obverse of the leaf 1: नरमिहपुराण १ । १३३ यत्र from which it appears that the complete manuscript consisted of 144 leaves

The MS. ends in the middle of the 48th chapter.

4081.

3838. *The Same.*

Substance, palm leaf. 25 x 2 inches Folia, 183. Lines, 4 on a page Character, Bengali Date, Saka 1639 Appearance, old, worm eaten and very much damaged Complete

Post Colophon :—

शकाब्दाः १६३६ ।

IV. SIVA-DHARMAH.

4082.

9967 शिवधर्मः । *Siva-dharmah*

Being the 11th Upa-purāna in the list of Kīrma-purāna

Substance Nepalese paper 10½×3½ inches Folia 13 Lines 8 on a page Extent in slokas 300 Character Bengali Date, Saka 1743 Appearance old

The manuscript contains only the sixth chapter called Sāntyadhīyāya Aufrecht, on the authority of Adair Library, says that it has twelve chapters See below Catal No 4084

Beginning —

ॐ नमः शिवाय ।

नन्दिकेश्वर उवाच ।

सतत्परमिदं गुह्यं ब्रह्मोद्गीतं मन्त्रोदयम् ।
महाविघ्नप्रशमनं महाशान्तिकरं परम् ॥
अकालमृत्युशमनं सर्वव्याधिनिवारकम् ।
परशक्तप्रमयनं सर्वविघ्नपवर्जनम् ॥
सर्वदेवप्रहाणक-समभौष्टलप्रदम् ।
सर्वशान्त्यधिकाराख्ये धर्मं वक्ष्यामि शान्तवत् ॥
शशाङ्कचरस्त्राक्षो नागयक्षोपवीतकः ।
चतुर्भुजश्चतुर्बाहुश्चितामस्तावगुण्डितः ॥
वरो वरेण्यो वरदो देवदेवो महेश्वरः ।
त्रैलोक्यनमितः श्रीमान् शान्तिमाप्नुः करोतु मे ॥
सर्वविघ्नपूल्येन गात्रेण तनुमध्यमे ।
पीतश्यामातिसौम्येन क्षिप्रवक्त्रेण शोभिना ॥

It ends thus —

अभिचारकृतैर्दोषैर्लिप्यते न कदाचन ।
 यत् पुण्य सर्वतौर्यानां गङ्गादीनां विशेषतः ॥
 तत् पुण्य कोटिगुणितं प्राप्नोति अवगादिष्ट ॥
 दशानां राजसूयानामग्नियोमघ्नस्य च ।
 अवगात् फलमाप्नोति कोटिकोटिगुणोत्तरम् ॥
 अवध्य सर्वदेवानां अन्येषां च विशेषतः ।
 जीवेद्वर्षं शतं सायं सर्वव्याघ्रिविवर्जितः ॥
 गोम्रसैव हृतप्रसन्नं ब्रह्महृदा गुरुतल्पगः ।
 शरणागतघातौ च मित्रविश्रम्भघातकः ॥
 दुष्टं व्यापतमाचारो मातृहृदा पित्रहृदा तथा ।
 अवगादस्य भावेन मुच्यते सर्वपातकैः ॥
 शाक्यध्यायमिमं पुण्यं न देयं यस्य कस्यचित् ।
 शिवभक्त्या दातव्यं शिवेन कथितं पुरा ॥

Colophon —

इति श्रीशिवधर्मे गन्दिकेश्वरप्रोक्ताया संक्षिताया प्रान्त्यध्याय
 षष्ठः ।

Post Colophon —

श्री । ॐ नमः शिवाय । ॐ नमःष्कालिकायै ।
 शाके १५६३ आर्यगङ्गाणां द्वादश्यां शनौ नेपाले काष्टमण्डप
 नगरे स्थायमलेखि श्रीरघुदेवशर्मणेतिदिक् ।
 उत्तरा पक्षौ तुरग उरगष्कोऽपि वा वारणो वा
 वाराणस्या जननमरणक्षेत्रदुःखामहृष्टिः ।
 नत्वन्यत्र प्रविरलरक्तकिङ्किणीकाणमिश्रम्
 चारुस्त्रीतिमखनरत्नचला चैर्मिलिते भूमिपत्तः ॥
 आदावाद्विपितामहस्य नियमथापारम्भात्ते अजम्
 पश्चात् पद्मशशिनी भगवत्प्रादोदकं पावनम् ।
 भूयः शम्भुगटाविभूषणमणिर्जज्ञोर्महर्षेरियम्
 कन्या कल्मषनाशिनो भगवती भागोरुणो पातु न ॥

4083.

4076. वृषसारसंग्रहः । *Vṛṣa-sāra-saṁgrahah.*

Substance, palm leaf 22½ x 2 inches Folia, 210 to 251, the leaf marks of the last three of which have broken off Lines, 6 on a page Extent in ślokaś 1,000 Character Newari of the twelfth century Appearance, dilapidated and worm eaten Complete

Last Colophon —

इति वृषसारसंग्रहे शास्त्रदर्शो नाम चतुर्विंशतिमोऽध्यायः समाप्तः ।

इति वृषसारसंग्रहः समाप्तः ।

Beginning :—

अनादिमध्यान्तमगन्तपारं ससूक्ष्मव्यक्तजगत्सुसारम् ।
हरौन्द्रमह्मादिभिरासमग्रं प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥
शतसाहस्रिकं ग्रन्थं सङ्गृह्णामि मुत्तमम् ।
पूर्वं चास्य शतं पूर्णं श्रुत्वा भारतसहितम् ॥
अद्वयं पुनः पश्यन् वैशम्पायनमेव हि ।
जनमेजय न यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥

जनमेजय उवाच ।

भगवन् सर्वधर्मेभ्यः सर्वशास्त्रविशारद ।
अस्ति धर्मः परः शुद्धः संसारार्णवतारणम् ॥
द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
कथयस्व हि मे त्वत्ति कुरु यत्नात्तपोधन ॥

वैशम्पायन उवाच ।

शृणु राजभवद्विभो धर्माख्यानमनुत्तमम् ।
व्यासानुग्रहसम्प्राप्तं शुद्धं धर्मं शृणोतु मे ॥
अनर्घयश्च कर्तारः तपोव्रतपरायणम् ।
शीलशौचसमाचारं सर्वभूतदयापरम् ॥

जिज्ञासनाथे प्रज्ञैक विष्णुना प्रभविविष्णुना ।
 दिशरूपधरो भूत्वा पप्रच्छ विनयान्वित ॥
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 स्वरव्यञ्जननिर्मुक्तमक्षर किमु तत्परम् ॥

अनर्घयश्च उवाच ।

अनुचार्यममन्दिग्धमविच्छिन्नमनाकुलम् ।
 निर्मल सर्वंग सूक्ष्ममक्षर किमु तत्परम् ॥

विगतराग उवाच ।

देही देहे क्षयं याते भुजलामिश्रिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जन ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बद्धकर्महृत् ॥
 एतन्मे स शयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ।

अनर्घयश्च उवाच ।

अतिसूयकृच्छ्रे एष्टोऽहं द्विजमत्तम ।
 दुर्विज्ञेयं मनुष्येभ्यः देवदानवपन्नतौ ॥
 कर्महेतु शरीरस्य उत्पत्तिनिधनञ्च यत् ।
 सुकृतं दुष्कृतञ्चैव पाशद्वयमुदाहृतम् ॥
 तेनैव सह स याति नरकं स्वर्गमेव वा ।
 सुखदुःखशरीरेण भोक्तव्यं कर्मसमभवम् ॥
 हेतुनानेन विप्रेन्द्र देहं सम्भवते नृणाम् ।
 यः कालपाशमित्याहं शृणु वक्ष्यामि सुव्रत ॥

The names of the chapters are given below —

ब्रह्मायतनख्या १ माध्याय , शिवायतनख्या २ याध्याय , ३ य अहिस्ता-
 प्रज्ञप्ता , ४ यं यमविराग , ५ म + वल्ल शोषाभारविधि , ६ म, दानप्रज्ञप्ता ,
 ७ म, नियमप्रज्ञप्ता , ८ म, त्रैगुण्यविशेषगीय , १० म, कायतोषीपवर्णनम् ,
 ११ श, चतुर्नायकधर्मेविधानम् , १२ श, विपुलोपाख्यानम् , १३ श, गर्भो-
 त्पत्ति , १४ श, प्रप्रथाकरणम् , १५ श, जीवनिर्णयः , १६ श, अध्यात्मनिर्णयः ,

१७ अ, दानधर्मेविशेष , १८ अ, पूर्वधर्मेविपाकविशेष , १९ अ, दानयज्ञ-
विशेष ; २० अ, पञ्चविंशतितत्त्वनिर्णय , २१ अ, + २२ अ, कल्पनिर्णय ,
२३ अ, निमोत्पत्ति , २४ अ, शास्त्रवर्णनम् ।

4084.

4077

A number of works on Śaiva religion on palm-leaf,
measuring 22×2 inches

I. शिवधर्मेशास्त्रम् । *Śiva-dharma-Śastram*

Folia, 47 by counting Lines 5 on a page Character, Newari
Appearance, worm eaten Complete in 12 chapters

The MS is very much damaged and many leaves
have lost their leaf marks Some of the leaves appear to
be missing

See Catal number 4085 I

Colophons —

2B, इति शिवधर्मे प्रथमोऽध्याय , 3B, इति शिवधर्मे नन्दिप्रोक्ते
प्रथमाध्यायो द्वितीय , 6A, • लिङ्गोद्भवो नाम तृतीयोऽध्याय परिसमाप्त , 8A
• प्रासादाध्यायश्चतुर्थ , 15A, इति शिवधर्मे • शिवार्चनद्वयपुण्याय पञ्चम ,
22B, इति शिवधर्मे श्रान्त्यध्याय समाप्त षष्ठम् , 26B, इति शिवधर्मे नन्दि
प्रोक्ताया संहिताया दानधर्माध्याय सप्तम , 30B, इति शिवधर्मे नन्दिप्रोक्ते
शिवप्रदानफलाध्यायोऽष्टम समाप्त , 35B, इति नन्दिप्रोक्ते • शिवलिङ्गमहाप्रत
नवमोऽध्याय , 42A, • उपवासगोप्रदानविधिर्नाम दशमोऽध्याय परिसमाप्त ,
46B, इति • शिवाश्रमाध्याय एकादशम समाप्त , Last Colophon,
शिवार्चनविधिमन्त्र ।

II शिवधर्मेोत्तर । *Śiva-dharmottarah*

Folia 65 Lines 5 on a page Character Newari Appearance
damaged Complete

See Catal number 4085 II

III शिवधर्मसंग्रह । *Siva-dharma-samgrahah*

Complete in 58 leaves Lines 5 on a page Character Newari
Appearance good

See Catal number 4085 III

IV उमामहेश्वरसंवाद । *Uma-Mahesvara samvādah*

Folia 35 Lines 5 on a page Extent in slokas 1200 Character
Newari Appearance discoloured and worm eaten Complete in twenty
two chapters

See Catal number 4085 IV, in which there is only the
beginning of the 1st chapter It is complete in the
present manuscript

It ends thus —

मूलतुष्टे तसु खर्गं गरकं तद् विपर्ययात् ।

तस्माद् ब्राह्मणो मूलो + + + + + चापरणादियु ।

द्यानमूलाः क्रिया सर्वा फलमूलाभियोगिताः

एतत्ते कथितं देवि किमन्यत् श्रोतुमिच्छसि ॥

इति शिवधर्मशास्त्रे उमामाहेश्वरसंवादे द्वाविंशतिमोऽध्यायः
समाप्तः । श्लोक १२०७ ।

V शिवोपनिषत् । *Śivopaniṣad*

Folia 22 Lines 5 on a page Character Newari Appearance
worm eaten Complete

The colophons of the sixth chapter runs thus

इति शिवोपनिषदि फलप्रदानप्रकरणध्यायः यत्तुम् ।

The seventh chapter ends in the 23rd leaf in which
Umottara begins

See Catal number 4085 V

VI Umottara or Uttarottara tantra

See our number 4085 VI

Leaves 23 to 42 containing colophons of chapters I

to VI and leaves marked 46 to 49 containing the colophons of the 7th, 8th and 9th chapters

VII वृषसारसंग्रहः । *Vṛṣa-sara-saṅgrahah*

Folia, 52 Lines, 5 on a page Extent in Slokas 1,700 Character Newari Appearance old and worm eaten Complete

See Catal number 4083

VIII ललितविस्तारः । *Lalita vistarah*

(उमामहेश्वरोत्तरात्तरात्तरसवादः) ।

Thirty leaves, without leaf marks, containing the following colophons —

Leaf	in order	इति ललितविस्तारे चातुर्वर्णविभागो नामाध्याय प्रथमः ।
„ 4th	„ „	• दुरितभेदविभागो नामाध्यायो द्वितीयः ।
„ 7th	„ „	• ध्यानधारणाध्यायचतुर्थे ।
„ 8th	„ „	• तीर्थयात्राध्याय पञ्चमः ।
„ 11th	„ „	• कलियुगवर्णनो नामाध्याय एकादशमः ।
„ 12th	„ „	• युगान्तरनिर्देशाध्यायो द्वादशमः ।
„ 14th	„ „	• युगान्ताविलम्बनो नामाध्यायस्त्रयोदशमः ।
„ 15th	„ „	• मृत्युवञ्चनानामाध्यायचतुर्दशमः ।
„ 17th	„ „	• शामननिर्देशो नामाध्याय पञ्चदशमः ।
„ 17th	„ „	• कालवञ्चनो नामाध्याय षष्ठदशमः ।
„ 18th	„ „	• चित्रगुह्याख्यानो नामाध्याय सप्तदशमोऽध्यायः ।
„ 20th	„ „	• यथेष्टाङ्गभूतविचारोऽध्याय अष्टादशमः ।
„ 20th	„ „	• भवनिन्दादिवर्णनो नामैकोनविंशतिमः ।
„ 22nd	„ „	• निरयार्थवर्णनो नामाध्यायो विंशतिमः ।
„ 23rd	„ „	• आह्वयविधिवर्णनो नाम एकोनविंशतितमोऽध्यायः ।

- Leaf 24th in order • स्वप्रान्तनिर्देशाध्यायो द्वाविंशतिम् ।
 „ 25th „ „ • पञ्चवेदप्रश्नमो नामाध्यायस्त्रयोविंशतिम् ।
 „ 30th „ „ उमानाहेश्वरोत्तरोत्तरसवादे जनार्दनप्रादु-
 भावविविध्यापनोनामाध्यायस्त्रयोविंशतिम् ।

Post Colophon Statement —

सवत् अ ५ भ (१५६) आबगशुक्लदादश्यां परममट्टारकमहाराजाधिराजपरमेश्वरश्रीलक्ष्मीकामदेवस्य विजयराज्ये श्रौतैस्त्रिंशत्सौयशायाधिवासिना कुलपुत्ररत्नसिंहेन लिखितम् श्रौतपञ्चक्रमायां श्रीसातौखलर्के पश्चिमरण्यायानिवारसिने रजकरादाधरे सिंहेन करणीय पुस्तकं शिवधर्मम् । तस्य पुण्यसम्भारेण यावन्तक(?) सर्वसत्त्ववर्तीतानागतप्रत्यासन्नसत्त्वानामवोचिनस्कोत्पत्तिस्तत्त्वोद्धारकामनामौष्णितशिवमाङ्गल्यश्रेयसा नैरञ्जनपदफलप्राप्ता भवन्तीति ।

IX ललितविस्तर । *Lalita-vistarah*

Leaves marked from 28 to 38 containing the colophons of the chapters XXIV to XXXII

Colophons —

- 28B, इति ललितविस्तरे त्रैगुण्यवर्गानो नामाध्यायश्चतुर्विंशतितमाध्यायः
 29B, • शान्तिध्याने पितरानुपश्रवणो नामाध्यायः पञ्चविंशतिम्, 30A,
 • मगध्याय(?) पशुबन्धविधिनामाध्याय षड्विंशतिम्, 31B, • सप्तविंशतमोऽध्यायः,
 33A, • सांख्योपसंख्याध्यायोऽष्टाविंशतिम्, 34A, • वैष्णवयोगप्रश्नानामाध्याय एकोनविंशतम्, 35B, • त्रिकरणोपधाधिकारो नाम त्रिंशत् 36B • चातुर्मुखपिनाकत्रिनेत्राध्याय एकविंशत्, 38A, इति चार्षिंशत्म् ।

38B contains the beginning of the 39th chapter

There is one more leaf, written on one side only being the first leaf of a manuscript

It runs thus :—

प्रत्यक्षवस्तुविषयाय जगद्धिताय
 विश्वस्थितिप्रलयसङ्ख्यकारणाय ।
 सत्त्वात्मने विजितकोपमनोभवाय
 तुभ्यं नमोऽस्तु भुवनप्रभवे शिवाय ॥
 सत्यं न वेद्मि किमहं यद्गोचरो मे
 वाचस्पतेरपि गिरा किमुवास्मदादेः ।
 भक्तिस्तथापि भवतो गुणकौर्त्तनेषु
 यन्मां नियोजयति तत्किमहं करोमि ॥
 खात्मेन्दुवद्विमरुतकर्महो(प्र)पयोभि-
 ग्द्याभिरेव तनुभिर्भवता समस्ते ।
 ग्रस्ते जगत्परमिच्छति योत्र वक्त्रे
 कोऽन्यो हृतप्रपतया सदृशोऽस्ति तेन ॥
 धृत्यादिभिः स्वतनुवृत्तिभिरेव यद्वत्
 णको भवाददति सम्मति लोकयात्राः ।
 तद्वद्विभोर्यदि अराव्ययरोपि कश्चित्(?)
 निर्मच्छराः किमिति न प्रवदन्ति सन्तः ॥
 योगादपास्ततमसो भुवनेऽत्र वेऽपि
 मुख्याः पितामह-पुरन्दर-विष्णवोऽपि ।
 अद्यापि देव न विदन्ति हतप्रयत्ना-
 स्तत्त्वं न वेति तदहो मम ह्येन्द्रजालम् ॥
 भावोद्भवस्थितिविषद्वरणप्रवृत्ते
 शक्तान् विभिन्नरचना त्वयि सम्भवेऽपि ।
 साम्ये स्थितः प्रतिगृह्यतसमस्तकाय[ः]
 नेन्द्रे क दिष्ट्युरस्मिन्दि (?) पितामहोऽस्ति ॥
 केचिद्भवन्ति मनुजाधिपनामख्यं
 विज्ञानमेव परमार्थतया प्रपन्नाः ।
 अन्ये त्रिधातुपरिकल्पनया विभक्ता
 मुमु अशास्त्रममय परिपालयन्तः ॥

मुक्तौ समस्तजगदुद्भवकारणानि
 प्रोक्तानि यानि खलु मत्स्वरजस्तमानि ।
 हृदयणि तान्यपि तवैव समग्रशक्ते
 किन्तेन यत पङ्क्तिं सुवि शक्तिभिन्ने ॥
 नित्यं निराश्रयमरूपमनेकमेक
 मुद्रप्रधान्तमगुणे गुणमग्निरिव
 ससारिणं वर्णनमध्रुवमस्तन्मम
 + + + + +

4085

3852

Substance palm leaf 23×2½ inches Folia 210 Lines 6 on a page Extent 12 blocks, 8,200 Character Newari of the twelfth century Appearance old and worm eaten and discoloured There are two holes making three columns in a leaf

There are six works in this manuscript, all on the Saiva doctrine

I शिवधर्मः । *Śiva dharma*

(complete in 12 chapters ended in leaf 40A

Last Colophon —

इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवभक्त्याष्टशाखोप
 शाखाध्याशयो द्वादशम समाप्त । इति शिवधर्म समाप्त ।
 ॐ नमः शिवाय ।

Beginning —

नमस्तु कुरुशिरश्चन्द्रि चन्द्रधामरचारव ।
 त्रैलोक्यनगररम्भमूलस्तम्भाय शम्भवे ॥
 सर्वकारमशेषस्य जगत सर्वदाश्रयम ।
 गोत्राष्टावृत्तपाणाच्च शिव खलु सर्वत ॥

शिवमादौ शिव मध्ये शि(वि ?)वमन्ते च सर्व्वदा ।
 सर्व्वेषां शिवभक्ताणां मनुजानाञ्च न न + ॥
 मेरुपृष्ठे सुखामौन ऋषिसङ्घे समावृतम् ।
 लोकानुपहृष्टक शान्त सर्व्वञ्च नन्दिकेश्वरम् ॥
 तेषां मध्ये समुत्थाय मुनिर्गङ्गासुतोत्तम ।
 मन्त्रकुमार सुतपा पृच्छति स्म यथाविधि ॥
 भगवन् सर्व्वधर्ममञ्ज शिवधर्मपरायण ।
 श्रोतुकामा परन्धर्ममिमं सर्व्वं समागता ॥
 अग्रियोमादयो यज्ञा बहुवित्तक्रियान्विता ।
 नात्यन्तफलभूयिष्ठा बहुलायामसमन्विता ॥
 न प्रकथन्ते यत कर्त्तुमन्यवित्तैर्दिशादिभिः ।
 सुखोपायमतो ब्रूहि सर्व्वकामार्थसाधकम् ॥
 हिताय सर्व्वमर्त्यानां शिवधर्मं सनातनम् ।

नन्दिकेश्वर उवाच ।

श्रूयतामभिधास्यामि सुखोपायं महत् + + ।
 परमं सर्व्वधर्माणां शिवधर्मं शिवात्मकम् ॥
 शिवेन कथितं पूर्व्वं प्राञ्जल्या धनमुखस्य च ।
 + + ना देवमुख्यानां अस्माकञ्च विशेषतः ॥
 अज्ञानाणाममरानां सर्व्वेषामात्मना विना ।
 शिवधर्मोऽत्र यः श्रीमानुद्धारार्थमुदाहृतः ॥
 यैरयं शान्तचेतसो शिवभक्तैः शिवार्थिभिः ।
 मनीयते परो धर्मस्ते + + नात्र सशयः ॥
 एककालं द्विकालञ्च त्र्यम्बकालं चापि नित्यम् ।
 ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ॥
 कौत्तयिष्यन्ति ये रुद्र सङ्गदप्याशु ते नराः ।
 सर्व्वपापैः प्रमुच्यन्ते सप्तत्रयमहत्तरपि ॥
 येऽर्चयन्ति सदा रुद्रं न ते प्रकृति + +

2B इत्युक्तो व समामेन शिवधर्म्मोऽखिलक्रमात् ।
 निहिंष्ट प्रधनेऽध्याये श्रेष्ठोऽस्यैव प्रविवरः ॥
 यत्किम पठते नित्यं श्रद्धान्नादापि भक्तिम् ।
 स मुक्त मर्त्यप्राप्तिस्तु शिवलोके महीयते ॥
 ङाकिन्यो विविधाकारा रक्षान्ति प्रेतनायका ।
 न तस्य पीडा कुर्वन्ति तथान्येऽपि विहिंसका ॥

धनमायुर्यशो विद्या प्रभावमतुल लभेत् ।
 श्रेष्ठोपपन्नय यान्ति नित्यपूर्णमनोरथा ॥
 इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते प्रथमोऽध्यायः ।

सनत्कुमार उवाच ।

निर्ज्जरत्वविधिं पुण्यं श्रोतुमिच्छामि तत्त्वतः
 तत्प्रसादाद्विशेषेण भगवन्नन्दिकेश्वर ॥
 यत्पुण्यं स्यादिते लिङ्गे ह्यते चैव शिवालये
 सम्मार्ज्जने च यत् पुण्यं यत्पुण्यमुपलेपनं ॥
 नौराजनीषधीवीजक्षाने मङ्गलवादाने ।
 पुण्यं यच्चार्चदानेन तोयदानेन यद्भवेत् ॥

3A, यतीनामन्नदानानि माचोपकरणानि च ।
 दत्त्वा किं लभते पुण्यं कृत्वा वा तत्प्रतिययम् ।
 यच्चाप्यन्यद् भवेत् सूक्ष्मं क्क्षानाम् प्रशोधितं ।
 तत्सर्वं कथयामास भक्तानामनुकम्पया ॥

इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते द्वितीयोऽध्यायः ।

5A, लिङ्गोत्पत्तिं मन्त्राण्युक्ता यः श्रद्धान्ति नरः सदा ।
 नोत्पद्यते स ससारं स्थानं प्राप्नोति शाश्वतम् ॥
 तस्मात् मर्त्यप्रयत्नेन श्रद्धान्नादावितो नरः ।
 पापकञ्चकमुत्सृज्य प्राप्नोति परमं पदम् ॥

इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्ताया संहिताया लिङ्गोत्पत्तिर्नाम
 द्वितीयोऽध्यायः ।

- 23A इति स्तवेन दिक्षेन यस्तुनोते महेश्वरम् ।
 न विधूयायु पापानि नरलोके मञ्जोयते ॥
 भोगार्थी लभते भोगान् राज्यार्थी राज्यमाप्नुयात् ।
 कन्यार्थी लभते कन्यां योगार्थी योगमाप्नुयात् ॥
 मुच्यते व्याघ्रभिर्बाधौ दुःखौ दुःखात् प्रमुच्यते ।

इति शिवधर्मशास्त्रे दानधर्मो नाम सप्तमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

- प्रपिब्या यानि तौर्यानि पणान्यायतनानि च
 लौयन्ते तानि लिङ्गेषु तस्माद्विद्मः प्रपूजयत ॥
 26B कल्पान्तरे समुत्थीर्णा वृक्षकौटादियोगिषु ।
 भ्रमन्ति मुचिरः कालः क्षतिपासादिघोडिताः ॥
 एवं भ्रमन्ति मुचिरः ईश्वराज्ञाप्रचोदिताः
 केनचित् शिवभक्तेन शिवाचार्चयतनादिषु ॥
 ततो निर्धूतपायास्ते नराः स्युः शिवतेजसा ।
 दिवः प्रयान्ति मन्त्रयज्य शरीरं यन्त्रणात्मकम् ॥
 सम्भवन्ति शिवक्षेत्रे शिवाचार्चनपरा नराः ।
 इति शिवधर्मो शिवदानफलध्यायोऽष्टमः समाप्तः

श्रीनन्दिकेश्वर उवाच ।

श्वतः परमिदं गुह्यं वक्ष्यामि मुनिमत्तम ।
 पुण्याभिप्रायसदुक्तं मन्त्रदेवैरनुष्ठितम् ॥
 ब्रह्मणा विष्णुना देव्या स्कन्देनैव यमन च

- 27B, इति शिवधर्मशास्त्रे शिवलिङ्गसंज्ञाव्रतनाम नवमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

चतुर्दश्यामथाष्टम्या पक्षयोदभयोरपि ।
 शब्दमेकं न भुञ्जीत शिवाचनरत मुनिः ॥

यत्पुण्यमक्षयं प्रीतिं सततं यज्ञयाजिनाम् ।
 मत्तवादिषु यत्पुण्यं यत्पुण्यं तौर्धर्माभिनाम् ॥
 अग्निहोत्रिषु यत्पुण्यं यत्पुण्यं यज्ञयाजिनाम् ।
 तत्पुण्यं सफलन्तम्यं शिवलोके स गच्छति ॥

33A, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते उपवासगोप्रदानविधि-
 नामाध्यायो दशमः समाप्तः ।

नन्दिकेश्वर उवाच ।

सर्व्वधर्मेव वर्णाणां शिवाश्रमनिषेविणाम् ।
 शिवधर्मे शिवेनोक्तो धर्मकामार्थमुक्तये ॥
 ब्राह्मण क्षत्रियो वैश्य स्त्री शूद्रो वा शिवाश्रमो ।
 वानप्रस्था गृहस्था वा यश्चान्यो वा गृह्णाश्रमो ॥
 स्वाश्रमादुत्तरे कुर्यात् पुष्पारामं सशोभनम् ।

36B, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवाश्रमाध्यायः एकादशमः
 समाप्तः ।

नन्दिकेश्वर उवाच ।

अथ सक्षेपतो वक्ष्ये शिवभक्तानुकम्पया ।
 व्याघ्रशाखोपशाखायै शिवभक्तिसमुद्भवम् ॥
 क्षत्रिमेष्टेयं यदा पश्येत शिवलिङ्गमपूजितम् ।
 तदा तत्पूजया गच्छेत् स शूद्रो नात्र सशयः ॥

It ends —

ॐ महादेवाय चन्द्रमूर्त्तये नमः, ॐ ईशानाय सूर्य्यमूर्त्तये
 नमः, ॐ उग्राय वायुमूर्त्तये नमः, ॐ रुद्राय अग्निमूर्त्तये नमः
 ॐ भवाय जलमूर्त्तये नमः, ॐ सार्व्वाय क्षितिमूर्त्तये नमः,
 ॐ पशुपतये यज्ञमावमूर्त्तये नमः, ॐ भौमाय व्याकाशमूर्त्तये
 नमः,

मूर्त्तयोऽष्टौ शिवस्यैताः पूर्वादिश्रमयोगतः ।

आप्तेयान्तं प्रयोगं + + शिवाङ्गप्रपूजनम् ॥

II शिवधर्मोत्तर । Śiva dharmottara

Complete in 12 chapters

It begins in leaf 40B and ends in 89A

Beginning —

ॐ नम शिवाय ।

नमोऽस्तु तस्मै सकलैन्दुधारिणे षण्णौन्दुरत्नद्युतिकराष्टरागिणे ।
 हराय शुभाभकपालमालिने विभिन्नदैत्यम्फुरितैकशृङ्गिने ॥
 ज्ञानशक्तिधर शान्त कुमार शङ्करात्मज
 देवारिखान्दन खान्दमगन्ति परिएच्छन्ति ।
 भगवद्दर्शनात्तुल्यमनुजस्यापि सदृति ।
 सप्त जन्मानि विप्रस्तु स्वर्गोद्भूतं प्रनायते ॥
 तेनास्मि नाथ भूतानां सर्वेषामनुकम्पक ।
 अत सर्वेहिन धर्मं सत्तेयात प्रववौहि मे ॥
 धर्मा बहुविधा देव्या देवेन कथिता किम् ।
 ते च श्रुतास्त्वया सर्वे पृच्छामि त्वामह तत ॥
 किं प्रधाना शिवधर्माः शिववाक्यश्च कौदृशम् ।
 लिङ्गेऽर्चितं शिव केन विधिना सप्रसीदनि ॥
 विद्यादानश्च दानानां सर्वेषामुत्तम किम् ।
 तच्च श्रुतौ द्विजेन्द्राणां नान्येषां समुदाहृतम् ।
 तत्पुण्य सर्ववर्धानां जायते केन कर्मणा ॥
 श्रेय कतिविधं तच्च विद्यादानमनुत्तमम् ।
 कानि पुण्यानि ह्येव गृह्णिष्य स्वर्गिण पुनः ॥
 मनुष्यालोके सम्भूता योग विन्दन्ति शाम्भवम् ।
 कर्मयज्ञस्तपोयज्ञ स्वाध्यायोऽध्यानमेव च ॥
 ज्ञानयज्ञश्च यद्येते सहायज्ञा प्रकीर्तिता ।
 यथाश्च पञ्चयज्ञानामुत्तमं कतमं स्यूतम् ॥
 एतदयज्ञरतानाश्च प्रदाने कौदृशं यत्नम् ।
 धर्माधर्मप्रभेदाश्च कियन्त परिकीर्तिता ॥
 तत साधना कतिविधा गतयश्च तदात्मिकाः ।

सर्गनारकिनां पुनरामायातानां पुन क्षितौ ।
 कानि विद्यानि जायन्ते भुक्तशेषेण कर्मणा ॥
 सत्सत्साराणादधोरात् धर्म्मसंधर्म्मोर्मिंसङ्गतात् ।
 गर्भादिदुःखपेनाष्टान्मुच्यन्ते देहिनः कथम् ॥

43A, इति शिवधर्म्मोत्तरे षडङ्गविधिर्नाम प्रथमोऽध्यायः समाप्तः ।

Beginning .—

अथ विद्याविदान्देयं विद्यादानं शिवात्मकम् ।
 तस्य दानं मन्त्रादानं सर्व्वदानोत्तमोत्तमम् ।
 अध्यापयन् शनै शिष्यान् शिवभक्तान् प्रबोधयेत् ।
 शिवविद्यानुसारेण विद्यादानं तदुच्यते ॥
 48B, एवमेतद्वृत्तविधं विद्यादानं प्रकौर्त्तितम् ।
 सर्व्वेषामेव वर्णाणां विधिनानेन तद्ववेत् ॥

इति शिवधर्म्मोत्तरे विद्यादानोऽध्यायो द्वितीयः ॥

अथ ये सतत भक्त्या भवन्ति शिवयोगिनां ।
 ते विदन्ति मन्त्राभागा व्यन्ते योगश्च शास्त्ररम् ॥
 भोगयोगार्थिभिरुत्सृज्य सङ्मूढ्याः शिवयोगिनः ।
 प्रतिश्रय्यान्नपानेन शय्यावस्त्रासनदिभिः ॥
 51A, तस्मात् स्वर्गीयमुत्तुष्य कर्मयोगमशान्वतम् ।
 ध्यायेद्भित्तं विमुञ्च्य ज्ञानयोगमनुत्तमम् ॥
 इत्येतज्ज्ञानयोगस्य मन्त्राभागादुदाहृतम् ।
 तदभ्यासरतानाञ्च मुनीनां शान्तचेतनाम् ॥
 इति शिवधर्म्मोत्तरे तृतीयोऽध्यायः ॥
 अथैकभक्तिक दान कर्मयोगरतात्मना ।
 अतश्चन्मभवदान तपोनिष्ठप्रतिष्ठितम् ॥
 जपयज्ञाभियुक्तेभ्य सहप्रभविकं स्मृतम् ।
 व्याहृतसङ्ख्येयस्य प्रदानं शिवयोगिनाम् ॥
 अत्यल्पमपि यद्वत्तं शिवज्ञानार्थवेदिना ।
 तन्मन्त्राप्रणय यावदातुर्भोगाय कल्प्यते ॥

53B, शिवधर्मोत्तरे मन्वाचप्रशान्नाध्यायचतुर्थे ।

अथ धर्मां शिवेभ्योऽहो शिवधर्मांश्मोक्षरे ।
 तेषां बहुविधान्ते न कर्मयोगप्रभेदेन ।
 हितादीर्घविस्मृतां मोक्षायागविचर्जिता ।
 सर्वभूतहिता युद्धा मृगुद्धा सुमहत्तया ।
 अनन्तप्राणाकलिना शिवमूले न मयिना ।
 सर्वे सर्वगुणोदेता शिवधर्मां मन्वावता ।
 तान्यन्यशिववाद्यप्यस्माद्वाद्युक्ते शिवमाविते ।
 शिवधर्मां स्मृतास्मृतात् मन्वावाद्येवतारया ।
 अथाहिनाक्षमासक क्रौर्यद्वेष्टिप्रसयम् ।
 दानमिच्छा क्रयो ध्यान दण्डक धर्मेनाधनम् ॥

53A, इत्येवमेतयं प्रोक्ता मन्वा शिवधर्मोत्तरे ।

अथन्यान्पतरेणापि पुनर्वा ईद्वानुभाषत ।

इति शिवधर्मोत्तरे शिवपुराणधर्मोत्तरेणां पद्यमोऽध्यायः ।

अथाथपतनात् पुनरामधर्मे परिकीर्तितः ।

अथकाञ्ची महाधारे पापानां पातना स्मृता ।

अधर्मेभेदा विधेयाचितवृत्तिप्रभेदेन ।

स्मृता मृद्धा सुमृद्धा न कोटिर्भेदेनैकया ।

53A, इति शिवधर्मोत्तरे पापभेदाध्यायः षष्ठः ।

अथ धर्मैरिमे यानि धमन्येक चतुर्विधे ।

सन्तामचर्य्य धार विवक्षा सर्वदेहिना ।

The 61st leaf is a restoration

65A, इति शिवधर्मोत्तरे पापगतिविद्वेषाध्यायः सप्तमः ।

अथ नार्हकता पुनरामधर्मादेव केवलात् ।

छन्दमात्रेण भूतेभ्यः शरीरमुपजायते ।

तद्वद्वर्त्मनः केने देवात्मामौपपादुक्म् ।

तद्यः प्रजायते दिव्य शरीरं भूतमागतं ।

कर्मदा अतिमियेन चण्डरीरमिहाकृतं ।

तद्वत्परिहृयन् विधेयं हि चतुर्विधम् ॥

- 71A, एवमेतज्जगत् सर्वं ज्ञानोऽन्यातिशयं ज्ञातम् ।
 दुर्लभाकलितं ज्ञात्वा निर्वेदं परमं व्रजेत् ।
 निर्वेदाच्च विद्यायां स्यात् विद्यायां ज्ञानसम्भवः ।
 ज्ञानं न तु परं ज्ञात्वा शिवमुक्तिमवाप्नुयात् ।
 समस्तदुष्टनिर्माह सत्यान्ना न तातो मदा ।
 सर्वं च परिपूर्णं च मूलं इत्यभिधीयते ।

इति शिवधर्मोत्तरे सनाराध्यायोऽष्टमः ।

अथ स्वर्गभोगमनुभूय तथाः क्षीणपण्डास्तद्वाग्वानुभावादिसं-
 श्लेषमागच्छ शुभदेशजातिकूलरूपाय शुभप्रज्ञाशौचशौचमन्यदस-
 दान्दयादाक्षिण्यक्षेसारोग्यमन्यवशां प्रभाव प्रधानधनधान्य
 रत्नयानवाहनं, साध्यायध्यानज्ञानापरमं स्वर्गं कथाभि-
 रास्य भवतीति तस्मादुद्युक्तं स्वर्गीयं कर्म कर्तुं वस्तुतः ।

72B, इति शिवधर्मोत्तरे स्वर्गभोगकतिशयाध्यायो नवमः ।

अथ सनारमुत्तरे ज्ञानयोगं प्रवोहि मे ।
 शिवप्रकाशकं ज्ञानं योगधूमेकचिन्तना ।

78B, इति शिवधर्मोत्तरे ज्ञानयोगाध्यायो दशमः ।

अथ पापविशुद्ध्यै प्रायश्चित्तं समाचरेत् ।

80B, इति शिवधर्मोत्तरे प्रायश्चित्ताध्यायं शकादशः ।

अत्येतत् परमं गुणं गवां देहसमुद्भवम् ।
 ब्रह्मकूर्चस्य साक्षात् अगन्ति पुनश्च व्रजेत् ।
 भगवन् ओतुमिच्छामि मोलकं कौदृशः पुनः ।
 प्राप्यते कर्मेणा केन कियत्तद्ध्वनिं मस्यते ॥

89,

परमेश्वरप्रसादेन मुच्यते नात्र सशय
 यस्मादेव अतः कुर्व्यात् शिवपुस्तकवाचनम् ।
 भोगायवर्गं यत्नं शिवमन्त्रो दिने दिने ।
 न मारी न च दुर्मिच्छं न रक्षां न चेतय ॥
 नाकाले म्रियते राजा पौश्यते न च शत्रुभिः ।
 श्रद्धाति यच्च सततं शिवधर्मं नराधिपः ॥
 तच्च देशे भवेन्नित्यं सर्वेषां देहिनां शिवम् ।

इति शिवधर्मोत्तरे द्वादशमोऽध्यायः समाप्तः ।

शिवधर्मोत्तरं शास्त्रं समाप्तमिति ।

III शिवधर्मसंग्रहः (Śuadharmasamgrahah

90 to 134B

90, नमः परमदेवाय त्रैगुण्यविजितात्मने ।
मर्व्यतो योगरूपाय ससाराभासहेतवे ।
अथ कैलासशिखरे शर्वं मर्व्यं जगत्पतिम् ।
प्रणम्य शिरसा देव पद्मच्छ शशिवाहनः ।
देव देव महादेव विश्वेश जगतः प्रभ ।
अधुना मानुषी मध्यं कृष्टिमिच्छामि वेदितुम् ॥

91B, इति शिवधर्मसंग्रहे] सप्तोत्पत्तिर्नामाध्यायः प्रथमः ।
पीथमागो यदैर्वाजः प्रयाति यमसादनम्
कदाचित् बह्नुदुःखानि भुङ्क्तेऽन यदि जीवति ।
अप्रतीघातघोरं विप्रोऽपि मानवः
यस्यते भवदुःखेन भक्तसावद्वहिना ।
हृत्तं कूपं गिरि-वृत्तं घातादायतनादपि ।
नदी-तस्कर-भूपालं सर्वं हृत्तिकं मूर्ध्नि ।
दुःखं शार्दूलं सातकैः शृङ्गभिः श्वापदैरपि
विदिधोदघनाशेन भूतं यत्तं यद्वादिभिः ।
अन्योऽन्यश्चापमृत्युभ्यः कल्याणं नैव विद्यते ।

97B, भवाम्भोमूढचेतस्का भग्नो कोटिमापदां
वह्निश्रोत्रार्धिता मत्स्या महागाघे क्रुदे यथा ।
प्रदीपनं दुःखमवाप्य देहिन् क्षतान्तमेकान्तमना विवेतसः [१] ।
श्रुत्वा प्रतिपन्नं उदाररागिणं वधाङ्गनामानं इवाशुमान्निभम् ॥

इति शिवधर्मसंग्रहे द्वितीयोऽध्यायः ।

मातापितृसहृद्व्याघापत्यावरणदुर्मिदे ।

जनं शुक्रं इवास्त्रिंशं सनारश्चर्यमग्रे ।

बह्विस्तनुर्नैगादिरापेक्ष्य येदतन्तुभि ।
 कोषकारऽवात्मानं नयत्यापदमात्मना ।
 मातापितृमयो बाल्ये यौवने दयितामय ।
 पुत्रपौत्रमय श्रेय मूढो नात्ममयः कश्चित् ॥
 100A, अथ पक्षत्वमापन्नो ममाप्येव न मशयः ।
 भविष्यतीति या चिन्ता सा दूरादपि शीर्यते ॥
 जात्यादिभिर्यस्यसन्ततिभि परीत
 ससारसागरगभौरतरं विविक्षु ।
 उग्र शुषुक्षणि कदम्बकगाडबद्ध
 साय क्षय क्षतमति विविशत्यश्वशम् ॥

100B, शिवधर्म्मसंग्रहे तृतीयोऽध्याय ।

उमोवाच ।

यदा शरीरमुत्सृज्य मृत्युलोक प्रपद्यते ।
 कर्मणा केन दुःखानि लभन्ते नरकेष्वपि ।
 कौटुम्भा नरकास्तत्र येषु पाप क्षपीयते ।
 किन्तेषु नरका क्षेते बहवो येषु पापिन
 एषक् कर्मविपाकाना प्राप्नुवन्ति एषक् यत्नम् ।
 एतदिच्छामि विज्ञातु भगवन् वत्सुमर्चनि ॥
 104A, तीर्थार्म्मस्यधर्मसंग्रहे अपतु वा पद्मानल वा क्रियात
 भस्मस्नानमुपाश्रयत्वविरल वध्रातु मुद्रागणम् ।
 विद्याष्टादशसत्तमो गुणगणैर्जुष्ट प्रहृष्टैरपि ॥
 रत्नैः सान्द्रमलौमनाम्बरमिव प्रोद्भास्यते नो नर ।

शिवधर्म्मसंग्रहे चतुर्थोऽध्याय ॥

इन्द्र उवाच ।

अज्ञानार्जितपापानां ब्रवीमि...न प्रिये ।

104B, विज्ञानार्जितपापानां न ब्रवीमि कदाचन ।
 न ज्ञानबलमाश्रित्य पाप कुर्वीत सद्यमी ।
 लोका किं मृत्युना योष्या बलमाश्रित्य भूभुजाम् ॥

- 108B, ममूज्य वरद देव वर लब्ध्वा तु रेमिरे ।
 सर्वकामप्रदो लिङ्ग एव उक्तो मयानवा ।
 ब्रह्मोपेन्द्रमहेन्द्रनागमुनयोयक्षा सविद्याधरा
 ससाराण्यवदुःखभीतमनसा लिङ्गाच्चने तत्पराः ।
 भक्तिप्रपन्नधियस्तुवन्त्यहरहृष्टत्वाञ्जलिमन्त्रके
 ये मर्त्या न नमन्ति तस्मिन्गुरो ते श्रन्ति • मुष्टिभिः ।
 इति शिवधर्मसंग्रहे षष्ठोऽध्यायः ।

अथ उचुः ।

- कृतम्यैव तु लिङ्गस्य स्थापितस्य तु यत्फलम् ।
 प्रत्यहं कुरुते यस्तु किं तस्यापि फलं लभेत् ।
 114A, मूर्खविप्रमहन्नाया वेदाध्यायी वरः स्मृतः ।
 वेदाध्यायिसहस्राख्यामाहितामिक्ततोऽधिकम् ।
 आहितामिसहस्राणां ब्रह्मवेत्ता ततोऽधिकम् ।
 तस्मै दत्तं भवेद्दत्तं स वै ज्ञाता परः स्मृतः ।
 अन्येषां लक्षगुणितं दद्यादेकस्तु शशिने ।

पापकर्मा यदा कश्चित् दातुं नीक्ष्यते मनः ।
 त्वपात्रं मन्यते पात्रं तस्य पापस्य तत्फलम् ।
 धर्माक्षयेण दुष्टानां सङ्घयः पापलक्षणम् ।

शिवधर्मसंग्रहे षष्ठोऽध्यायः ।

पार्वत्युवाच ।

- दानधर्मस्त्वयं ख्यातस्तौर्बधर्मश्च मे वद ।
 ज्ञानपुण्यफलं किं स्यात् तौर्धर्मौ तौर्धर्मश्चरेत् ।
 117B, य एव कुरुते ज्ञानमिहैव धनवान् भवेत् ।
 नश्यन्त्युपपन्ना सर्वे परतः स्वर्गमाप्नुयात् ।

शिवधर्मसंग्रहे सप्तमोऽध्यायः ।

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलं महत् ।
 कथं वा पूजनीयास्ते त्रयीहि परमेस्वर ? ।

121B, देवाना भोजने क्षेप विधिरुक्तो मयानघ ।
 देव्या शङ्करसवाद तन्मया परिकीर्तितम् ॥
 शिवधर्म्मसयहे ऽष्टमोऽध्याय ।

देव्युवाच ।

वेदधर्म्म कथं देव कर्त्तव्यो वि + मिच्छता ।
 स्वर्गापवर्गहेतोश्च प्रसादादहम्भृंसि ॥

122B, वेदधर्म्मा मया प्रोक्त स्वर्गैश्चेयम् पदम् ।
 उत्तरेणैव वक्त्रेण व्याख्यातश्च समासत ॥

शिवधर्म्मसयहे नवमोऽध्याय ।

देव्युवाच ।

त्वत्तोऽखिलानि धर्म्माणि श्रुतानि च मया विभो ।
 भूयोऽपि श्रोतुमिच्छामि त्वत्प्रसादान्महेश्वर ॥
 लोकलोकान्तर छत्त्र दीपदीपान्तरश्च यत् ।
 शरीरपातादन्तश्च एतद्धर्म्मानुसारिणाम् ॥

125B चक्षुराणां वधार्थाय मयाकुलादिनिर्मिताः ।
 कनर्णयित्वा यश्चैतान् सिद्धिमिच्छन् न सिध्यति ।

शिवधर्म्मसयहे दशमोऽध्याय ।

देवदेव उवाच ।

नामाधिपत्य वर्षाणां प्रवक्ष्याम्यनुपूर्व्वश ।
 मनु सायम्भवो नाम तस्य पुत्र प्रियव्रत ॥
 दशपुत्राश्च तस्यासन तैरिच पृथिवी तता ।
 धर्मिध्रस्त्रार्मिबाहुश्च मेधा मेधातिथि र्सु ॥
 ज्योतिष्मान् द्युतिमान् हव्य सर्व्वश पञ्चएव च ।
 इति पुत्रा ।

130A, खाद्याकारो वषटकारो रहस्यानि तथैव च ।
 गायत्री च तथा तस्मिन् यत्र देवश्चतुर्म्मख ।
 ब्राह्मणान् येऽर्णयिष्यन्ति तेऽप्य यान्ति महात्मन ।

शिवधर्म्मसयहे एकादशमोऽध्याय ।

शृणु उचु ।

महोजनस्तप मत्तोभूतोभवोभवस्तथा ।

उक्ता ह्येते त्वया लोका लोकानामुत्तराणि च ॥

लोकान्तरश्च यादृक् च त्वन्नो ब्रूहि किमस्य यत । *

134B, इति शिवधर्ममयहे द्वादशमोऽध्याय समाप्त ।

Leaf 135 contains the beginning of the first chapter

of

IV उमामहेश्वरसवाद *Uma Mahesvara samradah*

135 to 166

Beginning —

ॐ नम शिवाय ।

पत्न्यं ससुभे रश्मे हिमवन्ते मञ्जौधरे ।

द्योपधौभिरभिच्छन्ने नानामुमलताकुले ॥

व्यभिगम्य उमादेवी प्राञ्जलिर्वाक्पद्मवती ।

महादेवी तदागम्य महादेव महाव्रतम् ॥

सर्वधर्म समाख्याहि सर्वभूतहिताय वै ।

ब्राह्मणानां च को धर्म क्षत्रियाणां च कौटुम्भ ।

वैश्यानां कौटुम्भो धर्म शूद्रधर्मश्च कौटुम्भ ।

तापसानां च को धर्म कश्चिदौक्षाभिकाङ्क्षिणम् ॥

उच्छृङ्खल्य का धर्म ऋषिधर्मश्च कौटुम्भ ।

इत्यादि इत्यादि ॥

138A उमामहेश्वरसवादे चतुर्वर्णविभागो नाम प्रथमोऽध्याय समाप्त ।

इत्येतद्वचनं यत्वा देववाच महेश्वरम् ।

काममिच्छोपधाराणां ये च प्राणातिपातिनाम् ।

सूरकर्मरतानां च परमव्यापहारिणाम् ।

तेषां फलं किं भवति लोको वा किं प्रवर्तते ।

140B, इति उमामहेश्वरसवादे द्वितीयोऽध्यायः ।

देव्युवाच ।

किं कर्मं सृष्टत तत्र प्राप्नोति परमा गतिम् ।

दौर्घ्यायुषो निरोगाश्च कथं जायन्ति रूपिणः ॥

142A, उमामहेश्वरसवादे तृतीयोऽध्यायः ।

143B, उमामहेश्वरसवादे ध्यानविधिस्तुतोर्योऽध्यायः ।

144A, उमामहेश्वरसवादे तौर्थाध्यायः पञ्चमः ।

144B, उमामहेश्वरसवादे ऋद्धाश्रमाध्यायः षष्ठः ।

देव्युवाच ।

ऋद्धाश्रमस्य आचारः व्रतानि नियमानि च ।

तान्यहं श्रोतुमिच्छामि तत्त्वतो वक्तुमर्हसि ॥

145B, उमामहेश्वरसवादे सप्तमोऽध्यायः ।

147A, इति • कलियुगवर्णनं नामाष्टमोऽध्यायः ।

देव्युवाच ।

यद्येव युगलक्षणं राजानो ब्राह्मणास्तथा ।

सुप्तमर्यादनिर्लज्जा स्वकार्यपरिवर्जिता ॥

एवं सत्तिष्ठ्यते धर्मं कलिमूले युगाधमे ।

148B, उमामहेश्वरसवादे नवमोऽध्यायः ।

150A, उमामहेश्वरसवादे युगान्तलक्षणं दशमोऽध्यायः ।

देव्युवाच ।

कथं सम्भवते जीवः शरीरेषु शरीरिण्याम् ।

एतत् कर्मविपाकेन जायेते यमलौ कथं ॥

151A, उमामहेश्वरसवादे एकादशमोऽध्यायः ।

देव्युवाच ।

यदि ह्यायुः परिमाणा कर्मप्रत्ययिकस्य वा ।

अथ वा यदि वा दौर्घ्यं शोढानां निघ्नं तथा ॥

यदि पूर्ववृत्तैरेव न शक्यं तद्विवर्तितुम् ।

किमर्थं शान्तिकर्माणि मूलमन्तौषधानि च ॥

आतुरेषु च युज्यन्ते वैद्यशास्त्रपरायणा ।

इत्यादि । इत्यादि ।

152B, उमामहेश्वरसवादे द्वादशमोऽध्याय ।

अपि चान्धायुषा कश्चिद्भवेद्दोषायुषा नर ।

गर्भसम्भवमानस्य यथा पूर्वकृतेन वै ।

कर्मप्रत्ययिकं ह्यायुगम्य दोषंश्च देहिनाम् ।

श्रोतुमिच्छामि दीर्घायु कथं भूया भविष्यति ।

153B, उमामहेश्वरसवादे त्रयोदशमोऽध्याय ।

देव्युवाच ।

यक्षराक्षसगन्धर्वा पिशाचोरगकिन्नरा ।

गणेश्वराश्च जायन्ते धनवन्तो धनेश्वरा ।

महामोगकुलाद्याश्च पुत्रघौत्रप्रतिष्ठिता ।

स्वार्थवाहाश्च जायन्ते भगवन् केन कर्मणा ।

155B, इति उमामहेश्वरसवादे चतुर्दशमोऽध्याय ।

देव्युवाच ।

भगवन् कर्मणा केन जायन्ते गिरिकन्दरे ।

महापर्वतदुर्गेषु निवसन्ति गुहाजले ।

नारसिन्हाश्च सिन्हाश्च महावीर्या महाबला ।

उदीर्गान्मृगयूथानां कुञ्जराणाश्च शत्रव ।

158B, उमामहेश्वरसवादे पञ्चदशमोऽध्याय ।

देव्युवाच ।

एव पापसमाचारो दारुणं पुरुषाघम ।

नरके पथमानस्तु प्राप्नोति सुहृत् कथम् ।

उद्धरेत् पितरं पुत्रं योत्र वा येन कर्मणा ।

पितुश्चरणायेच्छेत् सन्तानं केन कर्मणा ।

159B, इति उमामहेश्वरसवादे षोडशमोऽध्याय ।

देव्युवाच ।

किं कर्मं सृष्टत छात्वा देहमुत्सृजते नर ।
मृत्युलोकमनुप्राप्य नरकं प्रपद्यते ।
शुभाच्च गतिमाप्नोति का गतिं प्रतिपद्यते ॥
इत्यादि ।

161A, उमामहेश्वरसवादे सप्तदशमोऽध्याय ।

162A, उमामहेश्वरसवादे भारतकौर्त्तन नामाष्टादशमोऽध्याय ।

देव्युवाच ।

अथ विष्णुस्तथादेवा ऋषयो व्यामएव च ।
केन ते भगवस्तुष्टा कथं प्रीतिश्च जायते ॥

163A, उमामहेश्वरसवादे एकोनविंशतितमोऽध्याय ।

एकस्तम्भे नवदारे त्रिस्तूषे पञ्चशक्तिः ।
एतस्मिन्तरे देवि सदृत्तस्तु सदा वसेत् ॥

163B, उमामहेश्वरसवादे विंशतितमोऽध्याय ।

उवाच देवी देवेश श्रितिकण्ठ मङ्गावतम ।
पूज्यते भक्तिमद्देवो विप्रस्तु ब्रह्मचारिभिः ।
सुखोपविष्टमानो न मासने गावेषु + जम् ।
वैदूर्यमणिमच्छन्ने वज्ररत्नविभूषितः ।
अभिगम्य तं तु देवी प्राञ्जलिवाक्यमब्रवीत् ।
सर्वो मे धर्मो व्याख्यातः सप्तसरपरिच्छदः ।
किं शब्दः कोदृशा वर्णः कथं देवेन कीर्तितः ।
कथमक्षरमप्राप्तं कथमङ्गप्रतिष्ठितः ॥

166A, उमामहेश्वरसवादे एकविंशतितमोऽध्याय समाप्तः ।

There are a few lines more purporting to be spoken by Mahādeva in reply to the following query of Devi —

यदि विष्णुर्भवेद्देवः सत्यं सृष्टा जगत्पतिः ।
तत् किमर्थं भवेद्देवः पुत्रोऽयं मानुषस्य च ॥

V. शिवोपनिषत् । *Śivopaniṣad*
167 to 185

ॐ नमः शिवाय ।

कैलासशिखरामो नमो नमो वामरपूजितम् ।
कालप्र श्रीमहाकाल ईश्वर ज्ञानपारमम् ॥
सम्पूज्य विधिवद्भक्त्या कृष्णावेयं सुसयत ।
सर्वभूतहितार्थाय यश्चष्टेदं महानुवि ॥
ज्ञानयोग न विन्दन्ति ये नरा मन्दबुद्धयः ।
ते मुच्यन्ते कथं घोरा मगवन् भवसागरात् ॥
..

हाकाल उवाच ।

पुरा खड्गेण गदिता शिवधर्मा मनानना ।
देशा सर्वगणानाञ्च सत्तेषां यत्रकोटिभिः ॥
आयुः प्रज्ञा तथाशक्तिः प्रसमोक्षं नृणामिह ।

शिव शिव इति ध्यान्तं नाममाद्यं मुहुर्मुहुः ।
उच्चारयन्ति भक्त्या ते शिवा नात्र शक्यम् ॥
अशिवा पापसंयुक्ता पशवः सर्वचेतना ।
यस्मात् विलतगन्तेभ्यस्तस्मादौशः शिव स्मृतः ॥
गुणबुद्धिरहङ्कारस्तन्मात्राणीन्द्रियाणि च ।
भूतानि च कतुर्विंशदिति पाशा प्रकीर्त्तिताः ॥
पञ्चविंशकमज्ञानं महज सर्वदेहिनाम् ।
पाशजालस्य तन्मूलं प्रकृतेः कारणं यतः ॥
सत्यज्ञाने निबध्यन्ते पुरुषा पाशबन्धनैः ।
तदभावाद्भिमुच्यन्ते ज्ञानिनः पाशपद्मराज ॥
यद्विश्वकश्च पुरुषः यशुरङ्गः शिवागमे ।
सप्तविंशतिमं प्रोक्तं शिव सर्वजगत्पति ॥
तस्माच्छिवः सुसम्पूर्णः सर्वज्ञः सर्वगतः प्रभुः ।
तस्मात् नः पाशगन्धितं सुविशुद्धं सुभावंतः ॥

पशुपाशपरं शान्तं परमज्ञानदेशक ।

शिव शिवाय भूतानां तं विज्ञाय विमुच्यते ॥

168B, इति शिवोपनिषदि मुक्तिनिर्देशाध्याय प्रथम ।

अथ पूर्वस्थिते लिङ्गे गर्भस्तत्त्रिगुणो भवेत् ।

गर्भाच्चापि विभावेन स्याद्य लिङ्गं शिवालये ॥

यावद्वलिङ्गस्य दैर्घ्यं स्यात् तावत् अविस्तरः ।

लिङ्गात् तृतीयभागेन भवेद्देहा समुच्छ्रयः ।

भागमेकं न्यस्येत् भूमौ द्वितीयं वेदिसम्यतः ॥

तृतीयभागे पूजा स्यात् इति लिङ्गं त्रिधा स्मृतम् ।

169B, इति शिवोपनिषदि द्वितीयोऽध्यायः ।

169B, इति शिवोपनिषदि शिवगृहाध्यायस्तृतीयः ॥

171B, इति शिवोपनिषदि शान्तिगृहाभिकार्यं चतुर्थोऽध्यायः ।

173A, इति शिवोपनिषदि शिवभस्मस्नानाध्यायः पञ्चमः ।

181A, इति शिवोपनिषदि फलप्रदानोपकाराध्यायः षष्ठः ।

185A, शिवाचाराध्यायः सप्तमः समाप्तः ॥
समाप्तः शिवोपनिषदम् ॥

VI उत्तरोत्तरतन्त्रम् । *Uttarotara-tantrar*

186 to 210

ॐ नमः शिवाय ।

कैलासशिखरासीनं देवदेव जगद्गुरुम् ।

पृच्छते शरीरं देवीं धर्माधर्मं कथं हि मे ।

केन कर्मविपाकेन जायन्ते सधना नराः ।

निर्धना केन जायन्ते कर्मणा पुनराधमाः ॥

187B, अथमोत्तरे महाभक्तौ प्रथमोऽध्यायः ।

उमोवाच ।

केचिद्वक्तिगमारादा नरा अन्येऽपि वाजिनम् ।

केन कर्मविपाकेन भुवि राज्यं लभन्ते ते ॥

अन्येऽपि बहवो दोगा इजमा त्रिविधा कृता ।
अप्यतो यान्ति धावन्तो नरा रूपविवर्जिता ।
अप्यष्टमताः यान्ति नरा वै केन कर्मणा ।

100B, उत्तरोत्तरे महासवादे द्वितीयोऽध्यायः ।

उमोवाच ।

यत्त्वया कथितं मज्जमच्चैव पूजनं तथा ।
पुण्याणाञ्च विधानान्तु ण्तदात्प्राप्तुमर्हसि ।

194A, इत्युत्तरोत्तरे महासवादे द्वितीयोऽध्यायः

उमोवाच ।

भगवन् कर्मणा केन शुभेन अशुभेन वा ।
कुर्वामनघोनाकृता जायन्ते च नराधमाः ।
वधिरा वामना केन अन्धकाश्च तथापरैः ।
मूकाश्च केन पापेन कथयस्व महेश्वर ।

196A, उत्तरोत्तरे महासवादे तृतीयोऽध्यायः ।

उमोवाच ।

धमलोककथा देवि श्रूयते सत्पराचरैः ।
विस्तरन्तु कथं तस्य अध्वानस्यापि कौटुम्भम् ।
कृतेन कर्मणा येन अशुभेन शुभेन वा ।
गच्छन्ति मानवास्तस्मिन् कथयस्व प्रसीद च ।

40B, इत्युत्तरोत्तरे यक्षमोऽध्यायः ।

उमोवाच ।

एतद्रूपममापुक्ता यथा भो कथिता मम ।
हयस्यापि च को धर्मो वद शीघ्रं जगतपते ।

201B, इत्युत्तरोत्तरे सवादे षष्ठोऽध्यायः ।

204B, इत्युत्तरोत्तरे महासवादे सप्तमोऽध्यायः ।

उमोवाच ।

एयिथा भगवन् देव नरनारीजनान्तया ।
यथोक्तान् न परिच्यन्ति तद्भवान् वक्तुमर्हति ।

207B, उत्तरोत्तरे षष्ठमोऽध्यायः ।

उमोवाच ।

कथन्तु युगवैषम्ये युगदोषा भवि + + ।

एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि ॥

209A, इत्युत्तरोत्तरे नवमोऽध्यायः ।

इश्वर उवाच ।

ये मा च वावमन्यन्ते विष्णुभक्तिपरायणाः ।

मद्भक्ताश्चाथवा विष्णु उभौ नरकमाप्तिगौ ॥

It ends with a praise of the life of a house-holder.

210, इत्युत्तरोत्तरे मष्टासंवादे दशमोऽध्यायः ।

इत्युत्तरोत्तरं समाप्तम् ॥

IX BRIHAT-AUŚANASA-PURĀNAM

4086.

8091 विन्ध्यमाहात्म्यम् । *Vindhya mähātmyam*

(बृहदौशनसोपपुराणीयम्) ।

From Brhadauśanasopa purana with a commentary

By Vaidya natha

Substance country made paper 13½ x " inches Folia 91 In
tripātha form Character modern Nāgara Date Samvat 1910
Appearance fresh Complete

Ausanasa is the 9th Upa purana in the list of Kūrma-
purana

For the text see L 1285

Beginning —

(Comm) श्रीगणेशाय नमः ।

श्रीमद्विष्णुमहाभिवन्द्यचरण गोपादिकाराधितम्

वन्दे पूर्णविक्रम (?) सौम्यवदन सत्सारतापापहम् ।

सत्त्व ज्ञानमनन्तमाद्यविधुर गोभारसद्धारकम्

सर्वोत्तानमपास्तसर्वममल विघ्नेश्वर शर्मदम् ।

व्याख्यान रहितस्यास्य व्याख्यान सज्जनप्रियम् ।

क्षिपते शीघ्रबोधाय प्रमाद क्षम्यतां वृधै ।

श्रीमद्विन्ध्यादिगिरिवर-स्थित भगवतो

प्रभाववर्धनमाविष्कर्तुं यत्प्रसारममाद्य श्रीमन्महामहोपाध्याया

चार्यस्तस्य निर्विघ्नपरिममाद्यादिभिर्द्वयेऽविगीतश्रियाचारानुमित

श्रुतिप्रमितिकर्तव्यताक मंगलभाषण चिकीर्षित प्रतिजानोते यो

विघ्नैति ।

(Text) यो विघ्नमित्यै जगतां च गुह्ये

स सदाभिर्वा मनुजैश्च पूजिते [त] ।

यो विघ्नतुलैकलशानुरूपकं
त दुडिराज शरणं गतोस्मि ।

It ends —

इति ते विन्ध्यमाहात्म्यं वर्णितं मुनिसत्तम ।
शिवेन विष्णवे प्रोक्तं किं भूय श्रोतुमिच्छसि ॥
विन्ध्यक्षेत्रस्य माहात्म्यं यः शृणोति सुचेतसा ।
सर्वान् पापान् विधूयाच्च लभते सद्गतिं पराम् ॥

Last Colophon —

(Text) इति श्रीवृहदौशनसोपपुराणे विन्ध्यमाहात्म्ये पञ्चक्रोशादि-
यात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ।

The commentary ends —

वैद्यनाथेन बालानां रचिता बोधनाय च ।
विन्ध्यमाहात्म्यव्याख्येयं सुगमा मन्दचेतसां ।

Last Colophon —

इति श्रीवृहदौशनसोपपुराणे विन्ध्यमाहात्म्यव्याख्याया पञ्च
क्रोशादियात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

इति विन्ध्यमाहात्म्यं समाप्तम् ।

Post Colophon —

शुभं भूयात् सवत् १६९७ समे मिति वैशाख सुदी वार
सुरवार ।

4087

538 The Same

With the same commentary

For this manuscript see L 1285

The manuscript contains 41 chapters, though the last
chapters are marked 49 and 50

Before the colophon, the Tika has —

[वैद्य] नाथेन बालानां रचिता बोधनाय च ।
विन्ध्यमाहात्म्यव्याख्येयं [य] सुगमा मन्दचेतसाम् ।

Post Colophon :—

श्रीशुभं भूयात् । संवत् .१८२७ मी आषा षष्ठे तिथि ११
वार शुक्र श्रीधनुमान्जि नदा सहायौ । श्रीगङ्गाशौ नमः ।
गोवर्धन नाम प्रसिद्ध पण्डा ।

XII KĀLIKĀ-PURĀNAM.

4088.

980 कालिकापुराणम् । *Kalikā-purāṇam.*

Substance country made paper 13×5½ inches Folia, 307 Lines,
10 on a page Extent in Slokas 5 000 Character, Nāgara Date
Samvat 1803 Appearance old Complete in 90 chapters

Kalika-purana is classed among the Upa-puranas, and
recounts Kalikā's successful wars with demons, inculcating
Śakti-cult

For a full description of the work,

See I O Catal Nos 3339 to 3344

Post Colophon Statement —

शुभमस्तु । सवत् १८०३ शके १६६८ चान्द्रिमादि ।

4089.

3667 पिपीतकौद्वादशीव्रतकथा and कामाख्याकवचम् ।

Pipitakṣ dvadasi-vrata katha and Kamakhyā-kavacam

From Kalikā-purana

Substance country made paper 12½×3 inches Folia 2 Lines 9
on a page Character, Bengali Appearance old and discoloured

One leaf contains the Pipitakṣī-dvadaśī-vrata-kathā
which is not complete, and the other Kamākhyā-kavaca
which is complete

Pipitakṣī dvadaśī-vrata-katha begins —

अथ पिपीतकौद्वादशीव्रतम् । ततः कथा ।

प्रतानीक उवाच ।

जलदानस्य माहात्म्यं यत्त्वया कथितं पुरा ।

तदहं श्रोतुमिच्छामि पिपीतककथां शुभाम् ।

Kāṇ akhya-karaca begins —

ॐ कामाख्याकवचस्य मुनिर्दृष्टमिति स्मृत ।
 देवी कामेश्वरी तस्य अनुष्टुप छन्द इष्यते ।
 विनियोग सर्वसिद्धौ तच्च प्रहणन्तु देवता ।
 शिर कामेश्वरी देवी कामाख्या चतुर्धौ मम ॥
 धारदा कर्णयुगलं त्रिपुरा वदनन्तथा ।
 कण्ठे पातु महाभाया हृदि कामेश्वरी पुन ॥

Colophon —

इति कालिकापुराणे कामाख्याकवच समाप्तम् ।

4090.

3803 कालीपुराणकथा । *Kālī-purāṇa-katha*

Substance palm leaf 18½ × 1½ inches. Folia 142 Lines 4 on a page Extent in slokas 2460 Character Bengali Date Saka 1701 Appearance discoloured Complete

Colophon —

इति कालीपुराणकथा समाप्ता ।

Post Colophon —

ओजिलोचनशर्मण पुस्तकमिदं सौत्तरक्ष प्रकाश्या १७०१
 भादस्य सप्तविंशतिदिवसीया लिपिरिति । ॐ तत मत् । श्रीराम
 प्रणमम् । ॐ सिद्धवाहिन्यै नम । श्रीगुरवे नम ।

XIV. SĀMBA-PURĀṆAM

4091.

977. शम्भपुराणम् । *Sāmba-purāṇam.*

Being the 14th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, country-made paper. 11½ × 5½ inches Folia, 111 Lines, 13 on a page Extent in ślokas, 2886 Character, Nāgara Appearance, tolerable

For a description of the work see I.O. Catal. No. 3619. The second verse in the I.O. MS. is wanting in the present MS.

As in I.O. Catal. the last chapter which has a name is Viśarjana-vidhi. It is followed by four chapters of which designations are not given. But after the 4th colophon there are a few lines more which abruptly end, and which profess to give the essence of all the mantras. These lines are wanting in the I.O. manuscript. Moreover the two verses quoted in I.O. Catal. at the end are not to be found in the present manuscript. The verse which occurs before the last colophon in this manuscript runs thus:—

चतुष्टयं साधयेद्विद्य एकैकस्य एयक् एयक् ।

क्षुरिकादिशलाकान्ता मार्गान्तश्चैव साधकः ॥

Unlike the I.O. manuscript, it spells Samba-purāṇa throughout with श except in the first colophon.

4092.

1562 *The Same.*

Substance, country made paper. 12 × 4½ inches Folia, 88 Lines, 13 on a page Extent in ślokas, 3,200 Character, Maithil Date, Saka 1764 Appearance, old Complete

For a description of the work see I O Catal.
Nos 3619-20, Cs 4, 214 and Ulwar Extr. 180

Chapter 25th, 27B:—

वशिष्ट उवाच ।

अथ लब्धवः श्राम् प्राप्य रूपं पुनस्तनम् ।
मन्यमानस्तदा सूर्यं प्रक्षुष्टेनात्मरात्मना ॥
पृष्ठाभ्यासेन तेनैव माद्वंसन्यैस्तपस्त्रिभिः ॥
धनार्थं नातिदूरस्थां चन्द्रभागां गदौ ययौ ॥
स ज्ञाता सद्यसैवाथ पश्यति स्म प्रभावती ।
उल्लुमागं जलौघेन प्रतिमामुमुखा रणे ॥
स तामुत्तीर्णं मलिलादानयित्वा क्षमाश्रमम् ।
तस्मिन् मित्रवगोद्देशे स्थापयित्वा विधानतः ॥
ततस्तस्मैव प्रपश्य प्रणम्य शिरसा रणे ।
केनेयं निर्मितां गायं भवतो ह्याकृतिः शुभा ॥
प्रतिमा तमुवाचाथ षट्शु श्राम् यतस्त्रियम् ।
निर्मिता येन वाप्येषा मदौघा पुरथाकृतिः ॥
ममातितेजसाविष्टं रूपमासौत् पुरातनम् ।
असृष्ट्वा सर्वभूतानां ततोऽहं प्रार्थितः सुरैः ॥
सृष्ट्वा भवतु ते रूपं सर्वप्राणभृतमिदम् ।
ततो मया यमादिष्टो विश्वकर्मा महातपा ॥
तेजसा श्रान्तं कुर्वन् रूपं निर्वर्त्तयस्व मे ।
ततस्तु मत्समादिप्राप्तेन वै निपुण तदा ॥
प्राकट्योपे भ्रमि कृत्वा रूपं निर्वर्त्तितं मम ।
प्रोत्वा ते साम्मतं चैव तन्मया कारितं पुनः ॥
तेनेयं कल्पयच्छार्थं निर्मितां प्रतिमां मम ।
कृत्वा हिमवतं पृष्ठे पुरणसिद्धनिधेर्विते ॥
तदङ्गे चन्द्रभागायां ततस्तेनावतारिता ।
भवतस्तारणार्थं हि ज्ञातं स्थानमिदं मम ॥
रक्षितं सर्वदेवानां सातिथ्यं मे भविष्यति ।

साम्निध्य मे च पूर्वार्द्धे उदिते दृश्यते जन ।
कालात्यये च मध्याह्ने सायाह्ने चात्र नित्यम् ।

वशिष्ठ उवाच ।

श्रुत्वा देवस्य तद् वाक्यं दृष्ट्वा प्रत्यक्षदर्शनम् ।
कृत्वा देवगृहं साम्बन्धतः प्रोवाच नारदम् ।

शाम्ब उवाच ।

तत् प्रसादान्मया प्राप्तं रूपमेतत् गुरात्मनः ।
प्रत्यक्षदर्शनं चापि भास्वरस्य महात्मनः ।
सर्वमेतच्च मया पुनश्चिन्ताकुलं मनः ।
देवस्य परिचर्यायां पालनं कं करिष्यति ।
गुरुयुक्तो द्विजो यो हि समर्थं परियालने ।
समैवानुयच्छाद्ब्रह्म विचिन्त्याख्यातुमर्हति ।
एवमुक्तस्तु शाम्बेन नारदः प्रत्युवाच तमः ।

नारद उवाच ।

न द्विजा प्रतिगृह्णन्ति देवस्यात्मीकृतं धनम् ।
विद्यते च धनं ह्यत्र गुरुखाय प्रतिपद्य ।
देवचर्यागतैर्द्वयैः क्रिया ब्राह्मणैः न विद्यते ।
अविज्ञाय च कुर्वन्ति ये क्रियां लोभमोहिताः ।
देवस्य मुपभोक्ष्यन्ति पतितान्ते भवन्ति हि ।
मर्द्दितं मानसं शाम्बे न प्रशंसन्ति तं द्विजाः ।
देवस्य ब्राह्मणस्य च यो लोभादपजीवति ।
न पापात्मा परो लोके गृध्रोच्छिष्टेन जीवति ।
ततो न ब्राह्मणं कश्चित् देवचर्यां करिष्यति ।
विधिज्ञः क्षान्तवन्तः च परिचर्यां यम तथा ।
समाप्त्याम्यन्ति ते देव तस्मात्प्रशंस्यते जनः ।
नारदेनैवमुक्तं प्रकथ्य शिवसा रविम् ।
ननुयं परिपश्यन् कले पुनः करिष्यति ।
द्विजो त्वय शाम्बेन प्रतिज्ञा तमुवाच च ।

न योग्य परिचर्याया जम्बुद्वीपे समानघ ।
 मम पूजा प्रधानत्वाच्चाकद्वीपादिज्ञानघ ॥
 लवणीदात परे पारे क्षीरोदार्णवमावृत ।
 जम्बुद्वीपात् पङ्क्तस्माच्छाकद्वीप इति श्रुत ॥
 तत्र पुण्या जनपदा चातुर्वर्ण्यसमाश्रिता ।
 मगा ब्राह्मणभुयिष्ठा मागसा क्षत्रियान्तथा ॥
 वैश्यास्तु मानसा ज्ञेया शूद्रान्तेषां तु मन्दगा ।
 न तेषां सङ्गः कश्चिद्वर्णाश्रमकृत कश्चित् ॥
 धर्मस्याव्यभिचारित्वादेकान्तसुखिता प्रजा ।
 तेजमश्वास्मदीयस्य निम्निता वै पुरा मया ॥
 तेभ्यो वेदाश्च चत्वार मङ्गलानि मघेरिता ।
 वेदोक्तैर्विविधै स्तोत्रैर्वैरुह्यैर्मया कृतैः ॥
 मामेव ते च ध्यायन्ति मा जपन्ते च नित्यशः ।
 मद्भावना मम परा मद्भक्ता मत्परायणा ॥
 मम युयुषकाश्चैव ममैव व्रतचारिणः ।
 अव्यङ्गधारिणः सर्वे विधिदृष्टेन कर्मणा ॥
 कुर्वन्ति ते मदा तत्र मम पूजा भगोऽनुगाम
 तत्र देवा भगन्धर्वा मिद्धाश्च सह चारणैः ॥
 विहरन्ते रमन्ते च दृष्टमानाश्च तैः सह ।
 श्वेतद्वीपे त्वष्ट विष्णुः कुशद्वीपे महेश्वरः ॥
 एष्करे च स्मृतो ब्रह्मा शाकद्वीपे च भास्करः ।
 तन्मगान मम पूजाय शाकद्वीपादिज्ञानघ ॥
 व्यारूढो गरुडः शम्भुः शीघ्रः गत्वा विशाख्यनः ।

वशिष्ठ उवाच

तथेति प्रतिशृद्धाञ्चा रवेर्जाम्बवतीकृतः ।
 पुनर्द्वारवती गत्वा कान्त्यातीव समन्वितः ॥
 व्याख्यातवान् पितुः सर्वं स्वकीयं देवदर्शनम् ।
 तस्माच्च गरुडः लब्ध्वा दयौ शम्भोऽघ्निरुद्ध तमः ॥

शाकद्वीपमनुप्राप्य सप्रहृष्टतनुतः ।
 तत्रापश्यद्यथोद्दिष्टान् शाम्बस्तेजस्विनो मगान् ॥
 पूजयन्तो विवस्वन्त घणान्धादिभि शुभै ।
 अभिवाद्य तु तान सर्वान् कृत्वा चैव प्रदक्षिणाम् ॥
 पृथ्वाथो नाम यत तेषां प्रलाघयामास तान्तत ।
 यूय हि पुण्यकर्माणो ऋषय्याश्च शुभार्थिभि ॥
 ये रतार्कस्य पूजाया येषामेव वरप्रदः ।
 तनय विद्धि मा विष्णोर्नाम्ना शाम्ब इति श्रुत ॥
 चन्द्रभागातटे चापि मया सूर्यो निवेशित ।
 तेनाह प्रेषितश्चात्र उत्तिष्ठध्वं ब्रजामहे ॥
 त तमूधुस्तत शाम्ब भ्रमेतन्न सशय ।
 अस्माकमपि वेदेन व्याख्यात पूर्वमेव हि ॥
 अष्टादशपालागौह मगाना वेदवादिनां ।
 मयास्यामस्त्वया सार्द्धं यत्र मग्निहिनो रवि ॥
 भक्त गृह्य ततस्तानि दश चाष्टौ फलानि च ।
 आभोष्य गरुडे साम्बस्त्वरित पुनरभ्यगात् ॥
 सोऽल्पेनैव तु कालेन प्राप्तो मित्रवन पुन ।
 कृत्वाज्ञा ता रवे शाम्ब ह्यथे च विनिवेदयन् ॥
 रवि शोभनमित्युक्त्वा प्रसन्न शाम्बमब्रवीत् ।
 मम पूजाकरा ह्येते प्रजाना शान्तिकारका ॥
 मम पूजा विधानोक्ता करिष्यन्ति मनानुगा ।
 मत्कृते च पुनश्चिन्ता न ते काचिद्भविष्यति ॥
 इति श्रीशाम्बपुराणे पञ्चविंशतितमोऽध्यायः ॥

The Purana is divided into two parts, the latter part going under the name of Jnanottara. The first part in our manuscript consists of 51 chapters. But the IO manuscript contains 48. The latter part, Jnanottara, in IO manuscript, has 22 chapters but in our manuscript 24.

End:—

शाम्ब उवाच ।

एतत् सर्वं त्वया ख्यातं वक्ष्ये अतिविस्तारम् ।
तच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र सशयः ।
सूर्यमुद्दिश्य किं देयं पाठकाय महामते ।
येन तृप्येत भगवान् भगवान् पापतन्त्रम् ।

नागद उवाच ।

शृणु शाम्ब महाबाहो कथयामि तवानघ ।
तमेव सूर्यं विश्वाय पूजयित्वा यथाविधि ।
तन्माप्युपार्जतेऽथैव धूपदौघैस्तथोक्तम् ।
स्वर्गालङ्कारवस्त्रैश्च शिरोवानविभूषणैः ॥ (?)
प्रपूज्य सूर्यं तस्मात्तु देया च कपिला शुभा ।
गोधमयवधान्यानि माघमृदुतिलास्तथा ॥
गजान्ध्रमहिषोर्दंष्ट्रात घनानि विविधानि च
हिमखरजत कांस्य तथा ताम्रस्य भाजवस ॥
दासदामीस्तथा दद्याद्भूमि शस्त्रवती तथा ।
पट्टवस्त्राण्यनेकानि दद्याद्दि शुद्धमानसम् ॥
निक्षुभा च तथा राज्ञो हे भार्ये हि विवस्वत ।
उद्दिश्य ते च देयानि वस्त्रालकरणानि च ॥
एव मनुष्यते वेग पाठको हि मद्यौतले ।
पुत्रपौत्रादिसंयुक्तो हर्षनिर्भग्मानसः ॥
धुक्ता तु सकलान् भोगान् सूर्यलोके मद्यौयते ।
अष्टादशपुराणानां श्रवणे घत फल भवेत् ॥
तत्फलं समनाप्नोति सत्यं सत्यं वदामि ते ॥

इति श्रीशाम्बपुराणे पञ्चमप्रतितमोऽध्यायः ।

Post Colophon —

नमः श्रीसूर्याय । शके १७६३ व्याघाठ कृष्णपक्षा कुजे ।

This purāṇa embodies the traditions of the introduction of the sun-worship of the Scythians into India and of

the consequent settlement of the Magii, the sun priests in the country.

4093.

11010. *The Same.*

Substance, foolscap paper 12½ x 6 inches. Folia, 100. Lines, 13, 14 on a page. Character, Nāgara Date, Samvat 1070. Appearance, fresh. To the end of adhyāya 83

An Upa-purāṇa, on the worship of the sun as the supreme deity.

For a full description of the Purāṇa see I.O. Catal. No. 3619.

It begins after the maṅgalācaraṇa तिमिरकिरकिरातः, etc., with the speech of सूतः—

इदं त्वं वदस्व सूर्योऽग्राम्बाह्यं पापनाशनं, etc.

That is, it is wanting in the hymn to the Sun God and the questions, put by Śaunaka to Suta (quoted in the I.O. Catal.).

Generally it is found on comparison to agree with the I.O. MS. In the MS. the two parts are consecutively marked. The last chapter is marked 83. The second part (ज्ञानोत्तर on mysticism with Mārāṇa, Ucāṭana, etc.) begins in 81A, इति श्रीशाम्बपुराणे ज्ञानोत्तरे प्रथमः प्रकरणः, ५५ and in one or two places ; the rest have chapter marks.

It ends :—

एवं सन्तुष्यते येन पाठको हि महीतले ।
पुत्रपौत्रादिसंयुक्तो हर्षनिर्भरमानसः ।
भुक्ता तु सकलान् भोगान् सूर्यलोके महीयते ।
अष्टादशपुराणानां श्रवणे यत् फलं लभेत् ॥
तत् फलं समवप्नोति सत्यं सत्यं वदामि ते ।
अश्वमेधकृतं पुण्यं यत् फलं लभते शरः ॥

तत् फलं समवाप्नोति श्रुत्वा श्राम्बं महात्मते ।
 श्रद्धारभ्य कथामेता ये शृण्वन्ति पठन्ति च ॥
 तेषां हि वाञ्छितं सर्वं प्रदास्यति हि भास्कर ।
 न तेषाञ्च कुले श्राम्बं कुष्ठस्याधिभयं भवेत् ॥
 एतत् सर्वं समाख्यात भास्करेण महात्मना ।
 पृच्छतो मम श्राम्बो हि सप्रणलेन महीतले ॥

Last Colophon —

इति श्रीश्राम्बपुराणे नारदश्राम्बसवादो नामाध्याय समाप्तः ।

Post Colophon —

संवत् १८३० भाद्रपदशुद्धतृतीया चन्द्रवासरे इति श्रीचसेन मिश्र ।

4094.

10105 शाकद्वीपदिजराजमाहात्म्यम् ।

Saka-dvīpi dvīja raja mahatmyam

Being the seventh adhyaya of Samba-purana

Subst in c country made paper 7x4½ inches Folia 4 Lines 8
 to 10 on a page Character Nagara Date Simvat 1870 Appearance
 old and discoured Complete

Colophon —

इति श्रीश्राम्बपुराणे शाकद्वीप(पौ)दिजराजमाहात्म्य नाम
 सप्तमोऽध्यायः ।

Post Colophon —

स १८७८ शके १७४४ शुभस्यानजानकौनगरे राजपुरे । इति
 सिद्धि । शुभ भूयात् ।

Beginning —

नेषाच्छत्रो यदा सूर्य्य आद्वादौ यज्ञकर्मणि ।
 शाकद्वीपौ दिग्भक्त्य स्थापनीयं प्रयत्नतः ।
 शाकद्वीपौ दिग्भो यत्र तत्र सूर्य्यो न सशयः ।
 सूर्य्योर्गर्भत्राक्षणा यत्र तत्र यथादिकक्रियाः ।

XV. SAURA-PURĀNAM

4095.

1402 सौरपुराणम् । *Saura-purānam*

The 15th Upa-purana in the list of Kurma-purana

Substance country made paper 9½ x 4½ inches Folia, 174 Lines
10 on a page Extent in ślokas 3 400 Character, Nāgara Appearance
old and worn out

This is a defective manuscript, incomplete at the end,
with leaves 163 to 174 partially mouse-eaten

It is the same work, as Bk No 406, p 182, notices
But our manuscript contains 55 chapters and four verses
of the next. while the Bk MS has 65 chapters The
opening lines are to be found in Bk

The Satsamvāda The first set of interlocutors are
the Sun God and his son Manu, the second set are Vvāsa
and Suta and the third set are Suta and the Rsis
assembled at Naimiṣaranya for a sacrifice

See below for details

4096.

8202 *The Same*

Substance country made paper 13 x 7 inches Folia 160 Lines
16 on a page There are many leaves missing here and there They
are Nos 41, 42 47 48 50 51, 52 57, 58, 85 93 95 96 97 100, 101
109, 116-123 Character Nāgara Date, Samvat 199c Extent in ślokas
5 600

A minor or Upa-purāna, which is said to have been
first narrated by Āditya or Sun God to Manu It teaches
devotion to Śiva as the supreme god

Beginning —

अथादिशकथा लिख्यते ।

श्रीमहादेवाय नमः ।

यस्याक्षया जगत्श्रष्टा विरिञ्चि पालको हरिः ।
 सद्यस्तां कालदमाख्यो नमस्तस्मै पिनाकिने ।
 तोषांतामुत्तम तोष्य क्षेत्राणां क्षेत्रमुत्तमम् ।
 मुनीनामाख्यो गिर्य भैमिषाख्यमुत्तमम् ।
 श्रीनकाद्या महात्मानः शिवभक्ता महौजसः ।
 दीर्घसत्र प्रकुर्वन्तस्तत्रेशानस्य तृष्टये ।
 तस्मिन् सत्रे महाभागो मुनीनां भाग्यगौम्वात् ।
 आजगाम मुनीन् द्रष्टुं स्रुतः पौराणिकोत्तमः ।

ऋषय ऊचुः ।

ऋषे भगवता पूर्व्वमादित्येनात्मरूपिणा ।
 पुराणं कथितं स्रुतं तन्मे वक्तुमिदार्हम् ।
 ह्यष्टाद्विधायनात् साक्षात् सर्व्वं हि विदितं त्वया ।
 त्वत्तो नाम्न्यपरो वक्ता पुराणानां महातपाः ।

2A, स्रुत उवाच ।

नत्वा सूर्य्यं परं धाम ऋगयजु नामरूपिणे
 त्रिसन्ध्यं त्रिजगद्योनिं त्रिधात्रिंशु त्रितत्त्वजम् ।
 पुराणं सप्रवक्ष्यामि मौनं शिष्यकथाश्रयम् ।
 यच्छ्रुत्वा मनुजः शीघ्रं प्रापकस्तकमुत्सृजेत् ॥

2B,

आमोन्मनुः सूर्य्यसुतो वर्त्तते यो महातपाः ।
 न कदापिन्महाभागात् कामिकाख्येन ययौ ।
 प्रातर्द्दशस्य नृपते यंशे विपुलदक्षिणे ।
 तत्त्वं विचारयामासुर्मिथो यत्र महर्षयः ॥

अशक्तास्ते महाभागा भगवाद्यास्तत्त्वनिर्णये ।
 एव स्थितेषु विप्रेषु भायया मोहितात्मसु ॥
 सशयाविष्टचित्तेषु वागभूदशरीरिणी ।
 तप कुरुष्व विप्रेन्द्रास्तपोज्ञानसर्वह्वरम् ।
 तपसा प्राप्यते सर्व्वमिति ते शुश्रुवुर्गिरम ।
 श्रुत्वा तन्मूनय सर्व्वे भगवाद्या दग्धकिन्लिधा ।
 मनु पुरस्कृत्य यय क्षीत्र वै द्वादशात्मन

तेपुस्तत्र तपो घोरं तत्त्वदर्शनकाङ्क्षिणम् ।
 गते वर्षसहस्रे तु सूर्य्यं प्रत्यक्षतामगात् ।
 किमर्थं तप्यते वत्स चैते सर्व्वे महर्षयः ॥

सूत उवाच ।

इति दृष्ट्वा रवि माक्षात् प्रत्यक्ष पुरतः स्थितम् ।
 मन्ये क्षतार्थमात्मानं मनुर्ववस्वतस्तथा ।
 व्यात्मन्येन + माधाय सर्व्वभावेन सयमौ ।
 स्तुति चकार स मनुमुनिभिः सप्त सुवतः ॥

मनु उवाच ।

नमो नमा वरेण्याय वरदायाशुमाजिने ।

3A. मनु उवाच ।

किं मद्भ्येयम् तत्त्व वेदान्तेषु प्रतिष्ठितम् ।
 कस्माद्विद्यमिदं ज्ञातं कस्मिन् वा लयमेष्ट्यति ॥
 कस्य ब्रह्मादयो देवा वधे तिष्ठन्ति सर्व्वदा ।
 तदेकमथवानेकमुभयं वा वद प्रभो ॥
 केन वा ज्ञायते सम्यक् व्यलमस्तीति तद्वद ।
 ज्ञाने तस्मिन् किं रूपं तस्य ज्ञानं किमात्मकम् ॥
 चरितं तस्य किं तात किं तीर्थं तदधिष्ठितम् ।

XVI. PARĀSAROPA-PURĀNAM.

4097.

308. पराशरोपपुराणम् । *Parāsaropa-purānam.*

The 16th Upa-purāna in the list of Kūrma-purāna.

For the manuscript see L. 822.

In chapter I, Upa-purānas are named.

3A, ष्वमाद्यापितामतेन शिवेन मुनयः पुरा ।
 श्रुत्वा सत्यवतीसूतो पुगणं सकलं मुदा ॥
 अन्यान्यपपुराणानि चक्रुः सारतराणि वै ।
 १ आद्यं सप्तकुमारोक्तं २ नारसिंहं ततः परम् ।
 ३ नान्दाख्यं ४ शिवधर्माख्यं ५ दौर्वासं ६ नारदौयकम् ।
 ७ कापिलं ८ मानवश्चैव ९ तथैवोशनसेरितम् ॥
 १० ब्रह्माण्डं ११ वारुणं १२ कालीपुराणाख्यं तथैव च ।
 १३ वाशिशुनैकसंज्ञं १४ सान्धं १५ सौरं तथैव च ॥
 १६ पद्माशरसमाख्यं १७ मार्गेशं १८ भार्गवाक्षयम् ।
 पाराशरसमाख्यं तु पुगणमिदमुत्तमम् ॥
 मथैव कथितम् ।

4098.

8205. *The Same*

Substance, country made paper 10½ x 5 inches Folia, 40 Lines,
 10 on a page Extent in slokas, 1,100 Character, Nāgara of the nine
 teenth century Appearance, old and discoloured

For a full description of the work see L 822 In this MS. there is one chapter more.

Last Colophon :—

इत्यप्युक्तं पाराशरेऽष्टादशोऽध्यायः ।

MISCELLANEOUS PURĀNAS

4099.

1670 विष्णुधर्मः । *Viṣṇu-dharmah*

Substance country made paper 12×5½ inches 1 oia, 262 Leaves
8 on a page Extent in ślokas 4 600 Character, Nagara Appearance,
tolerable Complete

For a full description of the work see L No 2293

But Rajendra Lal and Eggeling both think that Viṣṇu dharma and Viṣṇu dharmottara are one and the same work, but they are different works (for Viṣṇu dharmottara see H P R 2, 190), and for a correct description of the present work, see I O Catal. No 3604

The oldest MS of 'Viṣṇu dharma' in Nepal is dated NS 167 (1047 A D), see Nepal, Cat Vol I, p 29 Viṣṇu-dharmottara in three parts was used by Alberuni in 1030 A D or before

See Buhler's paper in I A Vol XIX, p 382

Leaf 256B —

हेतुवादवसैर्मोहं कुहकैश्च जनैस्तदा ।

पाषण्डिणं करिष्यन्ति चतुराश्चम्यदूधका ॥

पाषण्डभूतमत्यर्थं जगदेतदसतं हतम् ।

भविष्यति तदा भूयो बुद्धं प्रवर्जितोत्कटम् ॥

नतु दिजातिमुश्रूषां न च धर्मानुपालनम् ।

करिष्यन्ति तदा शूद्रा प्रवक्ष्य-लिङ्गिणो वृथा ॥

उत्कोचा सौमताश्चैव महायानरतास्तथा ।

भविष्यत्यथ पाषण्डा कपिला भिक्षवस्तथा ॥

बद्धा आवकनिर्गन्ता सिद्धपुत्रा तथा परे ।
भविष्यन्ति दुरात्मानो श्रुदा कलियुगे मय ॥

न हि जास्तु कलो दवान पृथगिष्यन्ति मानवा ।
श्लेषभाषाविबन्धेन हेतुवादैर्विकूलिता ॥

4100.

3506 *The Same*

Substance country made paper 14×3½ inches Folia 182 Lines 9 on a page Extent in slokas 4 600 Character Bengali of the sixteenth century Appearance, discoloured and worn off Complete

See the previous number

Colophon —

इति विष्णुधर्म समाप्त ।

Post Colophon —

श्रीकृष्णचरण प्रसीद । श्रीजनार्दनशर्मण साक्षरमिदम् ।

श्रीकृष्णाय नमः ।

The second introductory verse in the present MS is नमो व्यासाय गुरवे • instead of दैपायनोद्युत • in the previous MS

4101

3914 *अपराजितास्तोत्रम् । Aparajitā-stotram*

From the Viṣṇu dharmottara

Substance country made paper 13×3½ inches Folia 4 Lines 7 on a page. Extent in slokas 50 Character Bengali Date Śaka 1753 Appearance fresh Complete

Colophon —

इति विष्णुधर्मोत्तरे तृतीयकाण्डे त्रैलोक्यविजयापराजिता
समाप्ता ।

Post Colophon —

शकाब्दा १७५३ । ४ । २६ ।

Beginning :—

ॐ नमोऽपराजितायै ॥

ॐ नीलोत्पलनिभा देवी निदामुद्रितलोचनाम् ।

नीलकुक्षितकेशाद्या निम्ननाभि बलिप्रियाम् ॥

नानाभरणसंयुक्ता चक्रवाकैश्च वेष्टिताम् ।

वराभयकराम्भोजा प्रगतात्तिविनाशिनोम् ।

पादयोः शृङ्खलापूर्णा वद्विच्छेदनदेवताम् ।

स्कीता पीताम्बरोपेता गूरुगङ्गविलेपनाम् ।

पीठशतवाहता देवी परसैन्यप्रभञ्जनोम् ।

शङ्खचक्रगदाहेतिभिर्वद्वक्त्रा विलोचनोम् ॥

4102.

3943 व्याधिप्रशमनापामार्जनकम् ।

Vyādhi-prāśamanāpāmārjanam.

From the Viṣṇu-dharmottava.

Substance, country made paper 13×4 inches Folia, 5 Lines, 10
on a page Extent in Slokas, 110 Character, Bengali Date, Saka 1753
Appearance, fresh Complete

Colophon :—

इति श्रीविष्णुधर्मोत्तरे व्याधिप्रशमनापामार्जनक समाप्तम् ।

Post Colophon .—

लिखित श्रीरामलोचन देवशर्म्माणा शकाब्दा १७५३ । ४ । २३ ।

4103.

2201. *The Same*

Substance, country made paper 8½×4 inches. Folia, 21 Lines, 7
on a page Extent in Slokas, 220 Character, Nagara Appearance,
discoloured Complete

A charm for the cure of distempers, arising from various causes It is an interlocution between Dulya and Pulista

Colophon —

इति औविष्णुधर्मोत्तरे पुलस्त्यप्रोक्तमपामार्जनस्तोत्रं मधुर्गम ॥

पुलस्त्य उवाच ।

3A, Why is it called Apa marjana ?

मृच्छीत्वा तु समूलाद्यान कुशान शुद्धानुपस्पृशेत्
मार्जयेत् सर्वंगात्राणि कुशाग्रे दालभ्य श्रान्तिजन ॥

7A, अथ ध्यानम् प्रवक्ष्यामि सर्वपापप्रणाशनम् ।

वाराहरूपिण देव सम्मरन्नर्चयन् जपेत् ॥

वृक्षतनु वृक्षद्राच वृक्षद्व द्व सुप्रोभितम् ।

क्षणन्तु वेदवेदाङ्गयुक्ताङ्ग भुषणैर्युतम् ॥

उद्भूय भूमि पातालात् हस्ताभ्यामुपमृष्ट्वा ताम् ।

आलिङ्गा भूमि शिरसा मुर्द्धि जिघ्रन्तमच्युतम् ॥

रत्नवैदूर्यमुक्ताभिर्भूषणैरुपप्रोभितम् ।

पीताम्बरधरं देव शुक्लमान्यानुलेपनम् ॥

त्रयस्त्रिंशदादिभिर्मन्दैः स्तूयमानं सुवा तथा ।

अटविभिः सनकाद्यैश्च स्तूयमानं दिवानिशम् ॥

वृक्षद्विगुणैश्च गौयमानं च क्रिद्मरैः

इत्य ध्यात्वा तथात्मानं जपेन्निश्चयतन्द्रितम् ॥

End —

लिखित्वा पुनयेद्यस्तु सर्वत्र सुखमाप्नुयात् ।

आयुर्मानोग्यमैश्वर्यं ज्ञानमन्ते गतिं लभेत् ॥

It is distinct from the Apamarjana stotra as noticed in L. 893

4104.

11067. *The Sami*

Substance, country made paper. 6x4 inches. Folia, 10, of which the 2nd is missing Lines, 11 on a page Character, Nāgara Date, Samvat 1812 Appearance, old and discoloured

Colophon :—

इति श्रीविष्णुधर्मोत्तरे उत्तरखण्डे दास्यपुलस्त्यसंवादे व्या-
मार्जनं स्तोत्रं संपूर्णम् ।

Post Colophon :—

ओचिन्तामणिः प्रीयता । सवत् १८१२ अधिक ज्येष्ठामित-
त्रयोदशा श्रुतौ लिखितम् ।

Beginning :—

ओचिन्तामणये नमः ।

दास्य उवाच ।

भगवन् प्राणिनः सर्वे विषरोगाद्युपश्रवैः ।
दुष्टग्रहोपचातैश्च मार्जकालमुपश्रवैः ॥ १ ॥
आभिचारिककृत्वाभिः स्पर्शरोगैश्च दारुणैः ।
सदा सम्प्लोक्षमानास्ते तिष्ठन्ति मुनिसत्तम ॥ २ ॥
येन कर्मविपाकेन ग्रहरोगाद्युपश्रवाः ।
न भवन्ति नृणां तन्मे यथादृक्कृतमर्हति ॥ ३ ॥

पुलस्त्य उवाच ।

व्रतोपवासै र्यै विष्णुर्लान्धजन्मनि तोषितः ।
ते नरा मुनिशार्दूल ग्रहरोगादिभोगिनः ॥ ४ ॥
यै न तत्पुत्राणां चित्तं सर्वदैव नरैः कृतम् ।
विषज्वरग्रहणां ते मनुष्या दास्य भागिनः ॥ ५ ॥
आरोग्यं परमावृद्धिं मनसा यद् यदिच्छति ।
तत्तदाप्नोत्यमन्दिग्धं परचाथुततोषकृत् ॥

Then follow Nyāsa and other preliminaries:—

6B, ॐ नमः परमार्थाय परवाय महात्मने ।

अल्पवज्रत्वाय खापिने परमात्मने ।

गणिदानन्दत्वाय योगिने परमात्मने ।

नमस्तुभ्य प्रवक्ष्यामि यद् यत् मिथ्यात् मे न च' ॥, etc.

There are three leaves containing Hanumadaṣṭaka by Śrī Rāmacandra, complete, dated, Samvat 1840, and two stray leaves, one containing the beginning of a stotra to Ganapati and the other the end of Dāndra-vidirna-stotra, addressed to Śiva.

इति श्रीवशिष्ठेन (वरिष्ठेन) कृतं दारिद्र्यविरोधं शोचनं (म)-
पूर्णं समाप्तम् ।

4105.

910 वासिष्ठोपपुराणम् । *Vasiṣṭhōpa-purāṇam*.

For the manuscript see L. 1759

It has 17 leaves and not 13 as in L.

4106.

8204 *The Same*

Substance country made paper 10½ × 4½ inches Folia 7ⁿ Lines
7 to 10 on a page Extent in Slokas, 900 Character, Nāgara of the
nineteenth century Appearance fresh

Last Colophon —

इति श्रीवामिष्ठैश्चे उपपुराणे द्वादशोऽध्याय

An interlocation between Śiva and Vasiṣṭha on the
glories of God Śiva.

4107.

4566D देवीपुराणम् । *Devī-purāṇam*

Substance, country made paper 18½ × 6½ inches. Folia, 107 Lines
12 on a page Character, Bengali Written in the same hand as 4566
A, B, C. Appearance, fresh Incomplete at the end

The Purāṇa is well-known, often noticed and often printed.

107B, इत्याद्ये देवीपुराणे देवदेवीसम्भादे देव्याः सवराजः समाप्तः ।

There are only seven lines in the last page, and the manuscript breaks abruptly.

4108.

4061. देवीभागवतम् । *Devī-bhāgavatam.*

Substance, country-made paper 12½ × 6½ inches Folia, 591 Lines, 12 on a page. Character, Nāgara Date, Samvat 1865 Appearance, fresh Complete Written in a beautiful hand

Skandha I is complete in 40 leaves; II in 24; III in 59; IV in 45; V in 68; VI in 62; VII in 75; (after the 7th is the date संवत् १८६५); VIII in 29; IX in 117; X in 15; XI in 32; XII in 25.

Often noticed and printed

4109.

8947 देवीभागवतोक्तं गायत्रीमन्त्रकवचम् ।

Devī-bhāgavatoktam, Gāyatrī-mantra-kavacam.

Substance, country made paper 10½ × 4½ inches Folia, 3 Lines, 9 on a page Character, modern Nāgara Appearance, fresh Incomplete

2B, इति देवीभा० दादशस्कन्धे गायत्रीमन्त्रकवचं तृतीयोऽध्यायः ।

4110.

2460. देवीपीठस्थानमाहात्म्यम् ।

Devī-pīṭha-sthāna-māhātmyam.

From the Devī-bhāgavata.

Substance, country-made paper. 9 × 4 inches Folia, 5 Lines, 8, 9 on a page Extent in Slokas, 65 Character, Nāgara of the nineteenth century Appearance, fresh

Colophon —

इति देवीभागवते महापुराणे अष्टादशनाहत्या मञ्जितायां
सप्तमस्कन्धे त्रिशोऽध्याय ।

The Devi-bhagavata has been several times printed

4111.

6535 दुर्जनमुखचपेटिका । *Durjana mukha chapetika*

By Kāśa natha

Substance country made paper 10½ x 6½ inches 1 oja 5 Lines
10 on a page Extent in Slokas 100 Character modern Nagari Ap-
pearance fresh Complete

Colophon —

इति श्रीमद्भट्टोपनामकनयारामभट्टसुत वागगासौगभसम्भव
दक्षिणाचारमतप्रवर्तक काशीनाथभट्टविरचिता दुर्जनमुखचपेटिका
समाप्ता ।

Post Colophon —

मालवीय बालमुकुन्दसेद प्रस्तकम् ।

A slap on the face of durjanas or evil minded persons
By durjnas it means the Vaisnavas who hold the Śrīmad
bhāgavata to be among the eighteen great puranas

This puts Devi bhāgavata in the place of the Vaisnava
Bhagavata, among the 18 Puranas

Beginning —

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनाद्याखिलाद्याय, etc , etc

या विश्वं विनशाति धालयति या सृष्टन्ति कल्पक्षये
ब्रह्माणं च हरि हर च मनसोवोत्पादयतो गुणैः ।

सावित्री च रमासुमो च तनुजा दत्ताय तेभ्यः प्रणमः

जुष्टा यशसि वृक्षस्य च सकल तां मौनि विश्वेश्वरीम् ॥

The object of the work :—

सुन्दरो सुन्दरं नत्वा ब्रुवे शास्त्रविनिश्चयम् ।
देवोभागवते ग्रन्थे चार्पानामंत्यमग्रये ॥

It goes on :—

अ च भगवत इदं भागवतमिति श्रुत्यन्वा वैष्णवभागवतमेवेति
गणितमिति वाच्य । तत्रोपपुराणानां मध्ये वैष्णवाभिमतभागवतस्य
प्रथम् गणितत्वात् ।

4112.

732. महाभागवतम् । *Mahabharatam.*

Substance, country made yellow paper 18½ x 4½ inches The original manuscript had 139 leaves, but as many leaves have been restored, there are at present 150 leaves Lines, 9 on a page Extent in slokas, 5,300 Character, Bengali Date, Saka 1697 Appearance, tolerable Complete Part I only

For a description of the work see H.P.R III, 220 and L 359

The Last Colophon :—

इति श्रीमहाभागवते ... प्रथमखण्ड .. नामाष्टौतितमोऽध्याय ।

Post Colophon Statement. —

श्रीश्रीकृष्ण । शुभमस्तु शकाब्दा १६६७ भाद्रपद दशमदिवसे
साङ्गता यात

4113.

680 *The Same*

(प्रथमः खण्डः) ।

Substance country made paper Bound in the form of book Pages 173 Lines 30 on a page Extent in slokas 4,844 Character Bengali Date, Saka 1731 Appearance old

The Last Colophon —

इति श्रीमहाभागवते महापुगले प्रथमखण्डममाप्तिर्नामा
श्रीतितमोऽध्याय ।

Post Colophon:—

যক্ষাষ্টা ১০২১ লিপিহি যৌরামননু দেবশ্রমণ ।

4114.

8119 *The Same*

Substance country made yellow paper $13\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 149
Lines 10 on a page Character, Bengali of the early nineteenth century
Appearance, fresh Incomplete at the end

For the beginning of the work see I. 359

The last colophon in the incomplete manuscript —

149A, ইতি ঐশ্বর্যভাগবতে মহাপুরাণে ত্রিসংস্কৃতমোধ্যায় ।

4115.

4490 *The Same*

Substance, country made paper 18×5 inches Folia 1 to 30 + 22 to
213 Lines, 7 on a page Character, Bengali of the early nineteenth
century Appearance fresh The first part complete

Folia 1 to 30 belongs to some other manuscript
being written in a different hand and smaller in size,
 $14\frac{3}{4} \times 5$ inches The 30th leaf comes abruptly to an end
in the middle of a verse, which begins in the 6th line of
the 26th leaf of the other manuscript

Last Colophon —

ইতি ঐশ্বর্যভাগবতে মহাপুরাণে প্রথমখণ্ডসমাপ্তির্নামা
প্রোক্তমোধ্যায় । সমাপ্তস্বায় । ঐশ্বর্যভাগবতান্বয়পুরাণে
প্রথমখণ্ড ।

Post Colophon —

ঐশ্বর্যভাগবতদ্বয়পুরাণে পুস্তিকৈশ্বা

The work has been often noticed and printed

4116.

4400 *The Same*

Substance country made paper $17\frac{1}{2} \times 6\frac{1}{2}$ inches Folia, 85 Lines, 12 on a page Extent in slokas 5 100 Character, Bengali of the 10th century Appearance, fresh Complete

For the beginning and the end of the work see H P R III, 220 See also L 359 which is not complete

In the present manuscript the work is complete in 79 chapters But in the MS of H P R the last chapter is marked 81 Two chapters 78th and 79th are omitted in the present manuscript

Colophon —

इति श्रीमहाभागवते महापुराणे प्रथमखण्डे समाप्तिर्नाम
नवसप्ततितमोऽध्यायः ।

4117.

117 **भगवद्गीता ।** *Bhagavatī-gita*

Substance, country made paper Folia 10 1st leaf missing Lines 6 on a page Extent in slokas 162 Character Bengali Appearance tolerable

It is said in the colophons to belong to the Mahabhagavata, one of the four Puranas which lay their claim to a place among the 18 Maha-puranas

The present work consists of the five chapters from 15 to 19 of the Purana and treats of the yoga scheme of salvation in an interlocution between Himalaya and his daughter Durga The latter is the expounder of the scheme

It ends thus —

तपसा यज्ञदानादिकर्मणामिह विद्यते ।

फलस्य सकृदा नैतस्या विद्यत मुनिपुङ्गवः ।

इत्युक्तं ते यथा ज्ञाना निव्यापि परमेश्वरो ।

नीलया मेनकागर्भे भूय किं शोभुमिच्छामि ।

The Last Colophon :—

इति श्रीमहाभागवते मन्त्रापरान्ते श्रीभगवद्गीतोक्तं समाप्तं
नमि उल्लिखिततमोऽध्यायः । ॐ तत् सत् ।

4118.

135. *The Same*

This manuscript has been noticed by Dr. Mitra under No 440 in Vol I of his notices

See above

4119.

1278 जैमिनिभागवतम् । *Jaimini bhāgavatam*

Substance, palm leaf 15 x 1 inches Folia, 155. Lines 4 & 5 on a page Extent in Slokas, 3,100 Character Udiya Date the 29th year of Vira Kesari Deva Appearance soiled and mouse eaten Complete

Beginning —

श्रीगणेशाय नमः । ॐ नमो भगवते वासुदेवाय ।

इयाम् हिरण्यवसनं सुकिरीटमुष्ट

नीलालकञ्चमश्मश्रितकुण्डलाम्भयम् ।

शङ्खाक्ष-चक्र शङ्ख-चाप गदाभि-चर्म-

पुत्राष्टवाङ्ममसल परुष नमामि ।

कुलजो नैमिषारण्ये श्रोतको नाम विद्युत् ।

पद्मच्छ सौति धर्मात्मा सर्वज्ञास्त्रविज्ञादम् ।

वासुदेवस्य चरितं वज्रशस्त्रम् श्रुत्वा मया ।

त्वामेवैतच्छ्रुत्वा मन्दिग्धमनसश्च मे ।

मया सरस्वतीशाय पादुकां नाशयेत्तवे ।

युगे युगे हरिः कुर्यादवतारमग्रे यद्यम् ।

येन येनावतीर्णोऽसौ वपुषा मधुसूदन ।

4116.

4400 *The Same*

Substance country made paper 17½ × 8½ inches Folia 85 Lines 12 on a page Extent in slokas 5100 Character, Bengali of the 18th century Appearance, fresh Complete

For the beginning and the end of the work see H P R III, 220 See also L 359 which is not complete

In the present manuscript the work is complete in 79 chapters But in the MS of H P R the last chapter is marked 81 Two chapters 78th and 79th are omitted in the present manuscript

Colophon —

इति श्रीमहाभारतवते महाप्रभाते प्रथमखण्डे तन्त्रादिना
नवसप्ततितमोऽध्यायः ।

4117.

117 *भगवतौगीता । Bhagavat-gita*

Substance country made paper Folia 10 1st leaf missing Lines 6 on a page Extent in slokas 162 Character, Bengali Appearance tolerable

It is said in the colophons to belong to the Mahābhagavata, one of the four Purāṇas which lay their claim to a place among the 18 Maha-purāṇas

The present work consists of the five chapters from 15 to 19 of the Purāṇa and treats of the yoga scheme of salvation in an interlocution between Himalaya and his daughter Durga The latter is the expounder of the scheme

It ends thus —

तपसा यज्ञदानादिकर्मेभ्यामिह विद्यते ।

पञ्चस्य तद्भगो नैतस्या विद्यते मुनिपुङ्गव ।

1120

655 अध्यात्मभागवतम् । *Adhyatma bhāgavatam*

For the manuscript see L 1457

Post Colophon Statement —

शकाब्दा १०८६ । बङ्गाब्दा १२८१ माघे नितित श्रीमता

मदाधरभट्टाचार्येण वनाद्यानिवासिना । परोपकाराय । इति ।

The object of this work is to give a spiritual meaning to incidents in Sri Kṛṣṇa's career and to amorous sports as described in the Bhagavata. It explains, for instance, as a metaphor the failure of Yāsodā in having her son tied up with a chord. The chord, although lengthened *ad infinitum*, invariably fell short by two *angulis*. In the metaphor the two *angulis* represent the two *gunas* Rājas and Tamas. Yāsodā failed to bind Him up as she was not in fullness of Sattva. There were sprinklings of Rājas and Tamas still. So Rasā is explained as the union of Bhakta's souls with absolute divinity. The work is of great use to a Kathāla.

4121

3309 धर्मपुराणम् । *Dharma puranam*

Substance cottony made paper 1 1/2 x 3 inches. Fols 100. Lines 5 on a page. Extent in slokas 2000. Character Bengali of the eighteenth century. Appearance old and worn out. Writing effaced.

It begins thus —

नारद उवाच ।

तत्र प्रसादतो ज्ञातो विप्रं पूज्यतमस्य यः ।

यथा जानामि देवेश क्रियया ब्राह्मणाधमम् ।

ब्रूहि शीघ्रं सुख्येष्टं यदि त्वं वक्तुमिच्छसि ।

तेन तेनैव मधुका मधियाममधिगच्छति ।
 वासुदेवाच्च यज्ज्ञात देवकौगर्भसम्भवम् ।
 नीलोत्पलदलप्रियाम मनोजयनमन्दनम् ॥
 कलेवर रमाशममुत्तुङ्ग्य गतवान् कथम् ।
 कुतूहलमिदं स्मृतं कथयस्व ममानघ ॥

सौमित्रताय ।

शृणु श्रीनक्त वक्ष्यामि सुगच्छ पद्मामृतम् ।
 दासकानायकद्वैतस्थितिं कल्पप्रापदम् ॥
 देहं त्यक्त्वा यतः कृष्णो गतवान् स्व निकेतनम्
 भुवो भारवतागाय यथा विखनमार्यत ।

It ends thus —

सकलभुवनमौश वेदवेदान्तसारम् ।
 नवधनरुचिगात्र मोक्षदत्तैकपात्रम् ॥
 तमभजन्ति मुनीन्द्रा सुन्दरास्य सुवेशम् ।
 वनं जनं सूनेन्द्र (?) प्रीतवस्त्रं पवित्रम् ॥
 कृष्णस्य चरितं श्रुत्वा नटवयं शनकादयः ।
 प्रशशंसुः श्रुतं सर्वं स्व समाश्रयमाययुः ॥

Last Colophon —

इति श्रीजैमिनिभागवते व्यासार्जुनसम्वादे अष्टवर्गचटुविंशति
 कथने नवमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

Post Colophon Statement —

श्रीवीरकेशरिदेवस्य ऊनचिंशद्वे मन्त्रीमामि अर्कवासनं
 वामदेवानन्देन लिखितं जैमिनीभागवतम् ।
 श्रीकृष्णाय नमः ।

99A, इति धर्मपुराणे देवानां म्नायनक्षत्रम्, 105B, इति धर्मपुराणे ब्रह्माक्ष-
माद्याव्यम्, 107A, इति धर्मपुराणे ब्रह्माक्षमाद्याव्य समाप्तम्, 114B, इति
धर्मपुराणे धौतौमाद्याव्यं समाप्तम्; 117B, इति धर्मपुराणे मूलमौमाद्याव्य
समाप्तम्, 121A, इति स्कन्दपुराणोप निष्पन्नो + + + + धर्मपुराणे
मूलमौस्तव, 125B (the last colophon), इति धर्मपुराणे महाभाद्याव्य
समाप्तम् ।

It ends thus :—

किमन्येन बह्वक्षेन महाभाया महिमागुणम् ।

न प्रकथ्यते विष्णुनापि किमन्यैर्वैजभाषिते ।

The MS does not agree with the notice of the same work, as given in L 2182. But on comparison of the topics of the present manuscript with those of Rājendra lāla's MS, the former appears to be an abridged edition of the work. Some topics are left un-indicated in the present manuscript.

The word Pañcakhyāna means

पित्रोरर्चा च पत्यस्य तप्त सर्वजनेषु च ।

मित्रादीनां विष्णुभक्ति एते पञ्च महाभयानि ।

These are illustrated by five stories—

4122.

3657 *The Same.*

Substance country made paper 13×5 inches Folia, 118 Lines, 10 on a page Extent in Slokas, 2,600 Character, Bengali Date, Saka 1628 Appearance, faded and worn out Complete

This is to be differentiated from the Dharma-purāṇa, described in L 2182. The interlocutors in this are Sūta and Mahārṣis while there, Vyāsa and the Mahārṣis.

The Last Colophon :—

इति श्रीधर्मपुराणे महापुण्ये मूलमहर्षिसंवादे दिवत्वा
विष्णुस्तमोऽध्यायः ।

ब्रह्मोवाच ।

अग्निर्दध्रविधैर्युक्तस्तथैव तर्पणादिभि ।

सन्ध्यासयमनीयश्च स एव ब्राह्मणोत्तम ॥

देवभूजाप्रतैर्मु + वेदविद्यादिभिस्तथा ।

सत्यज्ञौषादिभिस्तैव योगज्ञानाभितर्पणे ॥

पञ्चखानानि विप्राणा कथितानि महर्षिभि ।

आग्नेय वाहण ब्राह्मण वायव्य दिक्षमेव च ।

आग्नेय भस्मना खान अद्विर्वाहणमुच्यते ।

आपोहिष्ठेति च ब्राह्मण वायव्य गोमज स्मृतम् ।

इत्यादि ।

Topics —

11A, इति धर्मपुराणे मण्डोत्पत्ति , 18B, इति धर्म० विप्रादीना वृत्ति विधान नाम , 21B, इति धर्मपुराणे गोप्रशसा , 26B, इति धर्मपुराणे पित्रतर्पण नाम , 30A, इति धर्म + + आचारादिशर्गा , 42A, इति धर्मपुराणे पञ्चाखाने , 53A, इति धर्मपुराणे पञ्चाखाने पित्रभक्तिनाम सर्ग समा + 59B, इति धर्मपुराणे पतिव्रतोपाख्यादम् , 66A, इति धर्मपुराणे विधवाधर्म , 67B, इति धर्मपुराणे पञ्चाखाने स्त्रीकामाख्यानम् , 73A, इति धर्मपुराणे पञ्चाखाने तुलाधारसम्वादे शूद्रखानोभोपाख्यानम् , 77A, इति धर्मपुराणे अहत्या चरकम् , 80B, इति धर्मपुराणे पञ्चोपाखाने कालप्रभावे लौकिकोत्पत्ति 84B, इति धर्मपुराणे पञ्चाख्यान समाप्तम् ।

१४B, विज्ञा उचु ।

कति धर्माधर्माणि लोकेषु सर्वाणि + + +

वद गो यानि कर्माणि यदि नोऽस्ति ह्यनुयह ।

आम उवाच ।

अथवा भवने गावस्तृप्यन्ति मासनेककम् ।

कुलानि तारयेत् सप्त सव्यं देव प्रभूजितः ।

87A, इति धर्मपुराणे (त्या) खातादिदानम् , 91A, इति धर्मपुराणे एवमित्यादिकीर्तिधर्म समाप्तम् , 92B, इति धर्मपुराणे आलिदानमाचख्यम् ,

10B, इति धर्मपुराणे पतिव्रतीपात्र्याने नवमोऽध्याय . 13A, इति श्रीधर्म
पुराणे पण्यपदीये दशमोऽध्याय . 15A, इति धर्मपुराणे पद्माख्याने स्त्रीता
माख्याननेकादशोऽध्याय . 18B, गुणाध्यायवादे श्रद्धाख्यानेभाष्यायाम् . 50B,
इति धर्मपुराणे षष्ठ्याध्यायम् , 52B, इति धर्मपुराणे पद्माख्याने कामप्रभावे
ओहितोत्पत्ति , 55A, इति श्रीधर्मपुराणे पद्माख्यायाम् १५ , 57A, इति
श्रीधर्मपुराणे प्रदीपाख्यायातादिदानम् (1) १९ , 59A, इति धर्म(प्रदीप)(2)
पुराणे पुष्करिण्यादिकीर्तिधर्म समाप्त , 63B, इति धर्मपुराणे दानधर्मकथनम्
69B, • ब्रह्माक्षमाद्याख्यम् , 74B, धात्र्याख्यायाम् २१ . 76A, • गुणमी
माद्याख्यम् २२ , 78B, • गुणमीस्तव २३ ५3B, • धर्मोदगीतङ्गायाम्
२४ , 85A, • गणपतिस्तव २५ , 91B, • कालकेयवधः 92B • कालेय
यवनवधः , 94B, • देवासुरविमर्दे बलवध 95A, • देवानाकदुर्द्धमदुर्मुखावध
९६ , 97A, • तारेयवध , 99B, • मधुवधः १०० , 101A, • वज्रवध १०१
103B, • त्रिपुरवधः १०२ , 107B, • हिरण्याक्षवध , 108B इति श्रीधर्म
पुराणे देवानां विजयस्तोत्रम् १०९ , 112B, • पुण्यापुण्यविवेक १० • 115A,
पुण्यापुण्यस्तोत्रम् समाप्त ११ , then the last colophon (2nd quoted
above

It ends thus —

य इदमिति षष्ठ्यापि पुराण धर्मसंक्षेपम् ।

स मुक्तः सर्वपापेभ्यो विष्णुनापुण्यमाप्नुयात् ॥

There is an index, along with it, of some work on
'Tantra in one leaf There is also the last leaf of another
work, containing the colophon —

इति मोडीय शिवरामधर्मविरचिता वर्धमाला समाप्ता ।

4123

4090 दृढधर्मपुराणम् । *Bṛhat dharma-purāṇam*

S betanc country made paper 11 x 6 inches. Folio 183 Lines 9
on a page Character Bengali of the nineteenth century Appearance
old and dilapidated Complete

Printed in Bibl Ind

Post Colophon —

इति समाप्तश्चाय ग्रन्थ । औजस्यचरणान्विन्दध्याननिपुण औ
 औषुत (the name is totally effaced) धर्म्मस्य पुस्तकमिद
 शुभमस्तु शकाब्दा १६२८ । राम ।

Beginning —

ॐ नमो भगवते वासुदेवाय नारायण नमस्तुत्य, etc , etc

नैमिषारण्ये महाारण्ये शौनकाद्या महावैद्य ।
 तपस्तेषुप्यंषाकाम ते सर्व्वे ब्रह्मवादिन ।
 एतस्मिन्नन्तरे सूतो व्यागश्शिष्यो महामुनि ।
 काश्याम खतक्रीथ ते सर्व्वैरभिरुन्दि ।

ऋषय ऊचु ।

कथयस्व कथामेता सशयणैदकारिणौम् ।
 को वा पुण्यतमो लोके को वा लोकाधम स्मृत ।
 हृत्तिहोत्रैर्हिंनैरन्यै कि कार्य्यं कलियोगत ।
 ससारतरण धर्म्मं यथावद्वक्तुमर्हति ।

सूत उवाच ।

ब्रह्मध्व ऋषय सर्व्वे धर्म्माख्यानमनुत्तमम् ।
 यत् श्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र सशय ।
 ब्रह्मनारदसम्वाद धर्म्माख्यान पुरातनम् ।
 यदाह भगवान् ब्रह्मा नारदाय महामुने ।

ब्रह्मोवाच ।

ब्रह्म पुत्र महाभाग धर्म्माख्यानं यथोचितम् ।
 ब्राह्मणो वेदवेदाङ्गमर्म्माख्यानार्थपाठ्यम् ।

Colophons —

9B, इति श्रीधर्म्मपद्माले गवर्डात्पति , 17B, • गोमाहाय्य हृतीषो
 अध्याय , 23B, • ब्राह्मणसम्कारे व्याख्यानदि चतुर्थ सर्ग , 27B, • पद्ममो
 अध्याय , 31B, 36B, इति धर्म्मपुराणे पञ्चाध्याने पिटभक्तिनाम सप्तमोऽध्याय ,

40B, इति धर्मपुराणे पतिव्रतोपाख्याने नवमोऽध्यायः ; 43A, इति श्रीधर्मपुराणे पृथ्वीपदे दशमोऽध्यायः . 45A, इति धर्मपुराणे पञ्चाग्याने स्तोत्रमाग्यानेकादशोऽध्यायः . 18B, तुलाधारमवादे गृहम्यालोभाग्यानम् , 50B, इति धर्मपुराणे षष्ठ्याहरणम् , 52B, इति धर्मपुराणे पञ्चाग्याने कामप्रभावे लोहितोत्पत्तिः , 55A, इति श्रीधर्मपुराणे पञ्चाग्यानम् १५ . 57A, इति श्रीधर्मपुराणे प्रदीपाख्यालादिदानम् (?) १६ , 59A, इति धर्म(प्रदीप)(?) पुराणे पुष्करिण्यादिकीर्त्तिधर्म समाप्त , 63B, इति धर्मपुराणे दानधर्मकथनम् , 69B, • द्वादशमाहात्म्यम् , 74B, धान्यपाग्यानम् २१ , 76A, • तुलसीमाहात्म्यम् २२ , 78B. • तुलसीस्तव २३ ५3B, • धर्मद्वीगङ्गाग्यानम् २४ , 85A, • गणपतिस्तव २५ , 91B, • कालकेशवध 92B • कालेशवधवधः , 94B, • देवाक्षरविमर्दे बलवधः , 95A, • देवान्तरदुर्द्धर्दुर्मुखवध ९२ , 97A, • तारेवधः , 99B, • मधुवध ९५ , 101A, • हजवध ९६ , 103B, • त्रिपुरवध ९७ , 107B, • हिरण्याक्षवधः , 108B इति श्रीधर्मपुराणे देवानां विजयस्तोत्रम् ९८ , 112B, • पुण्यापुण्यविवेक १०० , 115A, पुण्यस्तोत्रम् समाप्त ११ , then the last colophon 42nd quoted above

It ends thus —

यः पठेद्योति पठेद्वापि पुराणं धर्मसंज्ञकम् ।

तं मुक्तं सर्वप्रापेभ्यो विष्णुतापुण्यमाप्नुयात् ॥

There is an index, along with it, of some work on Tantra in one leaf. There is also the last leaf of another work, containing the colophon —

इति गोडोय शिवरामशर्मैविरचिता वक्ष्यमाणा समाप्ता ।

4123

4590 बृहद्धर्मपुराणम् । *Bṛhad dharma-puranam*

Substance country made paper 16 x 5 inches. Folia 183 Lines 1 on a page Character Bengali of the nineteenth century Appearance old and dilapidated Complete

Printed in Bibl Ind

4124.

2537 *The Same*

Substance country made paper 17 × 3½ inches Folia 192 of which leaves 7 178 and 179 are missing Lines 6 on a page Character Bengali Appearance old and worn o it

4125.

4406 *The Same*

Substance country made paper 19 × 4 inches Folia 192 of which the first and the 191st leaves are missing Lines 8 9 on a page Character, Bengali of the nineteenth century Appearance fresh The first leaf is a restoration

Last Colophon —

इति रुद्रहर्मपुराणे उत्तरखण्डे व्यासजावालिसम्वाद । ८ ।

समाप्तश्चाय यन्त्र ॥

Printed in the Bibl Ind series

4126

4464 *The Same*

Substance country made paper 21 × 5½ inches Folia 107 Lines 10 on a page Character, Bengali of the nineteenth century Appearance fresh Incomplete

The manuscript goes up to the end of the 77th adhyaya

Colophon —

इति श्रीरुद्रहर्मपुराणे उत्तरखण्डे सप्तसप्ततितमोऽध्याय ।

There are only six lines of the next chapter

Chapters are consecutively marked in all the three sections of the work, in the present manuscript, while in the Bibl Ind edition of the work, the chapters in the first two sections of the work only are consecutively marked, those of the last being marked separately from 1 to 14

So there are three chapters more in the present manuscript, which is still incomplete The Bibl Ind edition ends in leaf 103A of the present manuscript

4127.

1505 *The Same*

Substance country made yellow paper 18x5 inches Folia 253
Lines 6 on a page Character Bengali in a very modern hand Appearance fresh Complete

The Bibl Ind edition of the Purāna ends in leaf 236B, of the present manuscript, which contains seven chapters more

There are twelve duplicate leaves, unmarked

4128

233 गङ्गास्तवः । *Gāṅgā stāvah*

From Brhad-dharma-purana

For the MS see L 480

Printed in the Brhad dharma purana Bibl Ind edition Chapters 45 to 50 both inclusive

4129

5323 रामायणोत्पत्तिः । *Ramayanoṭpattiḥ*

The twentieth chapter of the Brhad dharma purana

Substance country made yellow paper 18½x3½ inches Folia 3
Lines 8 on a page Character Bengal of the nineteenth century Appearance fresh

Beginning —

सखावृत्तु ।

मातर्दुर्गे महेशानि इराय यन्वयोदितम् ।

क्रिन्तु वस्तु मत किंवा मूल तम्य च मे वद ।

देवराज ।

अथेदं द्रष्टुं सख्यौ पुरा ब्रह्मनिनिमित्तम् ।

यदा यत्रक्षित यत्नाद्भवतीर्था प्रकाशये ।

Colophon —

इति बृहद्बर्मपुराणे रामायणेति ।

See the printed edition pp 163-172

4130.

1556 नीलमतपुराणम् । *Nilā mata-purāṇam*

Substance Kāśmīrī paper 7½ × 6½ inches Folia, 80 Lines, 16 on a page Extent in Slokas 1,900 Character, Kāśmīrī Appearance, old and worn out Complete

For the notice of the work see Buhler's Kasmira Report, p 39 and Extract, pp iv to ix and Oxf MSB, which is very short

The present manuscript differs materially from Buhler's It deals with the holy places in Kasmira Nīla, one of the serpent deities, is one of the interlocutors

It begins thus —

श्रीनिवास हरिं देव वरद परमेश्वरम् ।

चैलेश्वराय भोविन्द प्रणम्यात्तरमव्ययम् ॥

परौत्तिष्ठशम्भुश्रीमान नृपतिर्जनमेजय ।

प्रप्रच्छ शिष्य व्यासस्य वैशम्पायनमन्त्रिकात् ॥

जनमजय ।

महाभारतकथामे नानादेश्या नराधिपा ।

महाजूरा समायाता पितृणां मे महात्मना ॥

कथं काश्मीरको राजा ज्ञायात्कथं कीर्तय ।

पाशुवैर्धातैराद्वैश न ह्यतः स कथं नृपा ॥

काश्मीरामण्डलं चैव प्रधानं जगति स्मृतम् ।

वैशम्पायन ।

काश्मीराधिपतिं पूर्वं गोनन्द इति विभ्रुत ।
 अरासन्ध[म्य] समयादासुदेव स्वयंवरे ॥
 अगाम माधव योद्धुं चतुरङ्गवलान्वित ।
 तत्र तस्याभवद्युद्धं वासुदेवेन धीमता ।
 यादृशं वासुदेवस्य नरकेन सहाभवत् ।
 ततः स वासुदेवेन युद्धे हि विनिपातितः ॥
 अन्तर्द्वौ तस्य पत्नी वासुदेवोऽभ्येक्षयत् ।
 भविष्यन् पुत्रराज्यार्थं तस्य देशस्य गौर्वात् ।
 ततः सा सुबुधे पुत्रं बालं गोनन्दसञ्जितम् ।
 बालभावात् पाण्डुसुतैर्नानीतं कौरवैर्न वा ॥

अननेजय ।

देशस्य गौरव चक्षे क्रिमये द्विजसत्तम ।
 वासुदेवो मद्यात्मा यदभ्यविष्टुन स्त्रियं ॥

वैशम्पायन ।

यैव देवी तथा सैव काश्मीरा नृपपुङ्गव ।
 व्यासीत् सरः पूर्णजलं सुरस्य समनोद्धरम् ॥
 शालिमालाकुलं स्नीतं सत्पलायै समन्वितम् ।
 नाध्यायध्याननिरतैर्यज्ञशौलैर्नर्युतम् ॥
 तपस्त्रिभिर्यज्ञपरैः वेदवेदाङ्गपारगैः ।
 क्षत्रियैः समहाभागैः सर्वैश्चास्त्रास्त्रपारगैः ॥
 वैश्वैर्दक्षिणैः शूद्रैर्दिशातिपत्तिचारकैः ।
 देवतायतनोपेतं सर्वतोर्यमयं शुभम् ॥
 एषिष्ठां यानि तौष्ठां तानि तत्र अराधिप ।
 ऋष्याश्रमममवाधं श्रोतातपज्जलं शुभम् ॥
 अष्टस्य परराष्ट्राणां तद्व्यानामकोविदम् ।
 गोश्वनागादिवल्लं दुर्भिक्षातङ्गवर्जितम् ।
 अश्वदेवमाहकं रज्यःपुण्यं प्राणभृता दितम् ।
 सर्वैश्च गृह्योपेतं अनातङ्गवज्रप्रजम् ॥

स्त्रीभिश्च सुकुमाराभिर्देवालयसमश्रियम् ।
 दुष्टैर्भुजङ्गशार्दूलैर्मंदिष्यचैर्विषज्जितम् ॥
 केलिप्रायजनाकीर्णं नित्यदुष्टैर्जनैर्हृतम् ।
 उद्यानारामसम्बाधं वीणापटवनादितम् ॥
 नित्यशौण्डिनोपेतं नानाद्रुमलतौघधम् ।
 नानान्द्रगगनाकीर्णं सिद्धचारणसेवितम् ॥
 कश्मीरामण्डलं पुण्यां सर्व्वतीर्थमरिन्दम ।
 तत्र नागा क्रदाः पुण्यां स्तत्र पुण्याः शिलोच्चयाः ॥
 तत्र नद्यस्तथा पुण्याः पुण्यानि च सरांसि च ।
 देवालयं सद्वापुष्यं तेषां चैव तथाश्रमाः ॥
 तस्य मध्येन निर्याता सौमन्तमिव जुष्वती ।
 वितस्ता परमा देवी साक्षाद्भिन्नगोद्धवा ॥

इत्यादि ।

It ends :—

इत्येवमुक्तं जनमेजयस्य व्यासस्य शिष्येण महाप्रतेन ।
 सङ्क्षेपतो यत्प्रवक्तव्यमौत्था समयप्राप्तैर्वैजकूपितं यत् ॥
 सर्व्वत्र नैतद्गुपयोगमेति ततो नमो मे भगवान्महात्मा ।
 अतीव हृद्ये वज्रविस्तरेऽपि जनप्रिये भारतपूर्व्वजन्त्रे ॥

Colophon :—

इति नीलमते वितस्तामाहात्म्यं समाप्तं चेदं नीलमतं नाम
 पुराणम् ।

The work has now been edited with notes, a preface
 and indices by Babu Rāma-lāla Kañji-lāla, M.A., Professor
 of Sanskrit, Mahārāja's College, Sri-nagara in the Panjab
 Sanskrit Series.

4131.

5706. *The Same.*

Substance, country-made paper 9½×5½ inches Folia, 52 Lines,
 11 on a page Extent in slokas, 1,700 Character, Nāgara Appearance,
 discoloured Complete

Topics:—

7B, नीलमते ऋद्धदश , 13B, इति नीलमते वितस्ताजम् ; 14B, इति नीलमते नीलदर्शनम् , 15A, नीलमते नीलस्तोत्रम् ; 18B, इति श्रीनीलमते देवोत्थामनम् ; इति सम्बत्सरप्रवेशः, नीलमते सप्तमोविधानम् ; 21A, इति नीलमते शिवरात्रि ; 22B, नीलमते छन्दोदेवपूजा ; 23A, नीलमते पिशाच चतुर्दशी ; 26A, नीलमते नववत्सराः ; 28B, नीलमते कामधेनुपूजा , 31B, नीलमते ऋद्धदेवपूजा ; 33B, नीलमते राजधर्मा ; 37B, नीलमते नागायतन-कीर्तनम् ; 47A, इति नीलमते आश्रमस्वामिवनम् , 52A (last colophon), इति नीलमते वितस्तामाहाव्य । सम्पूर्णमिदं नीलमतम् ।

Post Colophon Statement —

शुभं सवत् ४८७ (?) । १ यादृश पुस्तके दृष्टं इत्यादि ।

4132.

1362 परानन्दपुराणम् । *Parananda-puranam.*

Substance, country made paper 13×7 inches Folia 120 Lines 12 on a page Extent in slokas, 3,600 Character Nāgara Appearance, tolerable It has 46 chapters

For a description of the work see L 2265

4133.

8206 *The Same*

Substance country made paper 10×5 inches Folia 120 Lines, 13 on a page Extent in slokas, 3,600 Character, Nāgara Date, Samvat 1844 Appearance, old, worn out and pasted Complete

Pauranic legends For a full description of the work see L 2265

Last Colophon —

इति श्रीमत्परानन्दपुराणे षट्षत्वारिंशोऽध्यायः सम्पूर्णः ।

Post Colophon —

श्रीसंवत् १८४४ शके १७० (?) माघे मासे दशपक्षे शुद्ध-
वासरे माघधदेशान्तर्गते पाटलिपुत्रनगरे गङ्गासमीपे फुल

वरिकरोपनामक-रामहृद्येन लिखिता स्वार्थ परार्थ विद्वानेव-
हि ज्ञाताति, etc , etc

4134.

2826 स्वर्णाद्रिमहोदयः । *Śarnadri-Mahodayah*

From Ekāmra-candrika, Catal III, No 2425A

Substance, palm leaf 11×1½ inches Folia 103 Lines 4 on a
page Character, Nāgara of the nineteenth century Written with a
style Appearance, fresh Complete

For the MS and the work see L 2437

4135.

775 एकाम्रपुराणम् । *Ekāmra-puranam*

A palm leaf manuscript noticed in L 1561 The manuscript is in a dilapidated condition and cannot be handled

It contains the first part

Rajendra Lala's statement as to the date of the work "The work cannot be placed under any circumstances, earlier than the eighth century of the Christian era" is too early For the work mentions Vindu-hrada a tank excavated by Bhava-deva Bhatta in the eleventh century A D

4136.

776 *The Same (Second Part)*

It contains the second part

A palm-leaf manuscript in Udiya character, in a dilapidated condition

4137.

406 गणेशगीता । *Ganeśa Gita**From Maha Ganesa purāna*

For the MS see L 1403

4138.

5472 गणेशगीता टीका गणपतिभावदीपिका ।

*A commentary on Ganesa Gita, entitled Ganapati
bhava dipika.**By Nīla-kanṭha, son of Govinda*

Substance country made paper 11½×5 inches Folia 135 Lines
13 on a page Extent in slokas 5 000 Character Nūgara Date Śaka
1618 Appearance old and discoloured The leaves marked 2 3 are
missing

Ganesa gita commented upon is from Maha Ganesa
purana, described in L 1403 It relates to yoga in its
three aspects, karma, jnana and upasana

It begins thus —

श्रीगणेशाय नम । श्रीसरस्वत्यै नम । श्रीगुरुचरणेभ्यो नम ॥

गणेशोऽयं लोक स भवति गणेश मतिहते

गणेशेगोदीर्घं स्पृष्ट्यतु गणेशाय सततम् ।

गणेशादुद्धृतं स किमिह गणेशस्य विवृति

गणेशे चाध्यस्त प्रकटय गणेशाय यद्वृतम् ॥

गणाधीश नमस्कृत्य गणाधीशाननोद्धृताम् ।

गणेशप्रीतये गीतां व्याकरोमि ययामति ॥

कर्म्मोपास्तिज्ञानकाण्डा वेदेखिव मता इह ।

सूत्र सत्तिर्वात्तिकश्च वेदान्तेष्विव गम्यते ॥

तत्राय चतुरध्यायी कर्म्मकाण्डप्रशसनम् ।

ततश्चतुर्भिर्विज्ञेय भक्तिमार्गस्य विस्तरः ॥

भवमादित्रयेणैव ज्ञानकाण्डार्थ ईरितः ।
 एवमेकादशाध्यायी सदाकाण्डप्रयात्मिकाम् ।
 सूत्रमष्टादशश्लोका प्रथमाध्याय आदित ।
 यावदध्यायसम्पूर्तिस्तस्य वृत्तिरुदीरिता ।
 ततो दशभिरध्यायै र्वृत्तेर्वास्तिकमौरितम् ।
 सूत्रेऽप्याद्ये श्लोकयुग्मे विधय स प्रयोजनम् ।

उक्तस्तत्स्त्रिभिःश्लोकैः ।

Here ends the first leaf The second and third are missing The fourth leaf commences on the third verse as quoted by Rajendra Lāl in L 1403.

It ends .—

वृष्टिकामेन विहिताकारौ वृष्टि (?) रूपा वृष्टिफलेन जलत्वं
 जगदाकादयति । अतस्तत्रात्यन्तं दृष्ट फलं अदृष्टफलं तु कर्तु-
 रपरिमितम् ।

एव गणेशगीताध्येतुरपि वृष्ट फलमन्यम् अदृष्टमपरिमितं
 भवति इति तन्मोक्षाय उपपद्यत इति पुक्तमुक्तं मुक्तिमन्ते प्रयान्ति
 ते इति ।

न वेद्मि हेरम्बगिरां रहस्यम्
 वषापि टीकाच मयावधायि ।
 तच्चापण मे क्षमता दद्यात्
 लम्बोदरः किम् निमज्जतीह ॥

श्रीचातुर्धरभक्तौ गणेशगीताटीकाया गणपतिभावदोषिकाया गम्भीरप्रतप्त
 सदशदशिकायां व्याधायोऽदशपरोऽन्तिमस्कटोऽभूत् ।

इति श्रीमत्पद्माक्षप्रनाथमर्यादाधूरन्धर-चतुर्थवशावतस-गोविन्दसूरिसूक्तो
 नौलकश्लोकस्य कृतौ गणेशगीताटीकायां गणपतिभावदोषिकायामेकादशोऽध्याय
 समाप्तोऽयं ग्रन्थः ।

Post Colophon Statement —

गणेशरगिरौन्दौ विक्रमार्कस्य शाक्ते
 पुरश्चरपुरिकाश्याम् भाद्रपुष्के चतुर्था ।

4140.

290 *The Same**With a commentary by Gopala Bhatṭa surnamed Dara*

The leaves are put in order

For the MS see L 1410

Rajendra Lala has left the text unnoticed It is a hymn to Ganesa in 171 verses, embodying a thousand epithets of the God

*It begins thus in leaf 2A**It ends —*

अनन्तनामानन्त श्रीरनन्तोऽनन्तसौख्यद ।

ति वैनायक नाम्ना सहस्रमिदमौरितम् ॥ १७० ॥

इदं ब्राह्मे मुहूर्ते यः प्रत्यक्षं पठते नर ।

करस्य तस्य सकलमैष्टिकामुद्रिकं सखम् ॥ १७१ ॥

Post Colophon Statement —

शके १५४६ प्रभवसंवत्सरे मधुमासे शुक्लपक्षे द्वादश्या रवौ
संध्यास्तत्रे ॥ तद्दिने इदं पुस्तकं बालकृष्णेन वाराणसीक्षेत्रे
लिखितं शुभं भवतु ॥

The obverse side of the last leaf has the beginning of the Ganesa-kavaca

4141

8 विख्यादपुराणम् । *Vikhyada puranam*

See L 735

4142.

1352 केदारकल्पः । *Kedara kalpah*

Substance country made paper 10×4½ inches Fols 72 Lines 6
on a page Extent in Alokas 610 Character Bengali Appearance
fresh

It is stated in colophons to be an extract from Vikhyāda-purāṇa, which appears to be a Tantrika compilation of modern origin written in ungrammatical Sanskrit. It consists of 21 chapters. In this Mahādeva in reply to a query of Kārtika, describes the journey from earth to heaven. It is called Maha panthā or the great journey.

Colophons —

इति केदारकल्पे विख्यादपुराणे शुम्भकान्तिकेयनवादे स्वर्गविधिर्नामप्रथम पटल ।

- 7B, • स्वर्गगमननामद्वितीय पटल ।
 12A, • स्वर्गगमनविद्याचार्यव्ययमाननामद्वितीय पटल ।
 14B, • स्वर्गगमननाम चतुर्थ पटल ।
 17A, • स्वर्गगमनविधिराजपुरी नाम पञ्चम पटल ।
 25B, • स्वर्गगमनविधिभृङ्गपालपुरी नाम षष्ठ पटल ।
 29B, • स्वर्गगमनविधिसुतपालपुरी नाम सप्तम पटल ।
 31A, • स्वर्गगमनविधिक्षीरसागरपरिणामा अष्टम पटल ।
 33A, • स्वर्गगमनविराजपुरीपूर्वनाम नवम पटल ।
 35A, • , ब्रह्मवदननाम दशम पटल ।
 36B, • स्वर्गगमननामइन्द्रसिंहस्थानगमन एकादश पटल ।
 40A, • स्वर्गगमनविधिसम्पिकापुरीनाम द्वादश पटल ।
 42A, • स्वर्गगमनवज्रपुरी नाम त्रयोदश पटल ।
 44B, • स्वर्गगमनविधिउज्ज्वलादहपुरी नाम चतुर्दश पटल ।
 46A, • स्वर्गगमनविधिहेमपुरी नाम पञ्चदश पटल ।
 51A, • स्वर्गगमनविधिषोडशतीपुरी नाम षोडश पटल ।
 56A, • स्वर्गगमनविधिकैलास नाम सप्तदश पटल ।
 61B, • स्वर्गकैलासइन्द्रपुरी नाम अष्टादश पटल ।
 64B, • स्वर्गगमनविधिइन्द्रपुरी नाम एकोनविंशति पटल ।
 67B, • स्वर्गगमनविधिधर्मराज नाम विंशति पटल ।

72B, the last Colophon : • सप्तपुरीवैकुण्ठधाम नाम एकविंशति
पटलः ।

End:—

महेशान्नापरो देवो महिम्नोनापरो स्तुतिः ।

अधोरात्रापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ७४ ॥

ॐ यदक्षरमिति पठेत् ।

4143.

3158 *The Same*

Substance, foolscap yellow paper. 14½ × 4½ inches Folia, 52 Lines,
10 on a page. Character, Bengali Date, Saka 1772. Appearance, fresh
To the end of the 20th chapter.

It begins:—

ॐ शिवगौरीकार्तिकेभ्यो नमः ।

अथ केदारकल्प लिख्यते ।

एकादा पर्वतासीनं देवदेवं जगद्गुरुम् ।

प्रणम्य परिपृच्छामि कार्तिकेयो महाभुजः ॥ १ ॥

कार्तिकेयोवाच ।

मेरुपृष्ठे सुखासीनं देवदेवं जगद्गुरुम् ।

प्रणम्य च जगन्नाथं सर्वपूर्णमहेश्वरम् ॥ २ ॥

अथ पृच्छा करोमीश साधकाणां हिताय च ।

मम पथं च पश्यन्ति कथं सत्यं च मानवाः ॥ ३ ॥

सत्याय च फलं ब्रूहि सत्यमेव सदाशिव ।

गच्छन्ति साधकाः सर्वे स्वयं देहेन शङ्कर ॥ ४ ॥

...

...

श्रीश्वरोवाच ।

धन्योऽसि बलमेतत्त्व लोकानामुपकारकम् ।

ब्रह्मन् पृच्छस्व तत्त्वेन शृणु तत्त्वं ब्रवीमि ते ॥ ७ ॥

केदारमननं पुण्यं महापथ्यं समाश्रियम् ।

प्रयन्ति मानुषा धन्या गैषा युद्धं कुलदयम् ॥ ८ ॥

कोटिपुत्रेण जातेन मातुर्यैविवहारिणा ।

आगत्य मानुषा लोके न दृष्टास्त महापथम् ॥ ९ ॥

... ..

विन्मृच्छतरोर्मूले लक्ष्मन्तं जपेद्भिज्ज ।

ततः सिद्धशरीरोऽसौ ह्रीमेनेव प्रहस्यते ॥ १२ ॥

अधोरात्रापरो मन्त्रो महिम्नो वापरा स्तुतिः ।

महेश्वरापरो देवो नास्ति तत्त्वं गुरो परम् ॥ १३ ॥

अधोरमन्त्रं जानाति गुरुवक्त्रादिनिर्गतम् ।

सर्वधर्माश्चकामानां वैवल्यस्य च भाजनम् ॥ १४ ॥

... ..

ॐ कैलासदर्शनं पुण्यं स्तदेहेन न सशय ।

येन देहेन यत् कर्म क्रियते कर्मकर्तृभिः ॥ २७ ॥

तदेहे तत्र लभ्य स्यात् कल्पकोटिशतैरपि ।

इदं देहे युतं नैव कर्मणा लभते फलम् ॥ २८ ॥

अतो धर्मसमूहेन नैव धर्मस्तु लोपयेत् ।

पद्म त्वष्टदलं कुर्व्यात् तत्र पूजा समाचरेत् ॥ २९ ॥

ध्यायेच्चोद्यद्वा तत्र पार्वतीवल्लभ परम् ।

उपचारैः शोडशभिः सर्वशक्तिसमन्वितैः ॥ ३० ॥

दशप्रधात्र कुर्वीत पुनः सर्वजगत्प्रियम् ।

वाञ्छितान् लभते कामान् पुत्रपौत्रसमन्वित ॥ ३१ ॥

2B, इति श्रीवदयामले तन्त्रे अष्टोत्तमस्तोत्रप्रकरणं प्रथमम् अथ पूजा-
विधानमाचम्यते; 3A, * शिवस्तोत्रं समाप्तम्; 3B, इति श्रीवदयामले तन्त्रे
शिवकालिकसंवादे शिवकवच सम्पूर्णम्; इति वदयामले तन्त्रे शिवपूजाप्रकरण-
पटलः ।

4A Begins —

ॐ नमो गणेशाय ।

श्रीश्वर उवाच ।

शैलराजस्य पृष्ठे तु शृणु स्थानानि यानि मे ।
 अस्ति पुण्या मन्दादेवि नदी वैतरणी शुभा ॥ १ ॥
 पितृणां तोयदानेन हस्तिर्भवति पुष्कला ।
 अत्रापि परम देवि पश्येददिदिमानयम् ॥ २ ॥
 दिमानय यत्र दत्त त्रुटिमात्रं हि काञ्चनम् ।
 तेन दत्ता भवेत् सर्वा गन्तव्योपा वसुन्धरा ॥ ३ ॥
 आत्मानं चातयेद्यस्तु भृगुतुङ्गेषु मानव ।
 इन्द्रेण धारिते स्तेने रुद्रलोकं स गच्छति ॥ ४ ॥
 गत्वा दिमानयं पुण्यं दृष्ट्वा माहेश्वर पदम् ।
 वृक्षान् गन्तारयन् सद्यो दशपूज्यान् दद्यापरान् ॥ ५ ॥
 द्वितीयं मध्यमं स्थानं तत्र मध्ये ह्यत्र मया ।
 तत्र यः श्यामदीं पुण्या मन्दापुण्या गच्छति ॥ ६ ॥
 तत्तुङ्गे वा धनं वापि प्रभाते तु प्रकाशिता ।
 गच्छति मन्दापुण्या देवगन्धर्वमैत्रिता ॥ ७ ॥

श्रीदेवराज ।

मनुष्याणां द्वितीयाप मया पृष्ठो माहेश्वर ।
 तन्मे वदय देवराज यत्र वै गङ्गा यो मन्दा ॥ ८ ॥
 गङ्गायाम् परमं धाम यथापुण्यमहं प्रभो ।
 कान्तमिच्छामि भवतु दृष्टुं प्रादिनिर्गमम् ॥ ९ ॥

श्रीश्वर उवाच ।

इति देवराजस्य शीर्षेण दृष्ट्वा मुनिमम् ।
 तत्र ह्येव गच्छामि निमित्तं तद्दशोप मे ॥ १० ॥
 अत्र ह्येव यत्र गङ्गा कदाचिद्विद्यमाना ।

मण्डरीरादिनिष्कान्ता युक्ताख्यपात्रमुत्तमम् ॥ १२ ॥

कैदारमुदकं देवि ये पिबन्ति महाजना ।

मम तुल्यवलाः सर्वे सर्वे सख्यन्दगामिनः ॥ १३ ॥

5A, इति श्रीकैदारकल्पे देवीश्वरसत्वादे जीवनिस्तारोपाये प्रथमपटल ।

5A, श्रीदेव्युवाच ।

क्षेत्राणां परमं क्षेत्रं तीर्थाणां चैव यत् स्मृतम् ।

प्रमाणं तस्य क्षेत्रस्य श्रोतुमिच्छामि तत्त्वतः ॥

श्रीश्वर उवाच ।

दक्षिणोत्तरतश्चैव मध्ययोगनमायतम् ।

पूर्वपश्चिमतश्चैव योगनत्रयमायतम् ॥ २ ॥

तस्मिन्सु पर्वन्ते देवा ऋषयश्च तपोधनाः ।

क्षेत्रस्य बाह्यतः सर्वे तपः कुर्वन्ति पुङ्गवाः ॥ ३ ॥

6A, इति श्रीकैदारकल्पे श्रीदेवीश्वरसत्वादे जीवनिस्तारोपाये द्वितीय पटल , 6B, • तृतीय पटल 7A, • चतुर्थः पटल , 8A, • पञ्चमः पटल , 8B, • षष्ठ पटल , 9B, • सप्तम पटल 11A, • अष्टमः पटल , 12B, • नवमः पटल , 13B, • दशमः पटल ।

The 11th Patala begins —

मेघच्छेदे सुखासीनं शिवदेव जगद्गुरुम् ।

महेश्वरम् ॥ १ ॥

स्वामी कार्तिकेय उवाच ।

यच्च प्रपन्नकरो देव साधकाणां हिताय च ।

महापथं च यच्छन्ति कथं सत्यं मानवाः ॥ २ ॥

तत्पथं च फलं ब्रूहि सत्यं देव सदाशिव ।

गच्छन्ति साधकाः सर्वे स्वयं देहेन शरीर ॥ ३ ॥

श्रीश्वर उवाच ।

मनसा कर्मणा वाचा सप्तजन्मनि क्लिप्तयम् ।

विनश्येत् क्षतं तेजो ये पश्यान्ति महापथम् ॥ ४ ॥

महापथ परो धम्मे त्रिषु लोकेषु विश्रुत ।
 मया केहेन ते नृप कथ्यते चातिकौतुकम् ॥ ५ ॥
 पथा मध्ये महापथ्याः पथ्यान् पदमुत्तमम् ।
 पथ्यानां च शिरः पथं महापथ्यानुत्तमम् ॥ ६ ॥
 दुर्लभं देवतानां च दुर्लभं चेतरेजैः ।
 दुर्लभं गणगन्धर्वैः क्षया ते प्रवदाम्यहम् ॥ ७ ॥

15B. इति श्रीकेदारकल्पे जीवनिस्तारोपाये स्वामिकार्त्तिकेयसंवादे
 एकादश पटल ।

16A, ईश्वर उवाच ।

शृणु स्कन्द महाप्राज्ञ महायोगी महातपा ।
 निर्भयेन महापथ्यं गन्तव्यं च हिमालयम् ॥ १७ ॥
 अघोरेण च मन्त्रेण अष्टषष्ठ्यादिनिर्मित ।
 अघोरं च महामन्त्रं महासिद्धिकरं नृणाम् ॥ १८ ॥
 महाविप्रश्चरं नृणां महापथ्यप्रदायकम् ।
 व्याखिने चैवमासे च गन्तव्यं च महापथ्यम् ॥ १९ ॥
 प्रथमं तत्र गन्तव्यं ललितां यत्र तिष्ठति ।
 ज्ञात्वा मन्दाकिनीतीर्थं उपवासात् करोति यः ॥ २० ॥
 मन्दाकिनीसङ्गमेषु रात्रौ जागरणं चरेत् ।
 महाखड्गप्रसादेन प्राप्तव्यं पथमुत्तमम् ॥ २१ ॥
 भद्रेश्वरं महातीर्थं दृष्ट्वा हरति पातकम् ।
 केशव्यागश्च कर्त्तव्यं तत्र स्थाने महाबुधैः ॥ २२ ॥

20B, ० द्वादश पटल , 23B, ० त्रयोदश पटल , 25B, इति
 श्रीकेदारकल्पे कार्त्तिकेयशिवसंवादे जीवनिस्तारोपाये चतुर्दश पटल , ०
 पञ्चदश पटल , 33A, इति श्रीकेदारकल्पे कार्त्तिकेयशिवसंवादे जीवनिस्तारो
 पाये षोडश पटल , ० कार्त्तिकेश्वरसंवादे सप्तदश पटल , 45B, ० अष्टादश
 पटल , 51A, इति श्रीकेदारकल्पे जीवनिस्तारोपाये स्वामिकार्त्तिकेयसंवादे
 स्वर्गारोहणसोपानं नाम एकविंशतिपटल ॥ समाप्तश्चायं केदारखण्डः ॥ यदक्षरं
 परिभ्रष्टमिच्छादि ।

There are vertical ślokas over the words समाप्तश्चाय
केदारखण्डः ।

The 20th chapter relates to the Mantra of Aghora

The Last Colophon —

इति श्रीकेदारकण्ठे स्वामिकार्त्तिकेशिवसवादे जीवनिस्तमो
पात्रे अघोरमन्त्रविधिर्विशतिपटलः ।

Kedara kalpa as contained in the present manuscript may be divided into three parts. The first part extends to three leaves and relates to the worship of Śiva. It is said here to be an extract from the Rudrayamala and is an interlocution between Śiva and Kartika.

The second part in leaves 4 to 13 is about the sacred places, specially about Kedara in the Himalayas. Kedara extends north and south over five *yojanas* and east and west over three *yojanas*. This is an interlocution between Śiva and Devī and contains 1 to 10 *pāṭalas*.

The third part is an interlocution between Śiva and Kartikēya and contains 11 to 20 *pāṭalas*. It describes the maha patha or the great journey from the Himalayas to the heaven of Śiva and seems to be an (?) abridgment of the Kedara kalpa as contained in our No. 4143 stated therein to be an extract from the Vilhāda purāṇa and extending over twenty one *pāṭalas*.

4144

3144 बृहत्पाराशरः । *Brhat Paraśarah*

Substance country made paper 10×5 inches Fols 10 Lines
10 on a page Character Nāgarī of the eighteenth century Appearance
old & discoloured and worm eaten Incomplete at the end

Chapter 11 ends in leaf 160. The 12th has ten leaves only.

A work on acara in the form of a Purana

See L 2294

4145.

9831 कालामिः । *Kalagnih*

Substance, country made paper $6\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 15 Lines, 6 on a page Extent in slokas 80 Character, Nāgara Date, Samvat 1862 Appearance, tolerable Complete

Said to belong to the Nandi-kesvara-purāna On the worship of Kalāgni-rudra and on the propriety of putting across the forehead three carved horizontal marks, called त्रिपुण्ड्र in Sanskrit, this being indispensable to the worship of Kalāgni-rudra

For the beginning and end see the Adyar Catal pp 159, 160, 161

Colophon —

इति श्रीनन्दिकेश्वरपुराणोक्त कालामिरुद्रोपनिषत् समाप्त ।

शुभमस्तु सवत् १८६२ फाल्गुन वदि ८ मुकामु बुदेणघडमध्ये
ग्राम कलिजरससौपे ।

SAMHITAS NOT AFFILIATED TO ANY
PURĀNA

4146.

9392 शिवसंहिता । *Śiva-saṃhita*

Substance country made paper 13×5 inches Folia 27 Lines, 10
on a page Extent in ślokaś 650 Character Nagara Appearance,
fresh Complete

Repeatedly printed in India

4147.

213 *The Same*

For the manuscript see L 474

This is to be differentiated from other books that go
under the same name

Leaf 2A —

प्रकृतिर्या परा चैव पुमान् य पर एव च ।
तावेकं ब्रह्म जानीहि लीलया दिव्यमागतम् ।
एकमेवाद्वितीयम् यद्ब्रह्मसच्चिदात्मकम् ।
नित्यानन्दमनिर्वाच्यमलिङ्गमगुणं विशुद्धम् ॥

Leaf 2B —

दधार सगुणं देहं ब्रह्मविष्णुशिवान्मकम् ।
ब्रह्म विष्णु-शिवानाञ्च शक्तिः कापि न च स्थिता ॥

Leaf 6B —

आश्रयं गुह्यतो देहे सापन्नानि सन्ति वै ।
मूलाधारसाधिकाश्च भविष्यन्त्यनाद्यतम् ।
विशुद्धिराद्या तस्योर्ध्वं महत्सदलपद्मम् ।
गुह्ये चतुर्दशाम्भोजं मूलाधाराख्यमस्ति वै ॥

घट्टदल लिङ्गमूले खाधिसानक्ष तिष्ठति ।
 नाभौ दशदलक्षान्ति मणिषमाख्यपङ्कजम् ।
 हृदये द्वादशदलमस्त्यनाहतसञ्जकम् ।
 विशुद्धाख्य कण्ठमूले धोडः पञ्चदमन्ति च ।
 व्याघ्राख्य द्विदल प्रक्षेरुद्धमन्ति कपालके ।
 अधोमुख शिरस्यस्ति सप्तसदलमम्बुजम् ॥

Leaf 10A —

आज्ञाचक्रे मन म्यान तत्र काम प्रजायते ।

आज्ञाचक्रे चन्द्रकला सदा पौयूषधारिणी ।
 तद् योगेन भवेच्छुक्र काम शुक्रमयं स्मृत ॥

11B, पुत्रे त्वयि नन्दिकेश गणपत्यमुपेयुभिः ।
 ममापि च भवेद् ब्रौडा कामतत्त्व समीरितुम् ॥

12A, Nandi says —

अहो मे किमिदं भाग्यं गुहेन समं तुल्यता ।

In leaves 40 to 46, it speaks of Yonisiddhi (Kula-siddhi) Karmasiddhi and Jñāna-siddhi

Leaf 42A —

योनिसिद्धिरियं प्रोक्ता सक्षेपेण त्वयीश्वर ।
 महेपेण कुलाचार कथयाम्यवधारय ॥
 चरणात् केशपर्यन्तं प्रवृत्तिं कुलरूपिणी ।
 अधस्त्रोर्द्धे च ये मार्गाः कुलमार्गाः प्रकीर्तिताः ॥
 पुमानपि महेशान् कुलमार्गाश्चयस्तथा ।
 स्त्रीपुत्रयोग कुलाचार कामभावेन कथ्यते ॥

55B, एतस्मादपि (शुद्धादपि) यं श्रुतां कन्यां वस्त्र धनान्यपि ।
 तद्वदेव हि गृह्णाति सोऽहं कान्तोऽयम् ॥

धनलोभाच्च विप्रेन्द्र न स पापी द्विजो भवेत् ।
 त याजयति यो विप्रो धनलोभान्मुञ्जमुञ्ज ॥
 गृह्णात्यचितवस्तूनि तस्य पापं कियद्भवत् ।
 यदि तस्य गृहे भुङ्क्ते व्यामात्रमैच्छत् तथा ॥
 फलं मूलं तथा गव्यमैच्छत् प्रतिगृह्णात् च ।
 एकदैव तदा विप्रो न स पापिनं लिप्यते ॥
 शुष्कान्नं प्रतिगृह्णापि यदि लोभेन खादति ।
 प्रत्यहं स तु पापो स्याद्भ्रातृघ्नो नात्र सशयः ॥

56B,

अथमादयि यः शूद्रादामात्रं प्रतिगृह्णात् च ।
 अति पूर्ववदापत्तुं तस्य पापं भवेत्क्षुद्रं ॥
 त्रिवर्णसेवकाः शूद्रा व्याश्रयन्ति द्विजाधमम् ।
 तदाश्रयाद् शोचसिद्धिः शूद्रगोत्रं न वर्त्तते ॥
 राजन्यवैश्यशूद्राणां दानपात्रं भवेद्द्विजं ।
 कन्यादानं मद्यादानं तस्मै दत्त्वा फलं लभेत् ॥
 शूद्रोऽपि कन्या विप्राय दद्यात् फलसिद्धये ।
 उत्तमो मध्यमायैव मध्यमो नात्र दोषभाक् ॥
 कुमारौमुद्वहेद्विप्रः शूद्रकन्यां विधत्तवान् ।
 ततो दास्यो भवेत्तस्य विप्रगेहे द्विजोत्तमः ॥
 ततः प्रभृति सा दास्यो न याति पितृशालयम् ।
 विप्राश्रमेव साश्रयति विप्रोऽपि तदा द्विजः ॥
 करोति प्रत्यहं सा च विप्रोऽपि तस्य मार्जनम् ।
 पादोदकं पिबत्येषा विप्रं पश्यति सन्ततम् ॥
 नक्षत्रिण्युशितानां सुप्तैरेव दिने दिने ।
 आपयेदष्टमन्त्रेण आपयेत् कुशवारिभिः ॥

यव व्रतस्या सा चेत् स्यात् यावद्वादशवत्सरान् ।
तदा युद्धा भवेद्विप्र शूद्रकन्या दिशालये ।

57B, ब्राह्मणः शूद्रकन्यायां निजोऽयामपत्यकम् ।
यत्नं त्रिपादचोक्तं ब्राह्मण्यमिदं कथ्यते ।

78A, बालमोपालमन्त्रस्तु शूद्राय दातुमर्हति ।
भैरवस्यापि मन्त्रस्तु दद्याच्छूद्राय वै दिवः ।

4148.

1197 गर्गसंहिता । *Garga-samhita*

Substance country made paper 11½ x 6 inches Lines 9 on a page
Character Nāgara Appearance fresh

The manuscript comprises eight khandas, each separately paged I गोलकखण्ड in 51 leaves, II वृन्दावनखण्ड in 54, III गिरिराजखण्ड in 24, IV माधुर्यखण्ड in 47, V मयुराखण्ड in 68, VI विश्वजितखण्ड in 140, VII बलभद्रखण्ड in 34 and VIII विश्वानखण्ड in 21 See H.P.R., II, 50, which contains nine khandas The part wanting in the present manuscript is द्वारकाखण्ड which comprises 21 chapters

This is to be distinguished from the well known astronomical work of the same name It is a Vaiṣṇava purāṇa more in the nature of a Tantrika Mahatmya than a Purāṇa

4149.

1653 The Same

द्वारकाखण्डः ।

Substance country made paper 11 x 5½ inches Folia 51 Lines 9
on a page Extent in ślokaś 900 Character, Nāgara Fresh

By reading the MS, it seems that Dvāraka khaṇḍa should follow Māthura khaṇḍa and should occupy the sixth place among the 8 khaṇḍas of the Garga Samhita

For a full description of the complete Garga-saṃhitā see H.P.R. , II, 50

The present manuscript contains the Dvaraka-khanda only.

It begins .—

कृष्णाय वामदेवाय देवकौनन्दाय नमः ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ।

बहुलाश्व उवाच ।

श्रुतं तवमुखात् ब्रह्मन् मधुराखण्डमद्भुतम् ।

वद मां द्वारकाखण्डं श्रीकृष्णपरिताम्यतम् ॥

The Last Colophon —

इति श्रीगर्गाचार्यसंहिताया श्रीद्वारकाखण्डं द्वितीयदुर्ग-
पिण्डारकामाद्यान्ते (?) नामैकविंशोऽध्यायः ।

4150

5696 *The Same (Vrnda-rana)*

(वृन्दावनखण्डः only)

Substance—country made paper 14×7½ inches Folia 30 Lines,
13 on a page Character, Nāgura in a modern hand Appearance, fresh

Vrnda-rana-khanda is complete

Last Colophon —

इति श्रीमद्गर्गाचार्यसंहिताया श्रीवृन्दावनखण्डे श्रीनारद-
बहुलाश्वसम्वादे शङ्खचूडोपाख्याने त्रयोविंशोऽध्यायः ।

See H.P.R. , Vol II, No 50

4151.

2703 *The Same (Giri-rajā khanda)*

गिरिराजखण्डः ।

Substance—country made paper 10½×5½ inches Folia 4 Lines
12 on a page Extent in slokas 100 Character Nāgura Appearance
fresh

A mere fragment of Garga-samhitā, the Vaiṣṇava-purāṇa. It contains the fifth and the sixth chapters only of the Gīrājā-khanda. This is an interloction between Nārada and Bahulāsya.

It begins:—

श्रीनारद उवाच ।

एकदा सर्वगोपाला गोप्यो नन्दसुतस्य तम् ।

अद्भुतं चरितं दृष्ट्वा नन्दमाज्जयंशोमतीम् ॥ १ ॥

गोपा ऊचुः ।

हे गोपराज त्वदग्रे कोपि जातो न चादिष्टम् ।

न क्षम त्वं शिलां धर्तुं समाह्वं (?) हे यशोमति ।

क सप्तद्वयसो बाल कादिराजस्य धारणम् ।

तेन नो जायते शङ्का तव पुत्रे महावले ॥

2B, इति श्रीमद्गोपाचार्यसहिताया श्रीगिरिजाखण्डे बङ्गलान्नारद-
सवादे गोपहयभानुविवादो नाम पञ्चमोऽध्यायः ; 1B, • हरिपरीक्षणा नाम
षष्ठोऽध्यायः ।

Then the first verse only was written of the next chapter.

4152.

3553 ब्रह्मसंहिता । *Brahma-samhitā*

With the commentary by Rūpa Goswami

Substance, country made paper	14½ × 5½ inches	Folia 15	In
tripaṭha form	Character, Bengali	Date, Saka 1720	Appearance,
fresh	Complete		

For both the text and the commentary see I O Catā
No 2511

Post Colophon.—

शकाब्दा १७२० ।

पुस्तकमिदं समाप्तम् ॥

4153

1992 हरिद्राचूर्णविधानधारणमाहात्म्यम् ।

Haridra curna vidhana dharana mahatmyam

From Brahma samhita

For the manuscript and the work see L 4092

Colophon —

इति श्रीब्रह्मसंहिताया श्रीहरिद्राचूर्णविधानधारणमाहात्म्य
समाप्तम् । २२ ॥

Post Colophon —

सन्त १८४६ पाण्डुन कृष्ण १३ चन्द्रकोशाख्यानमध्ये लिखा ।

This is a Devanagari manuscript written in Bengal

4154

10722

Subata ice country made paper 14x5 inches Folia 6 marked 2-5
and 24 2 Lines 7 10 on a page Character Bengal of the eighteenth
century Appearance old and discoloured

Foll 2-5 contain a portion of a commentary on some
work on Bhakti (Bhagavata ?)

Foll 24 and 25 are written in tripatha form contain
the colophons —

24B (text), इति ब्रह्मसंहिताया मूलसूत्राख्यपञ्चमोऽध्याय ।

25B (commentary), इति श्रीब्रह्मसंहिताया मूलसूत्राख्यपञ्चमा
ध्यायस्य टीका ।

इति ॐ तत सत् । ॐ गोपाय नमः ॥

The slokas of the text are marked 64-70

4155

4627 वशिष्ठसंहिता । *Vasistha samhita*

(योगकाण्डम् only)

Substance country made yellow paper 14x5 inches Folia 25
 =(11 35) Lines 8 on a page Extent in slokas 675 Character Bengali
 of the nineteenth century Appearance fresh Complete

It begins thus —

ॐ नमः परमशान्तं सच्चिदानन्दरूपाय ।
 वशिष्ठं वागविदां श्रेष्ठं त्रिकालञ्च मुनीश्वरम् ।
 सर्वशास्त्रार्थतत्त्वञ्च योगेषु परिनिष्ठितम् ।
 जितेन्द्रियं जितक्रोधं ब्रह्मञ्च ब्रह्मण्यं प्रियम् ।
 तपोवनगतं सौम्यं विद्याध्ययनतत्परम् ॥
 ब्रह्मवृत्तिं महाभागैः ब्राह्मणैश्च सुप्रोभितम् ।
 सर्वभूतहितं शान्तं सत्यसन्धं जितेन्द्रियम् ॥

प्रणम्य दण्डवद् भूमौ महाकावणिकं मुनिम् ।
 पप्रच्छ पितरं शक्तिं प्राञ्जलिं श्रद्धयान्वितम् ॥

शक्तिरवाच ।

भगवनः सर्वशास्त्रञ्च सर्वभूतहिते रतः ।
 केनोपायेन ससारात् बद्धदुःखसमाकुलात् ।
 सर्वज्ञानमयात् कस्मान्मुक्तोऽहं स्या सदा सुखी ॥
 पुत्रेणैव पिता पृष्टः शक्तिना ब्रह्मवादिना ।
 ऋषिरालोक्य नेत्राभ्यां वाक्यमेतदभाषतः ॥

वशिष्ठ उवाच ।

आत्मजेनेवमुक्तस्तु वशिष्ठ प्रीतिमानस ।
 पुत्रमालोक्य नेत्राभ्या ज्ञानरूपमभाषत ॥
 ज्ञान ज्ञानात्मक विद्धि व्यामथात्मनि सखित ।
 स योगोऽष्टाङ्गसयुक्त सर्ववर्म्मणि उच्यते ॥
 अङ्गानि सम्यग वक्ष्यामि यथाप्रज्ञ यथायुतम् ।
 समाहितमना भूत्वा षडङ्ग पुत्रक सुव्रत ॥
 यमश्च नियमश्चैव तथासनमपीष्यते, etc , etc , etc

It is complete in eight chapters, treating of the eight *angas* of the yoga

It ends thus —

भावाभावविनिर्मुक्तो भावचेद्य समाहित ।
 सोऽयं यत्स विशेषेण मृत्युजिद्योगनिदु भवेत् ॥

Last Colophon —

इति वशिष्ठसंहिताया योगकाण्डेऽष्टमोऽध्यायः ।

4156

5464 वामदेवसंहिता । *Vamadeva samhita*

Substance country made paper 10×4½ inches Folia 297 Lines
 10 on a page Character Nagara of the eighteenth century Appearance
 discoloured

It consists of two batches of leaves

The first batch containing 220 leaves marked from 91 to 310

Beginning —

श्रीगणपतये नमः ।

गुरु गणपति दुर्गा वटुक शिवमन्त्रम् ।
 ब्रह्माग्निमिरिजा लक्ष्मी वाणी वन्दे विभूतये ॥
 मुनीनामयगण्यादामयगण्य महामुनिम् ।
 ह्यन यप्रच्छुरेकान्ते शुकाद्या ब्रह्मविक्त्तमाः ।
 वामदेव महाभाग शिवध्यानपरायणम् ।

अथय उचुः ।

भावनम् भाविनाऽविशेषककल्पानिधि ।

मन्त्रं च मन्त्रमन्त्रां सन्निधिरन्त्राणां च (?) ।

या त्वया कथिता विद्या प्राप्ताऽप्यथा जगत्पत ।

मेव विद्या मन्त्राणां च यदाप्याहो यतो (?) मन्त्र ।

शिवरूपप्रदं ऐसां भक्तिमुक्तिप्रदम् ।

प्रधानभावः (?) कृपया दत्तमात्राऽस्ति कृपयिभ्यः ।

मन्त्रं च यदाप्याहो यतो कथिताऽप्यथा ।

उक्तमात्रमन्त्रपत्नीत उताहो मन्त्रा भवे ।

उक्तम् अद्वयानन्दम् अन्त्रं मन्त्रमन्त्रम् ।

श्रीरामदेव ।

सत्यम् यो मन्त्राभावा शिवभक्ता मुक्तोक्तिना ।

युक्ताणां स्तत्रादि शिवमन्त्रप्रापणा ।

103A, इति श्रीरामदेवमहिम्नायै त्रिदम्बरप्रसिद्धानां प्रज्ञानमय नाम
द्वितीयभाग प्रथमोऽध्याय 95A, • मन्दिरान्तर्निहितान्ते वेदान्तान्तराहमे
द्वितीयभागे द्वितीयोऽध्याय , 98B, • वृद्धस्यापि प्रोक्त दक्षिणामूर्तिकल्पे
तृतीयोऽध्याय , 100B, • चतुर्थोऽध्याय 103B • पञ्चमोऽध्याय 108B,
• षष्ठोऽध्याय , 116B • सप्तमोऽध्याय 120B, •
माहेश्वरमिद्वान्ते वेदान्तान्तराहमे उक्तान्ते दक्षिणामूर्तिकल्पे श्रुत्यविधिनां
अष्टमोऽध्याय , 122B, • नवमोऽध्याय 128B, • दक्षिणामूर्तिविधिनां
128B, • दशमोऽध्याय 132B, • एकादशोऽध्याय 137A, इति श्री • श्रीरामदेव
महिम्नायै युक्तप्राप्तकल्पे पञ्चदशोऽध्याय 137A, इति श्रीरामदेवमहिम्नायै
उत्तरांशे पाशुपतकल्पे अष्टोदशोऽध्याय , 140A, •
माहेश्वरमिद्वान्ते उत्तरांशे महापाशुपतकल्पे षड्विंशोऽध्याय , 142A, •
अष्टोदशोऽध्याय , 142A, • अष्टोदशोऽध्याय , 142A, • अष्टोदशोऽध्याय ,

143A, • नन्दिकेश्वरमन्त्रविधिनाम एकविंशोऽध्याय , 145B, • नन्दिकेश्वर-
 मिद्धान्ते मन्त्रार्थसंग्रहविधिनाम विंशोऽध्याय , 148A, • त्रिशष्टिकल्पे
 मन्त्रमञ्जोवर्गमन्त्रविधिनाम एकविंशोऽध्याय , 150B • मन्त्रमञ्जोवर्गप्रकरणं
 नाम द्वाविंशोऽध्याय , 155B, • दुष्वासप्रणीते मन्त्रमन्त्रकल्पे त्रयोविंशो
 अध्याय , 155A, • दुष्वासप्रणीतमन्त्रमन्त्रकल्पविधिनाम चतुर्विंशोऽध्याय ,
 160B, • मन्त्रमन्त्रकल्पे पञ्चविंशोऽध्याय , 161B, • मन्त्रमन्त्रकल्प
 मन्त्रातिनाम षड्विंशोऽध्याय , 167B, • शिवकामसुन्दरीमन्त्रकल्पे उत्तरांशे
 मन्त्रविंशोऽध्याय , 172B, त्रिपुरादिमन्त्रकल्पविधिनामाष्टाविंशोऽध्याय ,
 176B, • चिन्तामण्यादिविधिनामैकोनविंशोऽध्याय ; 179B, • प्रन्वादि-
 विधिनाम त्रिंशोऽध्याय , 184A, • शिवकोटिमन्त्रविधान नाम एकविंशोऽध्याय
 186B, • नन्दिकेश्वरमिद्धान्ते उत्तरांशे पञ्चाष्टविधिनाम द्वाविंशो
 अध्याय , 191A, • षडक्षविधिनाम चतुर्विंशोऽध्याय , 196B, • षड-
 क्षोप्यन्तप्रयोगविधिनाम चतुर्विंशोऽध्याय , 200B, • शिवपञ्चाक्षरीमन्त्रा-
 गुप्तमन्त्रविधिनाम पञ्चविंशोऽध्याय , 206A, • शम्भुशानुवकल्पे षट्त्रिंशो
 अध्याय 215A, • वेदान्तरक्षस्ये उत्तरांशे नन्दिकेश्वरमिद्धान्ते शरमादिविधि-
 नां मन्त्रत्रिंशोऽध्याय , 219A, श्रीरामदेवमहिताय • गायत्री ब्रह्मादिमन्त्रादे-
 षष्टविंशोऽध्याय , 221B, गायत्रीकल्पे एकविंशोऽध्याय , 227B,
 इति श्री • वेदान्तरक्षस्ये उत्तरांशे सायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथा
 प्रस्तावे चत्वारिंशोऽध्याय , 233A, • नन्दिकेश्वरमिद्धान्ते साय • कौशल्यकथा
 प्रस्तावे मन्त्रकामप्रश्नमिद्धान्ते व्याहृतिविधिनाम एकचत्वारिंशोऽध्याय , 238A,
 • सायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथाप्रस्तावे पिप्पलादमन्त्रकामवादे
 गायत्रीध्यानविधिनाम द्विचत्वारिंशोऽध्याय , 246B, • मन्त्रकामप्रश्नमन्त्रा-
 नाम त्रिचत्वारिंशोऽध्याय , 249A, • पिप्पलादगायत्रीवादे चतुश्चत्वारिंशो
 अध्याय , 253B, • त्रिदम्बरविधिनाम पञ्चचत्वारिंशोऽध्याय , 256A, •
 त्रिदम्बरविधौ दोष्ठाविधिनाम षट्चत्वारिंशोऽध्याय , 257B, • मन्त्रचत्वारिंशो
 अध्याय , 260A, • षष्टचत्वारिंशोऽध्याय , 263B, • पिप्पलादगायत्रीवादे
 पार्वतीयोगादिमिद्धान्ते सूर्यप्रश्नोत्तरे एकविंशोऽध्याय , 266A, • पञ्चांशो-
 अध्याय , 272A, • त्रिदम्बरमनुप्रासादमनुप्रश्ना नाम एकपञ्चांशोऽध्याय ,

- 143A, • चण्डोत्तरमन्त्रविधिनाम एकविंशोऽध्याय ; 145B, • नन्दिकेश्वर
मिद्धान्ते मृगाक्षयमैश्वरविधिनाम विंशोऽध्याय ; 148A, • त्रिदश
मन्त्रमन्त्रविधिनाम एकविंशोऽध्याय ; 150B, • मृतसङ्घोषरक्षण
नाम द्वाविंशोऽध्याय , 155B, • दुष्वासप्रकृते स्वयम्बराक्ष्ये त्रयोविंशोऽध्याय ; 158A, • दुष्वासप्रोक्तस्वयम्बराक्ष्यविधिनाम चतुर्विंशोऽध्याय
160B, • स्वयम्बरमन्त्रकण्ठे पञ्चविंशोऽध्याय , 164B, • स्वयम्बराक्ष्य
मन्त्रविधिनाम षड्विंशोऽध्याय ; 167B, • शिवकामसुन्दरीमन्त्रकण्ठे उत्तम
मन्त्रविंशोऽध्याय ; 172B, • त्रिपुगादिमन्त्रकण्ठविधिनामाष्टाविंशोऽध्याय .
176B, • चिन्तामण्णादिविधिनामैकोनविंशोऽध्याय ; 179B, • यदक्षी
विधिनाम विंशोऽध्याय ; 184A, • शिवकोटिमन्त्रविधान नाम एकोनविंशो
ऽध्याय , 186B, • नन्दिकेश्वरमिद्धान्ते उत्तमार्धे पञ्चाक्षरविधिनाम द्वाविंशो
ऽध्याय , 191A, • यदक्षरीविधिनाम त्रयस्त्रिंशोऽध्याय ; 196B, • वा
चोपलक्ष्ययोगविधिनाम चतुस्त्रिंशोऽध्याय , 200B, • शिवपद्मनाभ
गणमन्त्रविधिनाम पञ्चविंशोऽध्याय ; 206A, • शरभशालुवकण्ठे चण्डोत्तर
ऽध्याय . 215A, • वेदान्तरक्ष्ये उत्तमार्धे नन्दिकेश्वरमिद्धान्ते शरभशालु

274B, • चिदम्बरमनुमदिसवर्गं नाम द्विपञ्चाशोऽध्याय , 278B, • चैदम्बरोचिद्विद्यान्यामध्यानादिविधिर्नाम त्रिपञ्चाशोऽध्याय , 281A, • चिदम्बरपूजाविधिर्नाम चतुःपञ्चाशोऽध्याय , 281B, • निदिद्यापूजाविधान नाम पञ्चपञ्चाशोऽध्याय , 286B, • ध्यानपूजाविधिर्नाम षट्पञ्चाशोऽध्याय . 292B, • ममपञ्चाशोऽध्याय , 295B, • अष्टपञ्चाशोऽध्याय 297A, • पाशुपतदोक्षाविधिर्नाम एकोदपञ्चाशोऽध्याय . 300A, • पाशुपतदोक्षाविधौ षष्टितमोऽध्याय . 302A, • एकषष्टितमोऽध्याय , 306A, • दोक्षाकल्पे द्विषष्टितमोऽध्याय , 309A, • त्रिषष्टितमोऽध्याय ।

The second batch consists of 77 leaves marked from 1

1B, इति श्रीवामदेवमहितायामुत्तरांशे दोक्षाकल्पे एकमसतितमोऽध्याय . 4A, • नन्दिकेश्वरसिद्धान्ते त्वरितरुद्रकल्पप्रसङ्गं चिदम्बरविधान द्विमसतितमोऽध्याय , 5B, • छिरण्यगर्भदेवतामन्त्रादे चिदम्बरविद्याप्रकाशविधौ त्वरितरुद्र कल्पे त्रिसप्ततितमोऽध्याय , 8A, • चतुःसप्ततितमोऽध्याय 10A • पञ्च सप्ततितमोऽध्याय , 13A, • छिरण्यगर्भगोतासु शतरुद्रौषोषोद्घातप्रकरणे ध्येय स्वरूपविवरण नाम षट्सप्ततितमोऽध्याय , 15A • उपरिभागे छिरण्यगर्भगोतासु सप्तसप्ततितमोऽध्याय , 17B, • भरतकथाप्रस्तावे रुद्रकल्पे अष्टमसतितमोऽध्याय , 19A, • एकौत्ताशोतितमोऽध्याय 21B, • रुद्रन्यामविवरण नाम अशोतितमोऽध्याय , 23A, • प्राकुलान्नभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्र न्यामविवरण नाम एकाशोतितमोऽध्याय 25A, • रुद्राभिधेकस्वरूपविवरण नाम द्वाशोतितमोऽध्याय , 28A, • रुद्राध्यायाङ्गभूतभम्बरुद्राक्षविवरण नाम त्र्यशोतितमोऽध्याय , 32B, • आद्यानुवाकगतमन्त्रविवरण नाम चतुर्दशोतितमोऽध्याय , 34B, • द्वितीयानुवाकगतमन्त्रप्रयोगविवरण नाम पञ्चाशोतितमोऽध्याय , 37B, • रुद्रतृतीयानुवाकगतमन्त्रविवरण नाम षडशोतितमोऽध्याय , 39A, • चतुर्थानुवाकगतमन्त्रविवरण नाम सप्ताशोतितमोऽध्याय , 42B, • पञ्चषष्ठ्यनुवाकगतमन्त्रविवरण नाम अष्टाशोतितमोऽध्याय , 45B, • सप्तमानु वाकगतमन्त्रविवरण नाम एकौदनवतितमोऽध्याय , 47B, • अष्टमानुवाकगत-मन्त्रविवरण नाम नवतितमोऽध्याय 49B, • नवमानुवाकगतमन्त्राववर्ण नाम

एकनवतितमोऽध्याय , 50B, • दशमानुवाकगतमन्त्रविवरण नाम द्विनवति
तमोऽध्याय , 52B, • दशमानुवाकगतमन्त्रविवरण नाम त्रिनवतितमोऽध्याय
55A, • दशमानुवाकगतमन्त्रविवरण नाम चतुर्नवतितमोऽध्याय , 56A, •
शङ्खप्रसवाश्वसम्पाद श्रीरुद्रकल्पे एकादशानुवाकगतमन्त्रस्वरूपविवरण नाम पञ्च
नवतितमोऽध्याय , 57A, • शाकुन्तलभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्रा
ध्यायगतसूत्र नाम स्वरूपविवरण नाम षष्ठनवतितमोऽध्याय , 58A, • श्रीरुद्र
कल्पसमाप्तिर्नाम सप्तनवतितमोऽध्याय , 59A, • मन्त्रभागविवरण नाम अष्ट
नवतितमोऽध्याय , 62A, इति श्रीवाम • उत्तराश्वे नन्दिकेश्वरसिद्धान्ते द्विरष्ट
गर्भावान्तरसिद्धान्त समाप्तिर्नाम एकानशततमाऽध्याय , 65B, • सिद्धान्ते
साङ्ख्यज्ञानविवरण नाम शततमोऽध्याय , 68B, • नन्दिकेश्वरसिद्धान्ते समाप्ति
र्नाम एकशततमोऽध्याय , 73B, • वेदवेदार्थतत्त्वनिरूपणे समस्तागमनामसयह-
महिता नामकथन नाम द्विशततमोऽध्याय (?) 75B, • वेदवेदार्थनिरूपणे
संहितामाहात्म्यकथन नाम त्र्यधिकशततमोऽध्याय , 77B, इति श्रीवामदेव
संहिताया श्रीमदनुत्तरब्रह्मतत्त्वागमरश्म्य विशेषनिरूपणे संहिताध्यायसमाप्तिर्नाम
चतुरधिकशततमोऽध्याय ।

Post Colophon —

श्रीकाशीविश्वेश्वरपण्डितः ।

4157.

778 कपिलसंहिता । *Kapila samhita*

A palm leaf manuscript noticed in L 1362

Character Udiya

4158

311 *The Same*

Being a legendary work on the holy places in Orissa

For the work see L 1362

It is in Devanagari, a manuscript in 60 pages half bound and of the foolscap size

The Post Colophon Statement:—

संवत् १८१६ माघशुक्लदशम्यां तिथौ लिपि समाप्तायम् ।

4159.

625 सौभरिसंहिता । *Saubhari-samhitā*

For the manuscript see L. 1476, for another copy see
Bik p. 460

Colophon:—

इति सौभरिसंहितायां शिविनाम्दसंवादे इन्द्रप्रम्यमाहात्म्ये
अष्टादशाध्यायौ सम्पूर्णम् ।

इदं पुस्तकं अष्टपञ्चमेक [१५८] पत्रपर्यन्ति लोणत गणेश-
नाथकृतच्छेत्री ज्वालानाथात्मजप्रीतये समये संवत् १८०१ सन्
जितनाम उत्तरायणे वसन्तशुक्लौ मेषश्रावण्यते मय्ये वैशाखमासे
छायापक्षे अष्टमोगुणौ परिपूर्णं स्यात्

The present MS has a few lines more at the end in
addition to the contents of the Bik manuscript

4160.

5732 धनुर्मासमाहात्म्यम् । *Dhanu-masa mahaatmyam*

*Professing to form part of the Pañchārātrāgama of the
Bhārādīya samhitā*

Substance country made paper 9½ × 4½ inches Folia 14 Lines 7
on a page Character, Nāgara of the nineteenth century Appearance,
fresh

To the end of the 6th chapter

Last Colophon:—

इति श्रीभारद्वाजसंहिताया पञ्चरात्रागमे ब्रह्महमन्वादे धनु
र्मासमाहात्म्ये षष्ठोऽध्यायः ।

Beginning:—

अथ धनुर्मासमाहात्म्यं लिख्यते

शौनक उवाच ।

सुत सूत महाभाग सर्वशास्त्रविशारद ।
 पुराणमधीतं वेत्त्य पाराशर्य्यप्रभावतः ।
 सर्वेषामपि मासानां माहात्म्यं तन्मुखाच्छ्रुतम् ।
 अधुनेह महाभाग धनुर्माहात्म्यमुत्तमम् ॥ १
 मासानामुत्तमं प्रोक्तं मानमार्गशिखाभिधम् ।
 तस्मिन् मामे कथं कार्या हरेः पूजा तथा + + ॥

4161.

9805. जानकीस्तवराजः । *Jānakī-stava-rājah.*

Substance, country made paper 11x5 inches 101a b 11nc 4, 8
 on a page. Extent in ślokas, 180 Character, Nāgara Appearance,
 old Complete

From the Agastya-samhitā

Colophon :—

इति श्रीपरमरक्षस्ये अगस्त्यमंहिताया जानकीस्तवराजं धृ-
 वीश्रोऽध्यायः ।

Beginning :—

श्रीशिव उवाच ।

वन्दे विदेहतनयापदपुण्डरीक
 केशोरसौरभसमाहृतयोगिचित्तम् ।
 हर्तुं त्रितापमनिशं मुनिहससेव्य
 सम्मानसालिपरिषीतपरागपुष्पम् ॥
 धन्यास्त एव तव देवि पदारविन्द
 स्यन्दायमानमकरन्दमहर्निशं ये ।
 भङ्गायमानमगसो नितगं भजन्ते
 भावावबोधनिपुणाः परदेवतायाः ॥ इत्यादि ।

End :—

इदं मे परमैकान्तं रक्षस्य सुरसत्तम ।
 न प्रकाश्य त्वया शम्भो शठाय भावदेधिले ॥ ६० ॥

भक्तिर्यस्यास्ति देवेश सर्वेश्वर्यं तथा मयि ।

गुरौ सर्व्वीकृतभावेन विद्यते भक्तिरुत्तमा ॥ ६१ ॥

तस्मै देय सते शम्भो भवना + हृदे हरौ ।

सर्व्वभूतहितेच्छाय शान्ताय शीघ्रमूर्त्तये ॥ ६२ ॥

इत्युक्ता भावना मूर्त्तिं मोता जनकनन्दिनी ।

कृपापात्राय तस्मै सा प्रादाद् वरान्तर पुन ॥ ६३ ॥

4162

10166 हनुमन्माहात्म्यवर्णनम् ।

Hanuman mahatmya varnanam

Being an extract from the Parāśara samhitā

Substance country made paper 4½×3 inches Folia marked 4 6
Lines 11 12 on a page Character Nagara of the eighteenth century
Appearance old and discoloured Defective in the beginning

It begins with the second half of the 13th verse
The last verse is marked 40

Colophon —

इति श्रीपराशरसंहिताया मातृशस्त्रे मैत्रयपराशरसवादे
हनुमन्माहात्म्यवर्णन नाम षष्ठिशोऽध्यायः ।

Post Colophon —

१७१६ । २ । १ । १ । ४ लिखित उपाध्या गोपालदेवमुत
चतुर्भुजेन

It is called also Vānara Gītā

End —

इति वानरगौता ये पठन्ति श्रद्धयान्विता ।

पुत्रपौत्राद्यभोगाद्य संपन्ते ह्यसमायत ॥ ३८ ॥

इह भुक्ताखिलान्कामान् आङ्गनेयप्रसादतः ।

गच्छन्ति ते पदं नित्यं पुनरावृत्तिवर्जितम् ॥ ४० ॥

WORKS OF THE NATURE OF PURĀNAM.

4163.

7. धर्मोदयम् । *Dharmodayam.*

Said to belong to the Pātala-khaṇḍa in some colophons, of Skanda-purāṇa, in some of Brahma-purāṇa (20, 32, 33) in others again, of Brahmāṇḍa-purāṇa (21, 25, 31)

See L. 707.

This is a very modern work, as it gives a description of the consecration of a temple to Satya called सत्यपौर or सत्यनारायण. It has some vague recollection of the important reign of Kumārapāla of the Solāṅkhi or Chaulukya dynasty of Gujarat; and was a great supporter of Jainism.

In the present work, however, Kumāra-pāla is made the king of Brahmāvarta, and the son-in-law of Āma king of Kānyakubja. We know of a king Āmarāja, of Kanauja, the son of Yaśovarmadeva (740-760 A.D.). Āmarāja was a Jaina. He had a Jaina yati for his preceptor, named Indra Suri. Kumāra-pāla is said to have resumed the land grants of Brahmanas of Dharmāranya, a tract of land situated to the north of Gujarat. Sabhramatī (modern Sabarmatī) and Suvarṇakṣī and Kāsyapī flowed through it. The principal places mentioned in this are Matr-vāsanaka (p. 100) Sitapura, Sukha-basaka and Śrī-kṣetreya. Evidently the Solāṅkhi Kumāra-pāla is meant here. He flourished in the 12th century. But he is made here the son-in-law of Āmarāja, and the king of Brahmavarta.

4164.

10252. धर्म्मारण्यम् । *Dharmāraṇyam.*

Substance, country made paper 10½ x 4½ inches Folia 70. Lines 10-12 on a page. Extent in slokas 1500. Character, Nāgari of the eighteenth century. Appearance, old and discoloured. Complete.

Legends in connection with Dharmarāṇya (which is situated in Naimiṣa-kṣetra) and its sacred spots from the Skanda-purāṇa and Brahma-purāṇa.

Beginning:—

ॐ ओम् नमोऽस्तुते नमः । ॐ श्रीवक्रटेश्वर्यः ।
 प्रपद्ये देवमीशानं शान्तं ध्रुवमयम् ।
 महादेव महात्मानं विश्वस्य जगतं पतिम् । १ ।
 जयति पराशरमुनिः, etc., etc. । २ ।
 धर्म्मारण्यं तस्मिन्निष्ठपतिजानी भवानोपति ।
 पायादं निरभोगयोगमुलभो देव भ धर्म्मेश्वर ।
 सर्वेषां हृदयानि जीवकलयो व्याप्य मृतं मज्जता
 ध्यात्वा तेन पुनर्विभ्रन्ति मनुजाः समाकाराग्रहम् । ३ ।
 कैलासशिखरे इत्ये सुमासुरनिधेयिते ।
 तत्रासीत् महादेव गौरीय परिवारितम् ।
 कृतान्जलिपुटो भूत्वा कुमारो वाक्यमब्रवीत् । ४ ।

स्वन्द उवाच ।

अधुना श्रोतुमिच्छामि धर्म्मारण्यं + तत्त्वम् । ५ ।

स्याशु उवाच ।

अधुना सप्रवक्ष्यामि धर्म्मेश्वरेण सनातनम् । ६ ।
 एषियो नैमिषक्षेत्रे तस्मैष्ठधर्म्मसञ्ज्ञकम् ।
 व्यादुष्य च यशस्य च पुण्यं कौर्त्तिविवर्द्धनम् । ७ ।
 स्वर्गायवर्गं नोय धर्म्मारण्यं प्रचक्षते ।

स्तन्द उवाच ।

अथाभि देवदेवेश त्वत्प्रसादात् महेन्द्रम् ।
 अपुना प्रोक्तुमिच्छामि धर्म्मसारण्यं च तत्त्वतः ॥ ९ ॥
 केन प्रोक्ता एव ताव केन चैवानुश्रामितम् ॥ १० ॥
 कोमौ धर्म्मसारण्यं (?) किमुत्पन्नं प्रगतनम् ।

स्यामुदवाच ।

परा मत्पुगे प्राप्ते भगवान् विश्वदृक् पतिः ॥ १० ॥
 सुदृक्त्वं तपस्यके व्याधौ लोचमिष्टदाया ।
 तपसा कश्यपो जातः कश्यपो जनयेत् सुतान् ।
 मार्त्तवद्रास्याभवद्भार्या तनया विश्वकर्म्मणः ॥ ११ ॥
 संज्ञा नाम मद्याभागा तस्यां मगुरजीजनत् ।
 ममुं प्रत्या(क्षा)तयश्रमं अनेकज्ञानपारशम् ॥ १२ ॥
 विनश्यतः सुतो यस्मात्तस्मादिवश्यतः मृतः ।
 भानुपुत्रो मद्यातेजा विश्वधर्त्ता सुहृत्प्रियः ॥ १३ ॥
 विश्वं च धार्यते येन जगत् स्यावश्चक्रमम् ।
 पुण्यानां परमा(?)यस्तु स वै धर्म्मः प्रकीर्तितः ॥ १४ ॥
 तेनैव तपसा तप्तं धर्म्मलोभं तदुच्यते ।
 ब्राह्मणाणां च यज्ञार्थं क्षत्रियाणां जयाय च ॥ १५ ॥
 वैश्यानां धनसमृद्धौ शूद्राणान्तु सुखाय वै ॥

सूत उवाच ।

नमस्कृत्य सुरान् सर्वान् शौनकादीन् मुनीं स्तथा ॥ १६ ॥

 यत्प्रसादादहं बह्वे धर्म्मसारण्यकथानकम् ॥ १७ ॥

4A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मसारण्योपाख्याने स्यामोत्पत्ति-
 विवेचनो नाम प्रथमोऽध्यायः; 5B, इति श्रीस्कन्दपुराणे • द्वितीयोऽध्यायः,
 7A, इति श्रीस्कन्दपुराणे • वनवर्णनो नाम तृतीयोऽध्यायः; 8B, • चतुर्थो-
 ऽध्यायः; 10B, • पञ्चमोऽध्यायः; 12B, इति श्रीकृष्णकथनो नाम षष्ठो-
 ऽध्यायः; 14B, • अष्टमोऽध्यायः नाम सप्तमोऽध्यायः; 18B, इति श्रीस्कन्दपुराणे

॥ हस्तधर्मवर्णनो नाम अष्टमोऽध्यायः , 19A, • क्षेत्रधर्मपञ्चवर्णनो नाम नवमोऽध्यायः , 20A, इति श्रीस्कन्दपुराणे धर्मारण्योपाख्याने वसिष्ठोत्पत्तिविवेचनो नाम दशमोऽध्यायः , 21A, • मण्यपतिस्थापना नाम एकादशोऽध्यायः , 29B, इति श्रीस्कन्दपुराणे धर्मारण्ये देवसरमाहात्म्ये त्रयोदशोऽध्यायः , 30A, • इक्ष्वाकमाहात्म्ये चतुर्दशोऽध्यायः , 30B, इति श्रीस्कन्दपुराणे धर्मारण्यमाहात्म्ये श्वानन्दमाहात्म्ये पञ्चदशोऽध्यायः , 31B, इति श्रीस्कन्दपुराणे पातालखण्डे धर्मारण्ये श्रीमातामाहात्म्ये सप्तदशोऽध्यायः , 34B, इति श्रीस्कन्दपुराणे धर्मारण्योपाख्याने श्रीमातामातङ्गी माहात्म्यः ॥ १८ ॥

37B, इति श्रीस्कन्दपुराणे महादेवकान्तिकेयसंवादे धर्मारण्यस्य माहात्म्यं समाप्तिं प्रकाशः ।

अथ धर्मारण्यं ब्रह्मपुराणे (But Shanda purana continues still)

38A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्मारण्योपाख्याने अष्टादशोऽध्यायः ॥ १९ ॥

38B, इति श्रीस्कन्दपुराणे धर्मारण्ये लोहटीमाहात्म्ये एकोनविंशतितमोऽध्यायः , 41A, इति श्रीस्कन्दपुराणे धर्मारण्ये सक्षेपतौर्धमाहात्म्ये द्वाविंशोऽध्यायः , 44A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्मारण्योपाख्याने लोहयष्टीमाहात्म्ये धर्मारण्यान्तर्गते बलिपुत्रमष्टमीपाख्याने लोहाक्षरविचेष्टितं नाम तौर्धमाहात्म्यं समाप्तिं प्रकाशः ।

44A, महादेव उवाच ।

पृथुं वत्सं प्रवक्ष्यामि हरिश्चन्द्ररीं विधातकम् ।

यदिधानेन हे वत्स विष्णुसाधन्यमाप्नुयात् ।

ऊर्ध्वं शुक्लचतुर्दशं अष्टम्या वा भृगोर्दिने ।

नवम्या वा दशम्या वा एकादश्या गृह्येत् ।

हस्तिकराग्रगते (?) सूर्ये तत्र चर्तुष्टुद्वये ;

आश्विन्योवटरात्रे च चक्षुःशान्तये ॥

हरिश्चन्द्रो वृत्तवस्तिन् मूले समाचरेत् (?) ।

तस्मिन् प्रवर्त्तयौ हेमा पंचपलेन च ॥

44B, इति श्रीस्कन्दपुराणे हरिश्चन्द्ररिविधान समाप्तम् ।

In 45A begins the extract from the Brahma-purana .—

व्यास उवाच ।

नानारूपधरा देवो नानाविध समाश्रिताः ।

नानाफलप्रदायो वै लक्षणादेव चर्चिताः ॥

स्थानादुत्तरदिग्भागे आश्रापूर्णसमीपत ।

पूर्वेतु विद्यते देवो आनन्दानन्ददायिनी ॥

वसन्ति चतरे देवो नानारूपधरा मुदा ।

इष्टान् कामान् ददात्येषा (?) जलदानेन तर्पिता ॥

In fol 45 also begins a separate pagination from 1 :—

45B, इति श्रीब्रह्मपुराणे ब्रह्मनारदनंवादे धर्म्मारण्यमाहात्म्ये तीर्थवर्णनो-
नाम षष्ठोऽध्यायः ; 48A, इति श्रीब्रह्मपुराणे ब्रह्मनारदसवादे धर्म्मारण्यमाहात्म्ये
रामचण्डिवर्णनो नाम सप्तमोऽध्यायः ; 50B, • मलयमन्दिग्माहात्म्ये श्रीगम-
तीर्थयात्रायामष्टमोऽध्यायः ; 53B, • शासनप्रदो नाम नवमोऽध्यायः ; 54B,
• श्रीर्षाद्धारवर्णनो नाम दशमोऽध्यायः ; 57B, • हनुमत्समागमो नाम
एकादशोऽध्यायः ; 61A, • शासनप्राप्तिर्नाम द्वादशोऽध्यायः ; 64B, • ब्राह्मण-
प्रत्यागमनो नाम त्रयोदशोऽध्यायः ; 65B, • जातिभेदवर्णनो नाम चतुर्दशो-
ऽध्यायः ; 69A, (Last Colophon) • जातिधर्म्मवर्णन नाम पञ्चदशो-
ऽध्यायः ॥

Post Colophon :—

श्रीशुभं भवतु ॥ कल्याणमस्तु ॥ संवत् १६ (?)

In a later hand :—

संवत् १८७६ आवर्ण शुक्ल ११ पुस्तक धर्म्मारण्य नु भोजनीयं

८०७ । माटे ।

Then begins the extract from Slanda purana on Sanlari vidhana as quoted above which goes to the end of the MS

This is to be differentiated from I 2289

In my Nep Cat Vol II there is a description of Dharma ranyā which is a much bigger work

4165

9820 पाण्डवगीता । *Pandava gita*

Substance country made paper 9x4½ inches Folia 10 Lines 9 on a page Extent in slokas 126 Character Nagari Appearance old Complete

Pandava gita a well known work on the greatness of the God Visnu printed in the *Brhatstotra ratna* rā p 78 It goes also under the name of प्रपन्नगीता

4165A

2498 *The Same*

Substance country made paper 9½x4½ inches Folia 9 Lines 8 on a page Character Nagari Date Samvat 1884 Appearance discoloured Complete

Post Colophon —

श्रीमद्वत् १८८४ समैलाम आशुनि मासे शुक्लपक्षे पुरणवासो
पोथो पाण्डो गीता । ओषु पाण्डेकै श्रीगामचन्द्राय नम इत्यादि

Colophon —

इति श्रीपाण्डवगीता सम्पूर्ण समाप्त ॥

4165B

1650 *The Same*

Substance country made paper 10½x4½ inches Folia 10 Lines 7 on a page Character modern Nagari Complete.

Colophon:—

इति श्रीप्रपन्नगौता समाप्ता ।

4166.

1737. *The Same*

Substance, country made paper 6½ × 3½ inches Folia, 12 Lines, 9
on a page Extent in Slokas, 99 Character, Nāgara Appearance, fresh
Complete

Colophon:—

इति श्रीपाण्डवगौता समाप्ता ।

There are altogether 91 verses

Post Colophon:—

यादृशं पुस्तक, etc.

विर्चल पुत्र ललुभाई रत्नपरीक्षावान तस्येद पुस्तकम् ।

Printed in Brhatstotra Ratnākara p 78.

4167.

5047 *The Same*

Substance, country made paper 16 × 3½ inches Folia, 2 Lines, 8
on a page Character, Bengali of the early nineteenth century Appearance, fresh
Complete

Colophon:—

इति श्रीवेदव्यासेनोक्ता पाण्डवगौता समाप्ता ।

Post Colophon Statement —

श्रीठाकुरदास देवशर्मा पुस्तकमिदं स्वाक्षरम् ।

Well-known and printed.

4168.

94 दत्तगौता । *Datta-gītā.*

The present manuscript is noticed in L. 862.

The same work is also described there under No 669,

under the title of *Avadhūta gīta*. These are not different works, "similar in character" as Rājendralāl says. They differ, however, only in that the present MS has at the beginning lengthy preliminaries to the recital of the *Gītā* and 1 verse more at the end in praise of the work. And these only are quoted by Rājendralāl as "beginning" and "end."

Post Colophon Statement —

सवत् १८५७ जेट वद । पञ्चसङ्ख्या २७ । प्रतिपद वा
बुधे लेखः । श्री

4169.

746B सोमोत्पत्तिः । *Somotpattih*

For the manuscript see L 1589

Twenty five verses only

There are two sets of interlocutors and not three as in the Puranas. The first set is Garga and Bhaguri and the second set Rsis and Devatas in one hand and Vyasa on the other.

The Soma juice put in the fire helps the growth of the moon.

4170

1065 *The Same*

Substance country made paper 8½ x 4 inches Folia 2 Lines 12 on a page Extent in Slokas 28 Character Nāgara Date Samvat 1798 Appearance tolerable Complete

The same as in the previous number

Post Colophon —

सवत् १७८८ यावकाशुद्ध १ शनी ६

4171.

39-40 ज्वरघ्नमाहेश्वरकवचम् ।

*Jvaraghna-Maheshwara-kavacam**Being an interlocution between Bhrgu and Bharata*

Substance country mad paper 13×3½ inches Folia 3 Lines 10
 on a page Extent in slokas, 75 Character Bengali Date, Sala 1753
 Appearance fresh Complete

Colophon —

इति भृगुभक्तसम्वादे ज्वरघ्नमाहेश्वरकवच समाप्तम् ।

Post Colophon —

ॐ तत् सत् प्रकाश्या १७५३ ।

Beginning —

ॐ नम शिवाय ॥

अथ माहेश्वरकवचम् ।

भृगुशवाच ।

कर्मणो दुर्वृद्धो घोरो रोगो भवति भूपते ।

देवादीनामशक्योऽसौ प्राणिनामन्तश्चोपम ॥

यतो देवासुरे युद्धे पुरा जातो दुरासद ।

येन ग्राम्यति तत् सर्वं कथयामि तवाग्रत ॥

पुरा युद्ध मद्वाघोर देवदानवयोरभूत् ।

सेन्द्रा वै विद्वता देवा अन्यकेन दुरात्मना ॥

विजितश्चापि भूतेश्च शूलमादाय पातित ।

अघान दानवानेक पुरोमध्ये मद्वाक्चल ॥

शङ्करस्य स्त्रनिश्वासाज्ज्वरो जात कपर्दिन ।

क्षणा दिक्कललोलात् क्षणाङ्गनश्चोपम ॥

ञ्जर उवाच ।

यदुक्तं देवदेवेश त्वया वचनमुत्तमम् ।

वरवागीह तत् सर्व्वं नान्यथा वचनं मम ।

इत्युक्त्वा त्वा पुनः श्रुत्वा गतोऽन्तर्धानमेव स ॥

राजोवाच ।

अङ्गन्यासं यदुक्तं भो महेशाक्षरसमुत्तम ।

विधानं कौटुम्भ तस्य कर्त्तव्यं केन हेतुना ॥

तद् वदस्व महाभाग विन्तरेण सद्धामते ।

भृगुहवाच ।

महेश कवचं राजन् देवैरपि सदुर्लभम् ।

यः करोति स्वगात्रेषु पूतात्मा स भवेन्नरः ॥

पुरारिं पुरतः पातु कपर्दीं पातु एष्टत ।

विश्वेशो दक्षिणे भागे वामे कालीपतिः सदा ॥

4172

3086

Substance country made paper 12x8 inches Folia 1+10 to 12
Lines 10 on a page Character Nāgari of the eighteenth century
Appearance discoloured

The first leaf begins —

श्रीगणेशाय नमः ।

अथ यक्षाक्षरौमाक्षत्रं लिख्यते ।

श्रीहण उवाच ।

महर्षिंवर सर्व्वज्ञ सर्व्वज्ञानमहोदधे ।

यक्षाक्षरस्य माक्षत्र्यं श्रोतुमिच्छामि मत्ततः ॥ १ ॥

उपमन्युहवाच ।

यक्षाक्षरस्य माक्षत्र्यं वर्षकोटिशतैरपि ।

अशक्यं विस्तरादङ्कुं तस्मात् सक्षेपतः शृणु ॥ २ ॥

वेदे शिवाममे चाय उभयत्र यडक्षर ।

मन्त्र स्थित सदामुखो[स्थो] लोके पञ्चाक्षर मृत ॥ ३ ॥

सर्वमन्त्राधिकस्याय ॐकाराद्य यडक्षर ।

सर्वेषां शिवभक्तानां अशेषार्थप्रसाधक ।

The first leaf ends with the 14th verse and the first few letters of the 15th Pincaksari means five letters नम शिवाय They are six with ॐकार at the beginning

Leaves 10 to 11 are marked with स्तोत्रे and the last 12th has मिद at the left hand upper margin. They contain verses from the second half of the 78th to the 135th and the first half of the 136th of some stotra —

शिवाचनरता नित्य रत्नाणौ रत्नवल्लभा ॥ ७८ ॥

सत्कृत्य शिवयोराज्ञां सा मे दिशतु काङ्क्षितम् ।

चण्ड सर्वगणेशान शम्भोर्वन्दनसम्भव ॥ ७९ ॥

4173.

10322 सौतारामविवाहविधिः । *Suta-rama vivaha vidhih*

Substance country made paper 10½ x 5½ inches Fols 3 Lines 14 16 on a page Character Nagara written in a scribbling hand Appearance discoloured Complete

Beginning —

अथ मार्गशीर्षशुक्लपक्षस्या सौतारामयोर्विवाहविधिः ॥

मार्गण्डेय उवाच ।

यस्य रामविवाह च + + + रामकौत्सनम् ।

श्रुत्वा विवाहाभ्युदय सौताराधवयोर्नमः ॥ १ ॥

कृत्वा पुष्कलमाप्नोति श्रेयो लोकजयात्मक ।

अवगात् पठनामिदं पद वैष्णवमश्रुते ॥

शिव ।

ब्रह्म देवि प्रवक्ष्यामि भोतावैवाहिकी कथा ।

यस्य स्मरणमात्रेण नरकोत्ताग्माप्रयात् ।

मार्गशीर्षे भित्ते पक्षे पञ्चम्या + + + + ।

शुभेति शोभने तागं योगपुक्ते मूलपक्षे ।

पठतो गामचन्द्रस्य भोतायाश्च विशेषतः ।

चन्द्रतागदलोपेते कथां पक्षोममन्वित ।

तेजाभङ्गस्तत आत्वा नद्या निर्वाकियाम्भा ।, etc etc

Colophon —

इति श्रोतमामहेश्वरपागवतो(?)मवादे भिताकन्यागोत्तरकथा
समाप्ता ।

Two lines more after the colophon

4174.

3862

Substance : country made paper 11 x 3 inches. Folio 14. Lines 6
on a page. Extent in slokas 2600. Character Bengali. Date Saka
1674. Appearance discoloured and worn out. Compl. to

Post Colophon —

शक्रातीताम्बा १४३३ ।

This contains extracts from various Puranas

5B, इति स्कन्दपुराणोद्ये वैष्णवावतमारोद्धते कार्तिकमाहात्म्ये प्रथमो
ऽध्याय , 11A, • द्वितीयोऽध्याय 16A, • तृतीयोऽध्याय , 24A, • चतुर्थो
ऽध्याय , 32A, • पञ्चमोऽध्याय , 36A, • षष्ठोऽध्याय , 39A, • सप्तमो
ऽध्याय , 42B, • अष्टमोऽध्याय , 48B, • नवमोऽध्याय 52A, इति
स्कन्दपुराणे वैष्णवावतरे माधवमाहात्म्ये दशमोऽध्याय 63A, • द्वादशोऽध्याये
द्वादशोऽध्याय 78B, इति स्कन्दपुराणे द्वादशोऽध्याये पञ्चदशोऽध्याय ,
85B, इति स्कन्दपुराणोद्ये द्वादशोऽध्याये पञ्चदशोऽध्याय , 92B, इति स्कन्दपुराणोद्ये
द्वादशोऽध्याये षोडशोऽध्याय , 100A, • सप्तदशोऽध्याय , 112B, •

एकोनविंशोऽध्यायः, 115B, इति पद्मपुराणीये विंशतितमोऽध्यायः 119A, इति पद्मपुराणे एकविंशोऽध्यायः 121B, • त्रिम्पुशाकम्पो द्वाविंशोऽध्यायः 123B, इति पद्मपुराणीये त्रामादमाहात्म्ये त्रयोविंशोऽध्यायः 125A, इति स्कन्दपुराणीये पुस्तकदानमाहात्म्ये चतुर्विंशोऽध्यायः 126B, इति भविष्योत्तमीये विद्यादानविधिः अथ पुराणमागोद्धारः (The Last Colophon) इति स्कन्दपुराणीये कार्तिकमाहात्म्यः समाप्तः ।

4174A.

5628

Substance, palm leaf 14½ × 1½ inches Folia, 96 Lines, 3, 4, 5 on a page Extent in slokas, 1,500 Character, Udiya of the nineteenth century Appearance, old and worn eaten

A manual for a number of *Pratas* or vows in Sanskrit, with an Udiya translation

The leaves are numbered up to the 49th :—

19B, इति श्रीशिवधर्मोत्तरे सोमनाथव्रतकथा समाप्तः ; 20A, अथ अनन्तव्रतपूजाविधिः ; 25A, इति पूजाविधिः समाप्तः ; 49B, इति श्रीस्कन्दपुराणे अनन्तव्रतकथा समाप्ता ; इति श्रीभविष्यपुराणे श्रीकृष्णपुष्पिष्ठिरसवादे ऋषिपञ्चमोव्रत समाप्तम् ; इति श्रीभविष्योत्तरे देवेन्द्रनारदसम्यादे लक्ष्मीव्रतकथा समाप्ता ।

4175-4176.

3091. एकादशीव्रतोद्यापनविधिः ।

Ekādasī-vratodyāpana-vidhih.

Substance, country made paper 10 × 4½ inches Folia, 3 Lines, 11 on a page Extent in slokas, 55 Character, Nagari of the nineteenth century Appearance, fresh Complete

It begins :—

श्रीगणेशाय नमः ।

अथैकादशी उद्यापनम् ॥

अर्जुन उवाच ।

कौटुम्बव्रतविसर्गोऽत्र विधानं चात्र कौटुम्बम् ।

स पूर्णं हि भवेद् येन तन्मे वद क्षपानिधे ॥ १ ॥

श्रीकृष्ण उवाच ।

शृणु पाण्डव यत्नेन प्रवक्ष्यामि तदव्ययम् ।
 शक्तं स्वर्णसहस्रे तु व्यशक्तं काकिणीमपि ॥ २ ॥
 ददाति अद्भुता पार्थं समं स्यादुभयोरपि ।
 शक्तश्चेद्द्विगुणं दद्याद्यथोक्तो मध्यमो विधिः ॥ ३ ॥
 उक्तार्थमप्यशक्तस्य दानं पूर्णफलप्रदम् ।
 तद् भूप विधिमप्येकं कथयामि तवामृत ॥ ४ ॥
 यानि कष्टेन चोर्णानि व्रतानि पुरुषोत्तम ।
 विफलान्येव सर्वानि उद्यापनविधिं विना ॥ ५ ॥
 प्रबोधसमये पार्थं कुर्यादुद्यापनक्रियाम् ।
 मार्गशीर्षे विशेषेण माघे भीमतिथावपि ॥ ६ ॥
 दशम्या दिनशेषेण रात्रौ गुरुऋतुं व्रजेत् ।
 एकादशीदिने पार्थं गुरुमभ्यर्च्य शक्तिम् ॥ ७ ॥
 ऋक्षीत्वा चरणौ मूर्द्ध्ना प्रार्थयौत विचक्षण ।
 पण्यदेशोक्तं विप्रं प्रान्तं सर्वगुणान्वितम् ॥ ८ ॥
 मदाचारपरं पार्थं वेदवेदाङ्गपारगम् ॥

4177-4178

2297

Slit at the country made paper 7 1/2 x 3 inches Lines 7 1/2 on a page
 Character Nagara Appearance discoloured

I अथ मलमासशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
 शुक्लपक्षेऽधिमासे तु पुरुषोत्तमपूजनम् ॥

3B, इति श्रीब्रह्माण्डपुराणे मलमासशुक्लैकादशीव्रतं समाप्तम्,
 अथ मलमासशुक्लैकादशीव्रतम्, 4B and 5A, इति श्रीभविष्योत्तरपुराण
 मलमासस्य दश्याकामदेकादशीव्रतं समाप्तम् ॥

Five leaves

II यधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेत् ।

किं फलं को विधिस्तत्र कथयस्व भगवन् ॥

4A, इति श्रीकूर्मपुराणे वैशाखी शुक्ला मोहिनी एकादशीव्रत समाप्तम् ।

युधिष्ठिर उवाच ।

वैशाखकृष्णपक्षे तु किन्नामैकादशी भवेदित्यादि ॥

6B, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्णावख्येनैकादशीव्रत समाप्तम् ।

Six leaves

III अथ ज्येष्ठशुक्लैकादशीकथाप्रारम्भः ॥

भौमसेन उवाच ।

पितामहं महाबुद्धे षड्गु मे परमं वचः ।

युधिष्ठिरस्य कुन्ती च तथा ह्युपदन्दिनी ॥ १ ॥

4B, and 5A, इति श्रीब्रह्मवैवर्तपुराणे व्यासभौमसेनसंवादे ज्येष्ठशुक्ला भैमोनिर्ज्जला एकादशीव्रत समाप्तम् अथ ज्येष्ठकृष्णैकादशीव्रतम्, 6B, इति ब्रह्माण्डपुराणे ज्येष्ठकृष्णा अपरा एकादशीव्रत समाप्तम् ।

Six leaves

IV अथ व्याघाटशुक्लैकादशीव्रतम् ॥

युधिष्ठिर उवाच ।

व्याघाटे शुक्ले पक्षे तु यद्देवशयनीव्रतमित्यादि ।

3B, इति श्रीब्रह्माण्डपुराणे व्याघाटशुक्ला देवशयनी एकादशीव्रत समाप्तम् अथ व्याघाटकृष्णैकादशीव्रतम् 5B, इति श्रीब्रह्मवैवर्तपुराणे व्याघाटकृष्णा योगिनी एकादशीव्रत समाप्तम् ।

Five leaves

V अथ श्रावणशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

श्रावणे शुक्लपक्षे तु किन्नामैकादशी भवेत् । इत्यादि ।

3B and 4A, इति श्रीभविष्योत्तरपुराणे यावगशुक्ला पद्मा एकादशी-
व्रतम् समाप्तम्, अथ यावगलक्ष्मीकादशीव्रतम् ; 1B, इति श्रीब्रह्मवैवर्तपुराणे
यावगलक्ष्मीकामिका एकादशीव्रतम् समाप्तम् ।

श्रीलक्ष्म्यपङ्गमस्तु ।

शके १७३० विभवनाम संवत्सरे आश्विन कृष्णतृतीया तिथौ भद्रपदे
तद्दिने इदं पत्रकं समाप्तम् ।

Six leaves

VI. अथ भाद्रपदशुक्लैकादशी ।

पुष्टिष्ठिर उवाच ।

भाद्रपदशुक्लपक्षे तु किष्कासैकादशी भवेत् ।

एतदिच्छाम्यहं श्रोतुं कथयस्व जनार्दन ॥

2B, इति श्रीब्रह्मवैवर्ते भाद्रपदशुक्लैकादशीव्रतम् ;

Two leaves

VII अथ भाद्रपदशुक्लैकादशी ।

पुष्टिष्ठिर उवाच ।

नभस्य शुक्लपक्षे तु कि नामिकादशी भवेत् ।

4B, इति ब्रह्माण्डपुराणे भाद्रपदशुक्लैकादशीव्रतम् ।

Four leaves

VIII श्रीगणेशाय नमः ।

श्रीलक्ष्म्य उवाच ।

वृणुष्वैकमना राजन कथयिष्यामि विस्तरात् ।

अजानामेति विख्याता सर्वपापप्रणाशिनो ॥

2B, इति श्रीब्रह्मवैवर्तपुराणे भाद्रपदलक्ष्मी अथा एकादशीव्रतमाद्यात्म्य-
कथा संपूर्णा ।

पुष्टिष्ठिर उवाच ।

लक्ष्मी भाद्रपदे शुक्ले किष्कासैकादशी भवेदित्यादि ।

6B, इति ब्रह्माण्डपुराणे भाद्रशुक्ला पद्मा एकादशीव्रतकथा संपूर्णा ।

Six leaves

IX. अथ आश्विनशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।

इयस्य शुक्लपक्षे तु किन्नामैकादशी भवेत् ॥

3A, इति श्रीपद्मपुराणे आश्विनशुक्लैकादशीव्रतम् ।

Three leaves.

X. अथ आश्विनकृष्णैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।

कृष्णे वा आश्विने पक्षे ।

3B, इति श्रीब्रह्मवैवर्ते आश्विनकृष्णैकादशीव्रतम् ।

Three leaves.

XI. अथ कार्तिकशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कार्तिकस्य सिते पक्षे किन्नामैकादशी भवेत् ।

Colophon :—

8A, इति श्रीस्कन्दपुराणे कार्तिकशुक्लैकादशीव्रतम् ।

Eight leaves.

XII. अथ कार्तिककृष्णैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।

कार्तिकस्यामिते पक्षे किन्नामैकादशी भवेत् ।

5A, इति श्रीब्रह्मवैवर्ते कार्तिककृष्णैकादशीव्रतम् ।

Five leaves.

XIII

सूत उवाच ।

देवकिमन्दनं कृष्णं वसुदेवात्मजं हरिम् ।

नमस्कृत्य प्रवक्ष्यामि महापापघराणि व ॥

8B. इति भविष्योत्तरपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Eight leaves

XIV. अथ मार्गशीर्षशुक्लैकादशी ।

वन्दे विष्णुं प्रभुं माहात्म्योक्तयसुखप्रदम् ।

विश्वेशं विश्वकर्तारं पूजामपुनयोत्तमम् ।

3B. इति ब्रह्माण्डपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Three leaves

XV अथ पौषशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथिता वै त्वया कृष्ण सकलैकादशी शुभा ।

कथयस्व प्रसादेन पौषशुक्ले तु या भवेत् ॥

1A. इति ब्रह्माण्डपुराणे पौषशुक्लैकादशीव्रतम्
Four leaves

XVI अथ पौषकृष्णैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

एकादशी पौषमासे कृष्णपक्षस्य का भवेत् ।

किं नाम्ना को विधिस्तस्या को देवस्तत्र पूज्यते ॥

4B. इति गरुडपुराणे पौषकृष्णैकादशीव्रतम् ।
Four leaves

XVII अथ माघशुक्लैकादशी

युधिष्ठिर उवाच ।

माघस्य कृष्णपक्षे तु षटतिथि कथिता त्वया ।

अथ यैकादशी श्रुता ता च मे ब्रूहि माधव ॥

4B. इति श्रीभविष्योत्तरपुराणे माघशुक्लैकादशीव्रतम् ।
Then three lines more on the same topic.
Four leaves.

XVIII. अथ माधल्यैकादशौ ।

युधिष्ठिर उवाच ।

कवितैकादशौ पौधशुक्लपक्षस्य वै पुनः ।

एकादशौ माधल्ये किं नामो ह्यस्य तां वद ।

5A, इति माधल्यैकादशौव्रतम् ।

Five leaves

XIX. अथ पाण्डुनक्षत्रैकादशौ ।

युधिष्ठिर उवाच ।

पाण्डुनक्षत्रमिते पक्षे किमाख्यैकादशौ भवेत् ।

कथयस्व प्रसादेन वासुदेव ममाग्रतः ।

4A, इति श्रीस्कन्दपुराणे पाण्डुनक्षत्रैकादशौव्रतम् ।

Four leaves.

XX. अथ पाण्डुनक्षत्रैकादशौ ।

युधिष्ठिर उवाच ।

पाण्डुनक्षत्रे सिते पक्षे ह्यस्यैकादशौ भवेत् ।

कावाख्या को विधिर्देव फल तन्नाम कोत्तमम् ।

4A, इति ब्रह्माण्डपुराणे पाण्डुनक्षत्रैकादशौव्रतम् ।

Four leaves.

XXI.

युधिष्ठिर उवाच ।

वासुदेव नमस्तेऽस्तु कथयस्व ममाग्रतः ।

चैत्रस्य शुक्लपक्षे तु किं नामैकादशौ भवेत् ॥

4A, इति वायुपुराणे चैत्रौ शुक्ला कामदा प्रद्वललितैकादशौव्रतम्; 4B,

श्रीगणेशाय नमः, अथ चैत्रहय्या एकादशौ ।

युधिष्ठिर उवाच ।

पाण्डुने ह्यष्टपक्षस्य श्रुता एकादशौ मया ।

चैत्रस्य ह्यष्टपक्षे तु किं नामैकादशौ भवेत् ॥

8A, इति भविष्योत्तरपुराणे चैषष्ट्यापापमोचनिकाग्रतम् ।

Eight leaves.

4179.

3063.

Substance, country made paper 6½ x 3½ inches Folia, 7 Lines, 10
on a page Extent in slokas, 140 Character, Nagara of the eighteenth
century Appearance, discoloured Complete

I

3A, इति वामनपुराणोक्त मानसस्नानविधि ।

Begins —

नास्ति मुहूर्त्तं चोत्थाय चिन्तयेदात्मनो हितम् ।

रात्रिवासं परित्यज्य धीतवासस्य धारणम् ।

II.

3A, अथ स्मृत्याचमनम् ।

प्रथमं यत् पिवति तेन ऋग्वेदं प्रीणाति यद्वितीयं पिवति तेन यजुर्वेदं ..

..... इति कात्यायनोऽत्रव्रीत् ।

III

3A, अथ अजपानिवेदनम् । अद्येत्यादि त्रिषौ, etc, etc, 4B, अथ

सकल्प ; 5A, इति अजपासकल्प, अजपास्तोत्रम् ।

The stotra begins in 5B.—

वशसदलमुक्ते सम्यगाधारयद्ग्रे

अहममहमवाम वारणाम्य गणेशम् ।

अभयवन्द्यस्तु सातपाशाङ्गिप्रोद्यत्-

करदुगलसरोज चिन्तयेदादिमूर्तिम् ।

The Last Colophon —

इति योगवाशिष्ठे अजपास्तोत्र समाप्तम् ।

4180

10565

Substance country made paper Folia 4 marled 2 3 4 5 Lines
14 on a page Character Nagara of the last century Fresh but worm
eaten Fragment

Colophons —

2A, इति मातस्ये वृषलक्ष्मणम् अथ अश्वलक्ष्मणम् 4B इति
वाराही महिताया अश्वलक्ष्मणम्, 5B, इति राजलक्ष्मणाध्यायः ।

MAHĀTMYAS AND SŪTRAS UNAFFILIATED

4181.

१३९९ एकादशीव्रतमाहात्म्यम् ।

Ekadāśī vrata-mahātmyam

Substance country made paper 9½ x 4½ inches Folia 2 Lines 14 on a page Extent in Slokas 24 Character Nāgara Appearance tolerable Complete

Beginning —

श्रीगणेशाय नमः ।

ब्रह्मावाच ।

एकादश्यान् माहात्म्यं सर्वकाले प्रदणोवि य ।

गोभिलंक्षत्रत पुण्यं लभते नात्र सशय ।

End —

मेतद्देवसमं दानं पृथ्वीरक्षमप्रसितं

तत्पुण्यं समवाप्नोति व्रतमेकादशीव्रतम् ॥ २२ ॥

मार्गशीर्षे सिते पक्षे द्वादश्या चन्द्रवामने

सर्वार्थं दक्षिणायनं व्रतमगोत्रेण सामवेदाङ्गपञ्चप्रवरेण त्रिविधेण

शामेण लिखितम् ।

Colophon —

इति श्रीएकादशीव्रतमाहात्म्यं समाप्तम् ।

शामनाम । श्रीलक्ष्माय नमः । गङ्गायै नमः । सरस्वत्यै नमः ।

4182

१४७१ व्यतीपातमाहात्म्यम् । *Vyātipāta mahātmyam*

Substance country made paper 10 x 4½ inches Folia 7 Lines 11 on a page Extent in Slokas 151 Character Nāgara Date Samvat 1743 Appearance old Complete

This is said to belong to Nārada-purāṇa. It treats of the rites to be performed on the occasion of Vyātipāta.

Colophon —

इति स्कन्दपुराणे व्यतीपातमष्टिमा गमात् ।

Beginning —

श्रीगणेशाय नमः । ॐ नमः पुनः पुनश्च ।

धर्मशास्त्राय ।

यत्नयोक्त व्यतीपात कोदृश म स्वरूपत ।

कस्य पुत्र वध पूज्य पूजिते तत्र कि फल ॥ १ ॥

वराह उवाच ,

यदा दृष्टस्यतेर्भाष्या तारा जयाह श्रोतगुः ।

मित्रत्वात् प्राह त सूर्यम्यज भार्या दृष्टस्यते ॥ २ ॥

चक्रे चक्रा न तदवाक्य दित शिच्छापित यदा ।

रुष्टस्तदा किलादित्यो दीप्तदृष्ट्याऽभ्युदेक्षत ॥ ३ ॥

तावत् सोमोऽपि दुष्टास्य ततोऽन्योन्यमवेक्षता ।

उभयो दृष्टिसम्पाते क्रुद्धया सोमसूर्ययो ॥ ४ ॥

उद्यतास्त्राऽभवद् घोर पुरुष पिङ्गलेक्षण ।

लम्बाष्ठा दीघदशनो भ्रुकुटिकुटिलानन ॥ ५ ॥

कपिलश्मश्रुकशान्त लम्बाश्च सुक्ष्मादर ।

शिरालुर्दोषजिह्वश्च सूर्याग्निमससन्निभ ॥ ६ ॥

सम्भोक्तुकामस्त्रैलोक्य रवीन्दुभ्या निवारित ।

सोऽष्टवृद्धश्च सूर्यन्दू क्षुधितो भक्षयामि कि ॥ ७ ॥

त्रलोक्य भोक्तुकामोऽहं भवद्भ्या विनिवारित ।

क्रोधक्षुधौ मा बाधेत पात्येते कुत्र ते मया ॥ ८ ॥

रवीन्दू ऊचतु ।

कोपदृष्टेन विवि + दृष्टिपाताद्भवानभूत ।

व्यतीपातस्ततो नाम्ना भवान भुवि भविष्यति ॥ ९ ॥

इत्यादि

Post Colophon —

संवत् १७४३ शा० १६०८ । माड्जातीय पडा उद्यवात्मज
लिखित ।

4183.

10195 गङ्गामाहात्यम् । *Ganga mahatmyam.**Compiled from various sources*

Substance country made paper 11x7 inches Folia 80 Lines 11
12 on a page Extent in slokas 2500 Character Nāgara of the
eighteenth century Foll 71 80 are restorations in the character of the
nineteenth century Appearance discoloured Complete

Beginning —

श्रीदुर्गिरा[जा]य नमः ॥

विश्वेशमौल प्रणिपत्य शम्भु नारायण श्राव्यतमप्रमेयम् ।

पापौघहन्तौ वरपुण्यदात्री गङ्गा गणेशश्च सरस्वतीश्च ॥

इतिहामपुराणेषु धर्मशास्त्रेषु च स्थितम् ।

ममुच्चिनोमि माहात्यं गङ्गादेव्या यथामति ॥

4B, इति श्रीमहाभारते आनुश्रामनिके गङ्गामाहात्यम्, 8B इति
महाभारते गङ्गामाहात्यम्, 34B, इति विष्णुधर्मोत्तरे गङ्गावाप्तिनामाध्याय ,
39B, इति ब्रह्मावतपुराणे उपनिषागे गङ्गामाहात्यम्, 42B, इति श्रीवार्ध
रामायणे बालकाण्डे गङ्गावतम्, 43A इति नारदीये गङ्गामाहात्यम् 51A,
• इति कामिकान्विताया गङ्गामाहात्यम् 57B इति भविष्यपुराणे, 60A,
इति भविष्यपुराणे गङ्गामाहात्यम्, 60A, इति भविष्यपुराणे, 66A, इति
भविष्यपुराणे गङ्गामाहात्यम्, 67B, ditto , 70B, ditto ,
74A, इति भविष्यपुराणे गङ्गामाहात्यम् समाप्तम्, 77A, इति पद्मपुराणे गङ्गा
माहात्यम् 80A, इति श्रीपाद्मे पातालखण्डे गङ्गामाहात्यम्, 83B, इति •
गङ्गामाहात्ये गङ्गोत्पत्ति , (Last Colophon) इति श्रीपद्मपुराणे पातालखण्डे
गङ्गामाहात्यम् समाप्तम् ।

4184.

7948 महालक्ष्मीमाहात्यम् । *Vaha lakṣmī mahatmyam**As told by Gulara*

Substance country made paper 12x6 inches Folia 22 Lines
13 to 16 on a page Extent in slokas 600 Character modern Nagara
Appearance fresh Date Samvat 1934 Complete

Last Colophon —

इति श्रीगालवोक्ते महालक्ष्मीमाहात्म्ये ऋतथाख्याने ममुद्भवो
नाम १६ ध्यायः ।

Post Colophon —

पण्डित विनायकधरद्विवेदेन लिखित काश्या गोवर्द्धने पुरे
भाद्रपदशुक्लपौर्णमन्दवासरे १८३४ ता २२ सितम्बर स १८७६ ई० ।

Beginning —

श्रीगणेशाय नमः ॥

गालव उवाच । (गालोवाच ।)

आसीत् कोलापुरे रम्ये कोलाख्यो दानवोत्तम ।

गयाख्य[]लवणाम्यस्य कनिष्ठौ तस्य भ्रातरौ ॥

ताभ्या सहैव कोलाख्यस्तपस्तेपे सुदुष्करम्

नर्मदातीरमानाद्य दिव्यवर्मसङ्गमकम् ॥ २ ॥

ततो देव[] शूलपाणि मनुय प्राह पार्ष्वतीम् ।

गच्छ देवि वर दातु कोलाय नर्मदातटे ॥ ३ ॥

ततो देवौ मन्दागौरी प्राप्य कोलसमीपतः ।

उवाच वचनं तस्य भ्रातृभ्या सह तिष्ठतः ॥ ४ ॥

वरं वृणोष्य मत्तो भो मनसा तव चोद्यते ।

स तु मोहसमाविष्टो न वृणोति तद्वरम् (?) ॥ ५ ॥

क्षुण्णं तुष्णीं समास्थाय प्रवृत्वा च महेश्वरीम् ।

नाहं स्त्रिया वरं ब्रूयामि प्रसन्नचित्तम् ॥ ६ ॥

एव निराकृता देवी अवहेलावमानिता ।

प्रशप्य “कोलं दृष्ट्वात्मन स्त्रियावधमवाप्स्यमि” ॥ ७ ॥

प्रतिगम्य ततो देवौ देवाय तन्निवेदयेत् ।

सोऽपि तुष्णीं समापेदे मेरोमद्विलयायतः ॥ (?) ८ ॥

4185

10210 मणिकर्णिकामहिमा । *Mani karnika mahima*

Half-stance country made paper 10½ x 4½ in. l. x b. 24 Lines
 8 Join page Extent in slokas 750 Character N. or. Date Samvat
 1753. Appearance old and discoloured Complete

Colophon —

इति मणिकर्णिकामहिमा समाप्ता ।

Post Colophon —

संवत् १७५३ आश्विन सुदि १० मङ्गुवामर्लितित उपाध्या
 मवेन्द्र ।

कश्चि काशीति काशीति, etc , etc (In a later hand)

The following is written in a bold hand on the obverse
 of the first leaf —

अथ शिवरहस्यम्य मणिकर्णिकामहात्म्य सपूर्व

But there are extracts not only from *Siva rahasya*, but
 from other works too giving legendary accounts of *Mani
 karnika*

Beginning —

श्रीगणेशाय नमः ।

अथ मणिकर्णिकामा[हा]त्म्यम् । सकलपुण्यसमयम् ।

शिवरहस्यम् । शिव देवी प्रति ।

वीरेन्द्रादिल्लिखे भागे विष्णुबलममन्वित ।

चक्रार कुण्डममल निम्बलोदकमुत्तमम् ।

मोपानानि चक्राग्राव रत्नैरेव मनोहरैः ।

ततस्तेनैव तत्तीर कृता च मणिवर्तिका ।

तत्र रत्नमय लिङ्गं सवधौचविभाषकम् ।

विधिवत् स्थापयामास विष्णु शिवपरायणः ।

ततस्तत्रैव विमले लिङ्गपार्श्वे जनार्दन ।

पञ्चाग्रिमध्ये मतत तप कर्त्तुं समाग्रभः ।

षट्कोटिपुगपर्यन्तं षकारोऽग्रतरं तपः ।
 तस्मिन्नुपार्धे संविश्य निग्राह्यो दृढात्मनः ॥
 पुनरेकाङ्गिणा स्थित्वा प्रज्वाल्य च म पावकान् ।
 षट्कोटिपुगपर्यन्तं तपस्यक्रे बलान्वितः ॥
 ततोऽधोमुखमानाद्य तपस्तप्तं दुरासदम् ।
 षष्टिवत्सरपर्यन्तं ब्रह्ममानेन विष्णुना ॥
 ततस्तत्स्थापिते लिङ्गे प्रादुर्भूतोऽस्मत्पदं शिवे ।
 ततो मां पूजयित्वैव स्तोत्रमेतच्चकार सः ॥

विष्णुश्च ।

नमामि विश्वेश्वरमादिदेव नमामि विश्वोत्तममौशमेकम् ।
 नमामि विश्वार्धकमप्रमेयं नमामि शम्भुं गिरिनामञ्जायम् ॥

4B, इति शिवरक्षस्यस्य-मणिकर्णिकामाहात्म्यम् । काशीखण्डे । 16A,
 सूतसंहिताया, 19B, इति मणिकर्णिकाविर्भावः ; 21B, विश्वेश्वरमहिमा ।

It ends :—

उत्सृज्य बाहुं त्वसद्वाह्वीमि
 अयौमयेऽस्मिंस्त्रयमेव सारं ।
 विश्वेशलिंगं मणिकर्णिकाम्
 काशीपुरी सखमिदं त्रिसत्यम् ॥
 इति विश्वेश्वरमहिमा ।

4186. '

9344. मणिकर्णिकामहिमविवेकः ।

Mani-karnikā-mahima-vivekah.

Substance, country made paper. 9×4 inches Folia, 8 Lines, 7 on
 a page Extent in slokas, 90 Character, Nagara, Appearance, toler-
 able Complete

Beginning :—

श्रीगणेशाय नमः । श्रीगङ्गाधिपतये नमः ।

अथ मणिकर्णिकामाहात्म्ये सकलपुराणसद्यश्चिद्वरस्य शिवो देवो प्रति ।

वीरेशदत्तिगो भागे विष्णुर्बलममन्यत ।

चकार कुण्डममल निर्मलौदकमुत्तमम् ॥ १ ॥

As in the previous number

श्रीगणेशाय नमः ।

2B, श्रीविष्णुस्वाच ।

नमामि विश्वेश्वरमादिदेव नमामि विश्वोत्तममौशमेकम् ।

नमामि विश्वाधिकमप्रमेय नमामि शम्भु गिरिजामहायम् ॥

End —

तत्रास्ति मणिकर्णाय कण्ड केशवनिर्मितम् ।

तत्र पौत्वा पयो भूय स्तन्यपो नो भविष्यति ॥ ४१ ॥

मणिकर्णाय य प्रविष्ट + + + ।

शिवोदरे प्रविष्टो य स पुनर्जन्मभाक् नृ न ॥ ४२ ॥

मणिकर्णाय वसेद्यस्तु नियमेन समन्वितः ।

स वमत्येव कैलासे नरनागगनिघेविते ॥ ४३ ॥

मणिकर्णायपविष्टेन सुखं यदनुभूयते

सुखन्तु तादृशं विप्रं न कृत्वाप्यनुभूयते ॥ ४४ ॥

मणिकर्णाय नमः स्वात्वा दृष्ट्वा विश्वेश्वरं प्रभुं

स्ववशकोटिमयुक्तं प्रयाति शिवमख्यम् ॥ ४५ ॥

Colophon —

इति श्रीमत सकलपुराणमयहे काशीमुक्तिविवेके तीर्थ
माहात्म्यखण्डे मणिकर्णिकामहिमविवेको नाम चतुर्थोऽध्यायः

4187

1715 पुरुषोत्तममाहात्म्यम् । *Purusottama-mahatmyam*

Substance country made paper 9½ x 4 inches 101a 77 Lines —
on a page Extent in Slokas 1200 Character Nagara Date 1855
Appearance fresh. 17 chapters only

The Last Colophon —

इति श्रीमतपुरुषोत्तममाहात्म्ये त्रियमनिरूपणं नाम सप्त
दशोऽध्यायः ।

Post Colophon —

पुरषोत्तममाहात्म्य बाणेषुवसुचन्द्रके ।
समाप्तिमगमत सर्व

Its beginning —

श्रीमल्लवोदरशाननन्दनानन्दवर्द्धन ।
विभवल्लीकुठारेण त्वा प्रपद्ये महाभुज ॥ १ ॥
ब्रह्मादिदृष्टिकर्त्तृभ्यो माद्यन्तिव (?) मदालस ।
ब्रह्माण्ड इव कुम्भाये विभवत्याद गजानन ॥ २ ॥
कभोद्धवसुता स्तौमि भारतौमिव भारतौम ।
धार्तराष्ट्रममानौना चमू कर्णावतमिनीम ॥ ३ ॥
वन्दे सद्गुरुपादाब्ज यत्कृपालेशवदितम ।
जायते सज्जना सद्य प्रपञ्चार्णवपाङ्गा ॥ ४ ॥
कदाभित पर्यटन तीर्थयात्रामुद्दिश्य धार्मिक ।
सूत पौराणिको व्यामिशिष्यो धर्माधकाविद ॥ ५ ॥
नैकतीर्थाभिनि स्नातः समगाम्नेमिषालय ।
तत्रापप्रयत द्विजगणैर्वेष्टित प्रज्जतामिभि ॥ ६ ॥
मूर्त्तिमद्भिरिवादित्ये वेदवदाङ्गपारगै ।
दिगम्बरैर्मुक्तकेशैरम्बुषैश्च मरौचिषै ॥ ७ ॥

2A, वल्लभभागवमुनि शौनक छन्दसमतम ।
शिथैरुपेत श्रीमद्भिर्गोव्वाणैरिव वामवम ॥ ११ ॥

It ends —

अष्टौ किमेतत् कथित द्विजेन्द्रा
वरिष्ठमाख्यानमिदं पुराणम् ।
मासस्य दिव्य पुरषोत्तमस्य
माहात्म्यमय्य जगत्तर्त्तिहारि ॥

Colophon —

3B, इति पुरषोत्तममाहात्म्ये ऋषिसूतसंवादे नाम प्रथमोऽध्यायः , 7A •
अधिमासविज्ञप्तिनाम द्वितीयोऽध्यायः 12A इति • ऋषिपुत्राख्यान नाम

पुनोयोध्याय : 20A, • महाविष्णुसप्तविंशतिर्नाम अष्टोत्तशाय : 23A, • कञ्ज
प्रपात कटिपुष्पाभ्याम नाम पञ्चमोऽध्याय : 27B, इति श्रीमच्छास्त्राचार्यस्य
अष्टोऽध्याय : 31A, • बृहद्विष्णोपाख्यानं (?) गुरुवाक्यं नाम अष्टमः • : 3५B,
• वाङ्मूर्तिर्गङ्गादेर्नाम अष्टमः • : 17B, • सुदेवदत्तभोजनो नाम अष्टमः • :
51B, • उमासहस्रनामस्य मन्मथनामकया अष्टमः : 53B, • दीपदानवर्णनं
नकादशः •, 57A, • शिवोऽष्टोऽध्यायः : 60A, • अष्टोऽष्टोऽध्यायः : 63B,
• गुरुगौतमस्यैव बृहद्विष्णोपाख्यानं (?) अष्टमः •, 6५A, • कदम्बविष्णुनाम
नाम पञ्चदशोऽध्यायः : 73B, इति श्रीकेशोऽध्यायः ।

The word *purusottama* in this work does not mean Jagan-natha or Purī but the intercalary month which comes at the end of every two years and a half in the Hindu calendar. That month is regarded everywhere as an inauspicious month in which no religious or meritorious work is to be performed. But in this work the month is said to be sacred to Viṣṇu, and any good work done in it would lead to Nirvāṇa or Mukti.

4188.

10300 काशीमहाः । *Kāśī-mahā*

*Extracts from various Purāṇas, relating to
pilgrimage to Kāśī*

Substance country made paper 11 x 7 inches Folio 24 Lines 11
on a page Extent in Slokas 770 Character Devanāgarī Appearance old
and discoloured Complete

Colophon—

इति श्रीमन्महादेवस्य काशीमाहात्म्यम् ।

Post Colophon—

मुद्रितम् । १८७७ । अमरे कार्तिकवदि गुरुं विदितम्
वाग्वान्मोक्षोदयकम् ।

Beginning:—

श्रीविश्वेश्वराय नमः ।

नारायणं नमस्कृत्य, etc., etc

पुराणानां हि सर्वेषां भारमुद्धृत्य यत्नतः ।

महिमानं प्रवक्ष्येहं काश्या श्रोतुर्विमुक्तये ॥

4189

9483. शिवसहस्रनाम । *Śiva-sahasra-nāma.*

Substance, country made paper 4½ x 4 inches Folia, 40 of which 10, 12, 15 17-24, 26, 34 35 are missing Lines, 7 on a page Extent in slokas, 175 Character, Nāgara Appearance, old

Names of Śiva with om before and namaḥ after.

4190.

9255. शिवसहस्रनामस्तोत्रः ।

Śiva-sahasra-nāma-sottah.

Substance, country made paper 10 x 5 inches Folia, 15 Lines, 8 on a page Extent in slokas, 240 Character, Nāgara Appearance, tolerable Incomplete

It begins:—

श्रीगणेशाय नमः ।

व्यास उवाच ।

एकदा मुनयः सर्वे हारका मृष्टमागता ।

वासुदेवश्च मोत्कण्ठा कृष्णदर्शनलाजसा ॥ १ ॥

ततः स भगवान् प्रीतः पुञ्जश्चक्रे यथाविधि ।

तेषामाश्लोकतो मृच्छा बद्धमानपुरःसरम् ॥ २ ॥

तैः पृष्टं कथयामास कुमारप्रभृतश्च यत् ।

शरित भूमिभारप्रं लोकानन्दकर परम् ॥ ३ ॥

मार्कण्डेयमुखा सर्वे माध्याह्निकक्रियोत्थिता ।

छण्ण ज्ञानमथो षष्ठे मृदत्ततनुशुभादिभि ॥ ४ ॥

4191.

9753.

Substance, country made paper 8½ x 3½ inches Folia, 20 Lines, 9
on a page Extent in Slokas 440 Character, Nāgara Appearance, old.
Complete

This codex contains अमृतपूर्णस्तुति along with शिवसहस्रनाम ।

I.

Beginning of the first:—

श्रीगणेशाय नमः ।

त्व ब्रह्मविद्या भजता जगाना
भभक्तिभाजा किल [काल] रात्रि ।
देहादिसंस्तुतिधिया विमोहिनी
माया परानन्दमयी ह्यतद्विद्या ॥ १ ॥
शिवे शिवानन्दमये अधोऽखरे
श्रीपरव्रतौष्ठानघनेऽम्बिके शिवे ।
मातर्विशालाक्षि भवानि सुन्दरि
त्वाममृतपूर्णे शरणं प्रपद्ये ॥ २ ॥

End:—

ये ये विमुक्तेः[ः] श्रुतिमातरं शिवा शिवाद्भगा साधितभक्तकार्यैः ।
आर्या भजन्ते परमादरेण दारिद्र्यादन्धादिभयं न तेषां ॥

Colophon:—

2A, इत्यमृतपूर्णस्तुति ।

II.

Siva-sahasra-nāma, taken from the Śiva-rahasya and
delivered as an interlocution between Skanda and Śiva,
begins thus:—

श्रीगणेशाय नमः ।

अथ य ऊचुः ।

सूत वेदार्थतत्त्वज्ञ शिवध्यानपरायण ।

मुक्त्युपायं वदामाभ्य कृपाळो मुनिसत्तम ॥ १ ॥

शिव उवाच ।

- B4, माधु माधु कुमाराय मय्यक् एष्ट त्वयापुनः ।
 यन्दिनामो त्वया एष्ट तदष्टे ऋण मादयम् ॥ ३३ ॥
 यत्रमेव पुनः गौर्ध्या एष्ट काश्यामष्ट तदा ।
 ममाग्यात मया मय्यक् सर्वेषां मोक्षमाधनम् ॥ ३४ ॥
 दिव्यान्त्यन्तनामानि गतिं तन्मध्यगं परम् ।
 अष्टोत्तरसहस्रन्तु नास्तीं प्रियतरं मम ॥ ३५ ॥
- 5A, एकैकमेव तन्मध्ये नाम सर्वार्थमाधकम् ।
 मयापि नास्तीं सर्वेषां यत्नं वर्ज्यं न शक्यते ॥ ३६ ॥
- 7B, ॐ हिरण्यवाक् सेनानीर्दिकूपतिस्तदाट हर ।
 हस्तिंश्च पशुप्रतिमं दाम् न + जगो मृड ॥ ४० ॥ इत्यादि ।

End —

ये शम्भु सुरसत्तम सुरगणेश्वराधमौश शिवम्
 प्रैलाधौशसुताममेवममल सम्यजयन्दादरात् ।
 ते धन्या शिवदादपूजनपरादन्यो न धन्यो जन
 मन्त्र मन्त्रमिच्छोणते मुनिवशा मन्त्र पुन सर्वथा ॥ २५८ ॥

The Last Colophon —

इति शिवरहस्ये सप्तमांशे शिवस्तन्दसवादे शिवमहस्यनाम
 कथनं नाम प्रथमोऽध्यायः ।

4192.

8664 पीताम्बरासहस्रनामस्तोत्रम् ।

Pitambara-sahasra-nama stotram

Substance English paper 10½ × 5½ inches Folia 8 Lines 11 on a
 page Extent in Slokas 170 Character Nāgarī. Appearance fresh
 New Complete

Complete in eight leaves

The stotra begins

ॐ ब्रह्मास्त्रा ब्रह्मविद्या च ब्रह्मभुता सनातनो

Colophon —

इति श्रीउत्कलमन्त्ररे नागेन्द्रप्रयागपादशनाहमो विष्णु-
शङ्करमन्त्रादे घोताम्बरामहमनामस्तोत्र [१]

4193.

9498 चैलोक्यमङ्गलाख्यं सूर्य्यकवचम् ।

Trailokya mangala surya kavacam

Substance country made paper 7½ x 4 inches. Fols 2 Lines 9
on a page Extent in Bbls 21 Character Nagari Appearance fresh
Complete

It is an amulet consecrated to Surya

Beginning —

ॐ नम श्रीसूर्याय ।

सूत उवाच ।

शाम्ब शाम्ब महावाहा शृङ्ग मे कवचं शुभम्

त्रैलोक्यमङ्गलं नाम कवचं परमाद्भुतम् ॥ १ ॥

यज्ज्ञात्वा मन्त्रवित् सम्यक् षण्ण प्राप्नोति निश्चितम् ।

यदष्टहोत्वा महादेवो गङ्गागामधिपाऽभवत् ॥ २ ॥

इत्यादि ।

End —

रविवारे च सक्रान्तो सप्तम्यास्तु विश्रवत ।

धारयेत् साधकश्चेष्टुल्लोकोविजयो भवेत् ॥ १५ ॥

त्रिलोक्यमध्यगं कृत्वा धारयद्दक्षिणं भुजे ।

शिखायामथवा कण्ठे साऽपि सूर्य्यो न सशय ॥ १६ ॥

इति ते कथितं शाम्ब त्रैलोक्यमङ्गलाभिधम् ।

कवचं दुर्लभं लोके तत्र खेहान् प्रकाशितम् ॥ १७ ॥

अज्ञात्वा कवचं दिव्यं वा जपेत् सूर्य्यमुत्तमम् ।

निद्रिर्न जायत तस्य कल्पकोटिशतैरपि ॥ १८ ॥

Colophon —

इति श्रीत्रैलोक्यमङ्गलं नाम श्रीसूर्य्यकवचम् ।

4194.

9895. विष्णुहृदयस्तोत्रम् । *Viṣṇu-hṛdaya-stottram.*

Substance, country-made paper. 8½ x 5½ inches Folia, 2 Lines, 12 on a page Extent in Ślokaḥ, 15 Character, Nāgara Appearance, tolerable Complete.

It begins thus:—

ॐ अस्य श्रीविष्णुहृदयस्तोत्रस्य सङ्घर्षणशृङ्गधिरनुष्टुप् छन्दः श्रीविष्णु परमात्मा देवता सर्वपापक्षयार्थे त्रये विनियोगः

सङ्घर्षण उवाच ।

ममाद्यतः सदा विष्णु[ः] प्रष्टु[म्य]स्यापि केशवः ।

गोविन्दो दक्षिणे पार्श्वे वामे च मधुसूदनः । इत्यादि ।

End:—

अष्टौ ब्राह्मणान् दत्त्वा विष्णुलोकमवाप्नोति एकस्यापि न ददाति
+ + दौघमानं न शृङ्गाति स जात्यन्धो भवति मासेन मृत्युर्भवति
न मन्त्रो न पश्यति मन्त्रं यन्त्रं वृद्धा तन्नाभिश्चायते स्मेति भगवान्
महाविष्णुरित्याह । इति ।

Colophon:—

इति विष्णुहृदयं सम्पूर्णम् ।

4195.

9914. सुदर्शनस्तोत्रम् । *Sudārśana-stottram.*

Substance, country made paper 12 x 6 inches Folium, one Lines, 18 on a page Extent in Ślokaḥ, 18 Character, Nāgara Appearance, old Complete

A hymn in praise of Sudārśana, the weapon of Śrī Kṛṣṇa.

It begins thus —

श्रीयुक्त उवाच ।

एव भगवतादिष्टो दुर्वासाश्चक्रतापित ।

अम्बरीषमुपाहृत्य तत्पादौ दुग्धितोऽग्रहीत् ॥ १ ॥

तस्य सोदयमन बोध्य पादस्पर्शविलज्जित ।

अक्षौवौत् तद्भरेरुह कपया पीडितो भृशम् ॥ २ ॥ इत्यादि ।

4196.

10952

Extracts from various Purānas

Substance country made paper 10×5 inches Folia 47 Lines 12
on a page Character, modern Nagara Appearance fresh Incomplete
at the end

The leaves are marked with the letters ए० मा० abbrevia-
tion of एकादशीमाहात्म्यम् ।

Beginning —

ॐ श्रीगणेशाय नमः ।

नारायणमित्यादि ।

सूत उवाच ।

कदापिदर्जुन श्रीमान विष्णुभक्तिपरायण ।

भक्तिनिष्ठासयाष्टशत वासुदेवं महामति ॥

वर्जुन उवाच ।

उपवासस्य नक्तस्य एकभक्तस्य मे प्रभो ।

किं पुण्यं किं फलं चैव ब्रूहि सर्वं अनार्हम् ॥

7A, इति श्रीमत्सुपुराणे हरि नकष्टहराया एकादशा माहात्म्य
समाप्तम्, 9A, इति श्रीब्रह्माण्डपुराणे मार्गशीर्षे मासे मोक्षैकादशीमाहात्म्य
समाप्तम्, 11B, इति ओगुहपुगणे पौषकृष्णसप्तम्यैकादशीमाहात्म्य समाप्तम्,
13B, इति श्रीब्रह्माण्डपुराणे पौषशुक्ले पुत्रदामाहात्म्य सपूर्णम्, 16A, .
दादशैकन्यमाश्रयणे षटतिष्ठामाहात्म्य समाप्तम्, 18A, इति श्रीभविष्योत्तर

पुराणे माघशुक्ले त्रयमाहात्म्यं समाप्तम् ; 20A, इति श्रीस्कन्दपुराणे पावगुण-
 कृष्णविजयैकादशीमाहात्म्य समाप्तम् ; 24B, इति श्रीभविष्योत्तरपुराणे चैत्रकृष्ण-
 पापमोचनीमाहात्म्य समाप्तम् ; 26A, इति श्रीवराहपुराणे चैत्रशुक्लकामदा
 नाम एकादशीमाहात्म्य समाप्तम् ; 27A, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्ण-
 वर्धनीमाहात्म्य समाप्तम् ; 29A, इति श्रीकूर्मपुराणे वैशाखशुक्लमोहिनी-
 माहात्म्य सपूर्णम् ; 30A, इति श्रीब्रह्माण्डपुराणे ज्यैष्ठ्ये व्यपरमाहात्म्य
 समाप्तम् ; 32A, इति श्रीब्रह्मवैवर्तपुराणे निर्जलैकादशी माहात्म्यम् ; 33B,
 ० आषाढकृष्णयोगिनी एकादशीमाहात्म्यम् ; 35B, इति श्रीब्रह्माण्डपुराणे
 आषाढशुक्लपक्षे पद्मैकादशीमाहात्म्यम् . 36B, इति श्रीब्रह्मवैवर्ते आवणमाने
 कृष्णैकादशीमाहात्म्यम् , 38B, इति श्रीभविष्योत्तरपुराणे आवणशुक्लपुत्रदा
 नामैकादशीमाहात्म्यम् , 39B, इति श्रीब्रह्माण्डपुराणे भाद्रपदकृष्णे अजैकादशी-
 माहात्म्यम् , 41A, इति श्रीस्कन्दपुराणे भाद्रपदशुक्लवामनैकादशीमाहात्म्यम् ,
 42B, इति श्रीब्रह्मवैवर्तपुराणे आश्विनकृष्णइन्दिरामाहात्म्यम् ; 43B, इति
 श्रीब्रह्मवैवर्तपुराणे आश्विनशुक्लपापाद्भयमाहात्म्यम् , 46A, १० कार्तिके द्वाव्या-
 रमामाहात्म्यम् ।

4197.

10278.

Substance, foolscap paper 12×5½ inches Folia, 4 Lines, 11 on a
 page. Character, modern Nagara Appearance, fresh

A work of the school of Vallabhacārya

Extracts from the Puranas on the following topics --

- 1, अथ चरणोदकमहिमा, अथ हरिमन्दिरतिलकमहिमा
 2A, अथ प्रसादमहिमा, अथ शङ्खचक्रधारणम् ।

PANCA-RĀTRAS AND KALPAS

4198

8047 नारदपञ्चरात्रम् । *Narada Pañca ratram*

Substance Foolscap paper 15 x 5½ inches Folia 107 Lines 1
on a page Character Bengali Date Saka 1722 Appearance fresh
Complete

The meaning and the import of the word Panca ratra has not been properly explained anywhere In this MS are given five lectures delivered by Narada in five nights and therefore the work is called Panca ratra The word ratra means jnana and jnana is of five kinds (See leaf 2B line 4)

33A, इति नारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे पञ्चदशाध्याय ,
48B, • द्वितीयरात्रे योगज्ञानकण्ठेऽष्टमोऽध्याय , 69A, • तृतीयरात्रे मन्त्रपूजा
रामविधि पञ्चदशोऽध्याय , 88A • चतुर्थरात्रे द्वादशशुद्धि दशमाध्याय ।

Last Colophon —

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणो
द्वादशाध्याय समाप्त ।

Post Colophon —

समाप्तश्चेद नारदपञ्चरात्रं, श्रीकृष्णाय नमः । शुभमस्तु
शकाब्दा १७२२ । ॐ सर्वस्वार्थे नमः ।

कोटालिपाडाख्यदेशनिवासिना श्रीकीर्तिनारायणदेवशर्माणा
लिखितमेतत् । श्रील श्रीयुत कालीशङ्करधोशालस्य पुत्ति
केयमिति ।

दु ह्येन लिखितो ग्रन्थः पुत्रवत् प्रतिपालयेत् ।

इमं हरति यो मूढः न निर्वृणो भवेद्भुवम् ।

Along with it, there is a fragment of the work, in
22 leaves, containing I, 6 and most part of the seventh

4199

4572 *The Same*

Substance country made paper 16 × 5½ inches Folia 91 Lines 12
on a page Character Bengali of the early nineteenth century Appearance fresh

For a complete and exhaustive survey of the Pañca-ratra Literature see introduction to the Ahirbudhna Samhita published by the Adyar Library Madras under the editorship of Schrader

Last Colophon —

इति नारदपञ्चरात्रे ज्ञानामृतमारे पञ्चमरात्रे योगप्रकरणं नाम
द्वादशोऽध्यायः ।

I O Catalogue on the authority of Sir R G Bhandarkar speaks of Jnanamṛta sara as one of the seven Samhitas of the Narada Pañca ratra but the word occurs in every colophon of that Pañca-ratra

समाप्तश्चेद पञ्चमरात्रम् ।

4199A.

6611 महाकालपञ्चरात्रम् । *Mahakala pancaratram*

Substance foolscap paper 10 × 4½ inches Folia 66 Lines 8 on a
page Character modern Nāgara Appearance fresh Complete in
twenty one paṭalas Copied from an original dated Samvat 1660

Last Colophon —

इति श्रीमहाकालपञ्चरात्रे एकविंशतिमः पटलः ।

Post Colophon —

संवत् १६६० ।

A panca ratra work, hitherto unknown and at the same time not at all a Vaisnavite work It is not found in the list of Panca ratra works in Schrader Introduction

It begins —

श्रीदेव्याय ।

भावनम् देवदेवेश सर्वलोकाहिते वत ।

त्वया श्रुतान्यनेकानि तन्त्राणि कथयामि ॥ १ ॥

इदानीं सर्वतन्त्रालां साग्रभूतं पश्यात्मम् ।

महाकालपञ्चमनं श्रोतुमिच्छामि साम्प्रतम् ॥ २ ॥

श्रीशिव उवाच ।

मृत्स्यातिरश्म्येयं गोप्याद् गोप्यतमं नृणां ।

ना तवाग्रे महेशानि कथमद्य प्रकाशयामः ।

तथापि तव सप्तोक्त्या कथ्यते इदम् आदरम् ॥ ३ ॥

त्रिपुरं दानवं जित्वा यदाह मस्मिन्तो गगौ

इन्द्रायैः मरुतैर्देवैर्घन्टाविद्याधरोऽग्री ॥ ४ ॥

सूयमानं सदानन्द भैरवं प्रतिपद्यति ।

कथं त्वया जितो देव त्रिपुरो दैत्ययुगव ॥ ५ ॥

यच्छक्तिरग्न्यर्ज्या पिशाचोऽग्निराक्षसाः ।

इन्द्राद्या मरुता देवा जित (१) येन महाहवे ॥ ६ ॥

यस्य भान्ति कथं गृह्य[] कथं यस्य तु किरणः ।

यमोपि वि(व)लयं याति यस्य वै भयतदाकात् ॥ ७ ॥

स कथं ते महादेव जितो दैत्यो महाव्रतः ।

श्रीभैरव उवाच ।

त्रैलोक्यविजया नाम विद्यात्रैलोक्यसाधिनो ॥ ८ ॥

या कालो मा महादेवो या च्छिद्रा मा च वल्लभा (१) ।

त्रैलोक्यविजया चेति पञ्चधा कौर्मिता मुनि ॥ ९ ॥

महाविद्या महामिद्धिसाधिनो दृष्टसाधिनो ।

महादेवतयागे(१)हि तारादेव्या नियोजिता ॥ १० ॥

पूर्वं कामकलाय हि कवचं प्राप्तवान्निव ।

अस्त्रं विना महेशानि चिन्तामकुलमानसः ॥ ११ ॥

उद्यमानं महेशानि नवम्य(१) च मग्नो दधे ।

तदा तारा प्रसन्नाभूद्वीरभनेश्वरी परा ॥ १७ ॥
 तदा प्रदत्ता विद्येय त्रैलोक्यविजयाभिधा ॥ १८(?) ॥
 व्याकर्षणास्त्रागताले(?) त्वेव त्रैलोक्यमाधितो ।
 यस्या प्रभावतो देवि जितो + त्रिपुर क्षणात् ॥ १५ ॥
 सर्वविद्यामहागणौ (ज्ञा) त्रैलोक्यविजया परा ।
 कथयस्व महादेव प्रमादात् परमेश्वर ॥ १६ ॥

श्रीदेव्युवाच ।

किं प्रभावः कथं रूपं साधनं कथय प्रभो ।
 त्रैलोक्यविजया विद्या कौटूशोसौ (भा) महेश्वर ॥ १७ ॥
 कौटूशं महलं मत्तं यन्माणि विविधानि च ।
 ध्यानं च कौटूशं तस्या मुक्ताभेदं च कौटूशम् ॥ १८ ॥
 आराधने च देव्यास्तत्फलं भवति कौटूशम्

6B, इति श्रीमहाकालपञ्चरात्रे प्रथमं पटलम् ।

श्रीदेव्युवाच ।

देवदेव गणाराध्य सर्वज्ञं कथयानिधे ।
 नित्यकृत्यं पुरश्चर्यां वद मे कथयानिधे ॥ १ ॥
 नित्यकृत्यं तु तारावतं कौर्त्तितं तु मया तव ।
 पुरश्चर्यादिकं वक्ष्ये चेहं सिद्धं जगत्प्रथमं ॥ २ ॥

8A, • द्वितीयं पटलम् ।

श्रीशिव उवाच ।

काम्यं तेऽहं प्रवक्ष्यामि वश्यादिकर्मघटककम् ।
 यस्य विज्ञानमात्रेण नरः सर्वज्ञतामियात् ॥
 पुनार्योर्नामं सलिलं अनुजोमविजोमतम् ।
 ग्रथयित्वा मन्त्रयित्वा श्मशानकर्पटे लिखितम् ॥

11B इति श्री० द्वितीयं पटलम् ॥

श्रीदेव्युवाच ।

रणतोरणयोगस्तु पूर्वं सन्निहितस्तथा ।
 तस्मै कथय विश्वेश विश्वाराध्य जगत्प्रभा ॥

यस्य विज्ञानमात्रेण एको जेता जगत्तय ।
सर्वमिद्विपद यत्र स्वयमेव नानर्त्तय ॥

13B, इति श्रीमहाकालप्रहरात्रे चतुर्थ पटल ।

श्रीदेव्यवाच ।

आवेशा + + + प्रयोगश्च कथयन्म समाधुना ।

श्रीप्राव उवाच ।

मिद्विद्या महाविद्या जैलोक्यमाधिनो परा ॥ १ ॥

इच्छामिद्विर्भवेत्तस्य व्याधिभिर्नाभिभूयते ।

आहार मच्चयित्वा तु दक्षिणेन करेण तु ॥ २ ॥

वामेन वधयन्मुद्रा भक्षयेत् दिने दिने ।

सप्तत्तरशतं सायं सुभीवेद्विपदव ॥ ३ ॥

16A, • पञ्चम पटल ।

श्रीदेव्यवाच ।

ध्यानमाकर्षणं देव सूचितं न प्रकाशितम्

तत्त्वं वद महादेव यद्यच्च तव वक्ष्यमा ॥

18A, • षष्ठ पटल ।

श्रीदेव्यवाच ।

जैलोक्यविजया प्राज्ञा पताका न प्रकाशिता ।

पताका वद देवेश यद्यच्च तव वक्ष्यमा ॥

21A, • सप्तम पटल ।

श्रीदेव्यवाच ।

वद वागप्रयोगा [नृ] णि कथयामि प्रहणु प्रिये ।

यस्य विज्ञानमात्रेण शत्रुसंहारको भवेत् ।

कल्लोलनेत्रैर्लोकं जित्वा श्वकांश्च वधु शिवे ।

नरास्थितालमारोप्य मधुच्छिद्यमये नरे ।

दक्षिणा + मुखो हन्यान्मृतस्य भविष्यति

एतदन्यं प्रवक्ष्यामि गुह्याद्गुह्यतरं भवेत् ॥

शुन पाश्यांस्थिघनुषि केशैस्त्राग्दालजैर्गुण ।

मधुष्किष्टकृत शत्रुं पूजयेन्नामत पुरा ॥

22B, • षष्ठम पटल । ८ ।

श्रीदेव्युवाच ।

देवदेव महादेव सर्व्वसत्कारतारक ।

त्वत्त साङ्ग श्रुत देव त्रैलोक्यविजयास्तकम् ॥

युतन्या(१)दिमहायोगा वाणयंगान्तयैव च ।

इदानीं श्रोतुमिच्छामि कुल्लकादुर्गमुत्तमम् ॥

तन्मे कथय देवेश यद्यहं तव वल्लभा ॥

श्रीशिव उवाच ॥

रहस्यातिरहस्यस्य कुल्लुकास्त्र महात्तरम् ।

देवहृत्ते समाकीर्णं पञ्चाक्षर्य्याविभूषितम् ॥

पञ्चम्यापरि विश्रान्त तारिण्या परिभूषितम् ।

पञ्चतत्त्वे परिख्यात तत कथं प्रवदाम्यहम् ॥

तथापि तव सम्मौढ्या कथ्यते षट्क्ष मात्मतम् ॥

30A, • नवम पटल ॥

श्रीदेव्युवाच ।

देवदेव महादेव सर्व्वभूतद्वितीयं ॥

दुर्गं श्रुत त्वत् सकाशात् कथं साध्यस्य तद्वद ॥

श्रीशिव उवाच ।

षट्क्षं देवि प्रवक्ष्यामि गोपनीयं स्वयोनिवत ।

विविक्तक्षेत्रमासाद्य चतुःसन्ध्यापरायण ॥

सहस्रार्णां वेदपरं समयाचारपालकम् ।

यगायनचतुर्व्वैस्तु सयुतं साधकोत्तमम् ॥

दिव्यतील वापि पीनं गन्धर्व्वानपि(१)

प्रातर्गंगेश मध्याह्ने वाराहौ प्रजपेष्ण्वे ॥, etc , etc

33A, • दशम पटल ।

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि रक्षस्यातिरक्षस्यकम् ।
यद्य कस्यापि सम्प्रोक्त गोपित सर्वतन्त्रके ॥
यामले गोपित तच्च ह्यमरेऽपि न कीर्तितम् ।
तन्मे कथय देवेश यद्यच्च तववल्लभा ॥

श्रीशिव उवाच

सर्वंस्त्वमपि ते देवि कथ्यते षड्गु साम्प्रतम् ।
अद्विद्या महाविद्या सर्वविद्योत्तमोत्तमा ॥

तस्मादङ्गमयी माया महामायैव कवला ।
कलातीता गुणानीता नवावरणरूपिणी ॥
नवग्रहमया ह्यङ्गा नवनाथसमन्विता ।
प्रकृतिर्विकृतिश्चैव ह्यध्यामङ्गा भवन्ति हि ।
एक इय भय वेदसंस्थश्च वागमस्यकम् ।
रसान्वितसुरन्ध्राङ्गा नवाङ्गा परिकीर्तिता ॥
प्रकृतिर्न(भ)वसंस्थाविकृति शून्यरूपिणी
नवाना शून्यसयोगाद्विकृति यान्ति तेऽङ्गाका ॥
तस्मादङ्गमयी काली नवकालीक्रमेण च ।
त्रिपञ्चाङ्गा महेशानि सर्वंशास्त्रक्रमेण च ॥
वैष्णवे त्रिणुतत्वाग्रक्रमेण शम्भुशक्ति
दिगाद्युक्ता तु पञ्चाशदङ्गाश्चात्र भवन्ति च ॥
शाक्ते तु देवदेवेशि पञ्चाशत्तत्त्वमार्गत ।
सन्दर्भ्या तु महेशानि ऋषिभार्गाङ्गयोगत ॥
क्रादिविद्याविधौ देवि परादिवाग्विभूषित ।
तत्त्वक्रमो महेशानि कोटिवार प्रकाशित ॥

सृष्टिक्रमश्च वाग्भूतिक्रमौ षट्शु महेश्वरि ।
 एकारो जीवकोटि स्यात् क ब्रह्म प्रीतिमञ्जितम् ॥
 जीवब्रह्मणयोरैक्यमेकमेवाद्वाचकम् ।
 एक ब्रह्म परातीत वाच्यातीत प्रकीर्तितम् ॥
 वर्णनाशक्तिरूपन्तु प्रोक्तमेवाद्वाचकम् ।
 एकाद्वाच्यं तु विज्ञानं छाया दिनयमुद्धरेत् ॥
 यावद्विवर्णितं शक्यं तावत् मगुणता गतम् ।
 तदेव निर्गुणं ब्रह्म वाच्यातीतं प्रकीर्तितम् ॥
 शिवशक्तिमिलित्वा तु द्वितीयोऽङ्गः प्रकीर्तितः ।
 त्रैगुण्या चाद्वाचितय द्रष्टृज्ञानक्रियादिभिः ॥
 ब्रह्मविद्यादिभिर्देवि तृतीयोऽङ्गः प्रकीर्तितः ।
 चतुर्वेदस्वरूपो हि चतुर्थोऽङ्गः प्रकीर्तितः ॥
 कलापञ्चकसयुतं शैवशाक्तादिद्योगतः ।
 पञ्चमोऽङ्गो महेशानि कीर्तित परमेश्वरि ॥
 षडङ्गायै समायुक्त षष्ठोऽङ्गः परिकीर्तितः ।
 कलासप्तकसयुक्तो मुन्यङ्गः परिकीर्तितः ॥
 वक्ष्यन्त्यस्तु महेशानि प्रोक्तो हि (१) सुदैवतः ।
 नापाङ्गो नवसख्याको दिक्पालैर्दशभिः स्मृतः ॥
 शिवैश्वराङ्गक व्याप्त भास्वरैर्भास्वराङ्गकम् ।
 कामैस्त्रयोदशाङ्गस्तु भुवनैश्च चतुर्दश ॥
 पञ्चदश्या तदङ्गस्तु षोडश्या षोडशाङ्गकः ।
 कलातीताकको देवि दिशादिमञ्जिको भवेत् ॥, etc., etc

38A, • एकादशः पटलः ।

श्रीदेव्युवाच ।

देवदेव महादेव भक्तचिन्तामणो प्रभो ।

पूर्वं समूचित यन्मे तन्मे कथय शकम् ॥

श्रीशिव उवाच ।

पूर्वमसूचिता विद्या त्रिषु लोकेषु दुर्लभा ।

प्रकाशयते महेशानि षट्शु यत्नेन साम्प्रतम् ॥

नचैक साधको लोके नैकप्रकृतिको जन ।
 नत्वेक सामनस्तत्र नचैका कुलदेवता ।
 न तेषां जायते मिद्धि कलिदोषेण कुत्रचित् ।
 तत्राप्याम्यावता देवि फलं किञ्चिद्दिविष्यति ।
 यन्तु चतुर्विधं प्रोक्तं शुद्धगर्भकमेव च ।
 केवलाद्भन्तु वीजाद् वीजगर्भाद्भवेव च ।
 वीजयन्तु चतुर्थं स्यात् इति सद्योपतो मतम् ।
 केवलाद्दे दशाद्भेन वीजाद्दे तु दशाद्भकम् ।
 वीजगर्भाद्भके देवि दशाद्भस्य विकल्पना ।
 अद्भेन गर्भितं वीजं वीजेन गर्भितं च तम् ।
 वीजगोपनकार्यार्थं वीजाद्भं परिकीर्त्तिता
 तत्सम्यले वीजसञ्ज्ञैव नान्यथा शास्त्रं वच ॥

46A, • द्वादश पटल ।

श्रीशिव उवाच ।

नवषोडशकोष्ठानि कृत्वा यद्भेन पार्ष्वति ।
 प्राक् प्रत्यक् दक्षिणोदक् च मूर्ध्नाम्बालनयोगतः ॥
 विषमं विषमं भद्रं समभद्रं समं भवेत् ।
 विषमे परमेशानि गृहस्य शुद्धं चापरम् ॥

48A, • त्रयोदश पटल ।

श्रीशिव उवाच ।

कामिकाख्या महेशानि महाकालाभिधा तथा ।
 कथ्यते तत्र सम्प्रीत्या भावधानमना भवः ॥
 कृत्वा षोडशकोष्ठानि षोडशीमन्त्रगण्डरान् ।
 अष्टाविंशतिं चाङ्गानि चतुस्त्रिंशत्तथा प्रिये ॥

51B, • चतुर्दश पटल ।

श्रीदेव्युवाच ।

अष्टिमाद्यष्टमिद्धीनामोम्बरं स्यात्तं सशयः ।
 इत्याद्यस्तं त्वया देव पुनराचारशतं प्रभरे ॥

अणिमात्वं च किं नाम महिमा कौटुशी भवेत्
सर्वं कथय देवेशि (?) यद्यहं तव वल्लभा ॥

54A, • पञ्चदश पटल ।

श्रीदेव्युवाच ।

शिव शङ्कर विश्वेश दीनोद्धारपरायण ।

पूर्वसंस्तुचिता या वै ब्राह्मीनाम्नी पताकिका ॥

ता मे कथय सर्वात्मन यद्यहं तव वल्लभा ॥

61B, इति श्रीमहापञ्चरात्रे

The number of

Patala is not given

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि यक्षाधिपतिसाधना ।

यक्षाधिपतिता देवी कथं जाता च तद्दद ॥

64A, • The number of Patala is not given

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि मम यक्षाधिपते प्रभो ॥

64B, नाभेरधस्तादङ्गाभा पीताभा हृदयाव(वि)धि ।

ततोपरि महानीलवर्णा सर्वाङ्गसुन्दरी ॥

नववर्णा शिखा प्रोक्ता पादगुण्फे शिते स्मृते ।

चतुर्वेदा चतु पादे नखे सिद्धा एयक् एयक् ॥

वश्रनखेषु देवेशि विशतमिहान प्रविभ्रती ।

शार्दूलशरभौ पक्षौ श्वेतरक्तौ महोत्तमौ ।

क्षेमकरौ महाश्रेणा प्रतिपक्षेषु कोटिश ।

अष्टोत्तरमहस्र च द्विविद्यापद्ममन्थौ ॥

रक्त[चक्ष]चक्षूःललज्जिह्वा विभ्रती पद्मा कलाम

कोटिकालानलज्वाला श्मशानालयवासिनी(?) ॥

मस्थिता पक्षिरूपेण शोथितां नररूपिणीम् ।

बलिं देहीति जल्पती सर्वकालं क्षधातुराम ॥

उड्डीयोड्डीय गच्छती शुचुमैन्यविनाश्रिणीम् ।
 त्रिनेत्रा स्वयमेवाद्या श्रीयक्षाधिपति प्रभुम् ॥
 जपेत् पद्मसहस्रं च सहस्रैकेन सयुतम् ।
 वक्ष्येऽप्यं सुरायुक्तं होमयेत् वशा शत ॥
 तर्पणं मार्जनं देवि रक्तेन कारयेत् प्रिये ।
 तदन्ते ब्राह्मणानां च भोजनं समुदौ(दि)रितम् ।
 गृध्राणां च शिवानां च भोजनं दापयेत् सदा ।
 अनेन क्रमयोगेन बलिनिर्द्धिर्भवेद्भुवम् ॥

The former owner of the MS wrote ऊनविश्र above the word एकविंशतितम, ।

It ends —

गोपनीय गोपनीय गोपनीय विशेषतः ।
 रहस्यातिरहस्यं च रहस्यातिरहस्यकम् ।
 सर्वसिद्धिप्रदं प्रोक्तं बलिदानरहस्यकम् ।

4200.

1586 हयशीर्षपञ्चराचम् । *Hayā śirṣa pañca ratnam*

An interlocution between Bhṛgu and Markandeya

For the manuscript see L 2034

Post Colophon —

लिखितं श्रीकृदामानन्द देवशर्मणा ॥ श्रीहरि ॥

Quoted in Purana sarva 1912 composed in 1474

4201.

985 नारदपञ्चराचम् । *Narada pañcaratnam*

8 balance country made paper 14 x 21 inches 1 nes 10 12 on a page

A Vaiṣṇavite Tantra different from a work with the same name published in the Bibliotheca Indica. It

includes six works. But I O Catal No 2530 says Quotations are also met with from the 7th Satvata Samhita and 8th Parama samhita. The 4th part Pauṣkara Samhita however, is called Paramesvara Samhita in our manuscript.

Our manuscript contains (1) Lakṣmī tantra complete in 112 leaves (see I O Catal No 2533), (2) Paramesvara-Samhita complete in 243 leaves (see I O Catal No 2531 there called Pauṣkara Samhita), (3) Padma Tantra complete in 314 leaves (see I O Catal No 2532), (4) Paramagama cudamani in 391 leaves apparently defective (See I O Catal No 2530).

All the parts bear the same date Samvat 1863

As it is a different work from No 4198 it is not grouped with that

4202

865 बृहन्नारदपञ्चरात्रम् । *Bṛhan Narada pañca rattram*

For the manuscript see L 1704

The name is deceptive, from which Rajendralala takes the work to be an enlarged edition of Narada pañca rattra. The fact is that it forms only a part of Narada pañcarattra which includes five works (No 4201). This part is called Pādma Tantra, and so it is called in colophons of this manuscript, too.

4203

००९ नृसिंहकल्पः । *Nṛsinha kalpaḥ*

For the MS see L 1308

The last leaf is missing facsimile of which is to be found in L facing the notice and which seems not to have been replaced after taking the facsimile.

An extract from the *Nr-simha-purāna*, containing directions for the worship of *Nr-simha*

4204.

139. अन्नदाकल्पः । *Annadā-kalpak*.

The manuscript has been fully noticed by Dr. Rajendralāla Mitra under No 456 in Vol I of his *Notices*.

4205.

4277

Substance, palm leaf 14½ x 1½ inches. Lines, 1 to 7, 14 to 64
Lines, 4 to 6 on a page Character, Udvā written about 60 years back
Appearance, fresh

I.

अथ नामत्रयकल्पो लिख्यते ।

देविकायास्तटामोऽन श्रुतकौत्सि ब्रह्मश्रुतम् ।

पश्यन् ब्रह्मया युक्तं शौनको मुनिपुङ्गव ।

शौनक उवाच ।

भगवन् ओतुमिच्छामि वक्ष्यस्व वैष्णव मुने ।

सर्वशान्तिकारं नृणां सर्वभीष्टप्रदं तथा ॥

श्रुतकौत्सिरुवाच ।

प्रहृष्टः शौनकः यन्मत्तं ओतुमिच्छसि दुर्लभम् ।

नामत्रयं हरे पुण्यं शान्तिदं पुष्टिवर्द्धनम् ।

दुर्लभं त्रिषु लोकेषु किञ्चिन्नास्ति तदाश्रयात् ।

अष्टुतागन्दगोविन्देयनिर्घ्नं परिकौत्सं यत् ॥

ब्रह्मणोऽकमवाप्नोति किमुतान्य दिशोऽक्षतम् ।

It relates to the worship of the three forms of *Vishnu*, namely, *Acyuta*, *Ananda* and *Govinda*

3A, इति ओमौरमहिताया श्रुतकौत्सिशौनकमन्वादे नामत्रयकल्प
ममात् ।

अथ नामत्रय-माहात्म्यं लिख्यते ।

प्रायश्चित्तसर्व्वक्षे । तत्र च पद्मपुराणे ।

सर्व्वरोगोपशमनं सर्व्वारिष्टविनाशनम् ।

नामत्रयभवं भक्त्युति श्रुति श्रुतिषु विश्रुतम् ॥

7A, इति नामत्रयविधि समाप्तः ।

II

Second batch of leaves contain miscellaneous notes of
a priest

III

Leaves 14 to 64

In the 14th leaves begins —

A —गोपालस्तवराजः ।

नारद उवाच ।

नवीननीरदश्याम नोलेन्दौवरलोचनम् ।

वह्निवीनन्दनं वन्दे कृष्ण गोपालरूपिणम् ॥

15A, इति श्री[गौ]तमीतन्त्रे गोपालस्तवराजः समाप्तः ।

Then begins *Tryambaka kalpa* —

ॐ मृत्युञ्जयाय नमः ।

ध्यात्रमस्य सुखासीनं वशिष्ठ तपताम्बरम् ।

ब्राह्मणा लक्ष्म्या समायुक्तं योगैश्वर्य्यसमन्वितम् ।

ज्वलन्तं तेजसा नित्यं सहस्रायुसमप्रभम् ।

गर्गस्तु परिच्छेदवान् ।

भगवन् सर्व्वधर्मेश

अम्बकस्य च माहात्म्यं श्रोतुमिच्छामि साम्प्रतम् ॥

नाम तृतीयोऽध्यायः; 45B, • सदाचारक्रमो नाम चतुर्थोऽध्यायः, 49A, • मन्त्रविनियोगो नाम पञ्चमः; 51B, • प्रायश्चित्तानुष्ठानं षष्ठोऽध्यायः; 55B, • यजनविधान नाम सप्तमोऽध्यायः; 60A, • साधारणोक्तिर्नाम अष्टमोऽध्यायः; 62B, इति श्रीलिङ्गपुराणे पञ्चाक्षरमाहात्म्यं नामाध्यायः; 63B, इति शिवधर्मे महाशास्त्रे पञ्चाक्षरमाहात्म्यं नामाध्यायः ।

The last leaf gives a date which is evidently in a later hand:—

सन १२२८ साल कुम्भमासस्य सप्तमदिवसे लिखित महाता
भगवान् मिश्रेण ।

WORKS ON PURĀNAS

4206.

९174 टोडरानन्द । *Todarānanda*

(सर्गावतारः only)

Substance country made paper $11\frac{1}{2} \times 5\frac{1}{2}$ inches Folia 79 lines
19 on a page Character Nagara of the seventeenth century Appear
ance old and repaired with transparent paper

The MS is defective, being made up with two batches of leaves (foli 1-39 and 40-78), belonging to two different manuscripts, and there is a large gap between the two, although the leaves are marked consecutively in a much later hand

It contains the first section of *Todarānanda* the well-known encyclopedia of law, religion, astronomy, medicine

It begins —

योगेशाय नमः ।

ईकारस्याभिधेये अशुदय तिरोभाव यामन्यमङ्गे
यस्मिन् मायाविवर्त्तप्रतिफलनवशादेय नानावभासः ।
निष्ठा यत्र यतीना विविधपञ्चषामन्वयादस्तवाधा
तस्मै नम्यता नमस्या मुञ्जदपि न मुञ्जत्रंक्षणे कल्पयामः ।

श्रीमद्भक्तप्रसादप्रभृतिदिविषदासुखदानसमौलि
स्वर्णश्रीकृष्णमङ्गलकविकल्पसुखानन्दारविन्दः ।
विश्वस्योद्धारकारी यतिभरतिदृढध्यानवेद्यो विदध्या
देय ओटाङ्गश्चिन्तितलकमदानन्दमिन्दोवराक्षः ॥

Genealogy of the patron of the compilers —

राजन्यवशमरमौरुहचण्डभानु

श्रीटुहान्वयमहोदधिपागिजात ।

कालो विशालमुजमण्डलखण्डितारि

रामौनमुगारिपदवारिरुहातिभक्त ॥

एतस्यान्तलिराविराम तनयो वीरोऽतिधीराग्रणी

विश्वव्यातभुजप्रकाण्डमहिमा भूलोकभृषामणि ।

यन्नामस्मरणे भवन्ति कवयो रोमाञ्चितैरक्षिता

यस्याद्यापि यश्च प्रसर्पति दिशा शीनाश्रुविम्बच्छलात् ॥

एतस्य पुत्रो निजगोत्रनेत्रद्वयस्फुरतकैरवशीतधामा ।

कामारि रामार्चनचारुचेता दामाभिरामाकृतिराविरामौत ॥

(१) अभूदेतस्य सूनुस्त्रिदशपतिपुरीनागरोगीतकीर्तिं

पद्मेषुदेधिशौर्यखलितसुरमग्निद्वीपिनिधौतमूर्तिं ।

(१) आसीदसौमभूसौवलयगतचण्डस्तोमसोमोऽग्निवाला

स्फूर्जस्तिन्दूरमालाह्वरणप्रदुकर कृष्णपादाजम्भट्ठ ॥

अग्रे गण्यो नृपाणामतुलवलवता वैखरीणा शूरयो

मान्यो विद्वज्जनाना नयविनययुजा वाङ्मनाना वरेण्य ।

चक्षुश्चक्षुर्धकोरक्षयतुङ्घिनरुचिर्भिच्छुकाना जनाना

एतत् पुत्र पवित्र त्रिदशपतिरिव क्षारकादास आसीत् ॥

एतस्य पुत्रो द्विजमल्लनामा वभूव धामाखिलसद्गुणाना ।

यश्चो यदीय वज्रश्चो विशाल दिक्चक्रवाल धवलकीर्णोति ॥

श्रीमत् कृष्णपदारविन्दविगलन्माध्वीकवज्रादर

चैलोक्य विदित कृतो भगवतोदासोऽस्य पुत्रोऽभवत् ।

कौर्त्या यस्य सुधाशुसन्दरश्चचा भूमण्डल निम्नैल

यद्दानेन दरिद्रवैशत सुचिन् दारिद्र्यमुष्मूलित ॥

भूलोकस्य विभूयण त्रिजगतौवैदग्ध्याविश्रामभू

पुत्रोऽस्य क्षितिमण्डले विजयते श्रीटोह आसीत् ।

यस्मिन् प्रागति पाकशाननद्व लोको पवित्राह्वो
 मया कण्ठपुच्छिरादिविरहशेष धम्बो जयौ ।
 शोमान् विश्वस्तज्जिगय पुलकदो सम्भगम्भावा-
 भूमिष्टोहरमल्ल उय जयताद्वाहृद्वयद्वन ।
 राजन्धेषु तमोमयेन कलिना क्रवेण निष्प्रापितो
 यस्मिन्नभ्युदितो जगदिमलयन साम्राज्यतिग्मद्युति ।
 यस्य चेतमि गोविन्दभक्तिरेव गगोयमो ।
 नागो चन्दनचौराद्या विषया विषसम्भिता ।
 चेतो यस्य दिग्भरेण भगवत्पादाश्वजे भृङ्गति
 प्राप्त येन तपोवलेन मद्धता साम्राज्यमन्यद्वत ।
 यत् कौन्ति श्रुतिलोककुण्डलपुग गायन्ति देवाङ्गना
 सोप टोहरमल्ल भूमिरमण केनोपमेयो भर्त ।
 तडागानां यागानतिविमलमूर्ति समकरोत
 अतो सौधेष्वन्तर्मुखमयनमूर्त्तौ च विविधा
 विधाय प्रारम्भादुपवनविनोद भगवतो
 यश सौय राजा जगति बह्वश पल्लवयति ।

Appointment of learned compilers

अमौ कदाचिदिदयो विगुहानाहुय सत्त्व्यविनीतमूर्त्ति
 कानापुराणस्मृतिसारभूत समादिशद् सत्यमधु विधानु ।
 शक्तेरभावेन कले स्वभावाज्जनान् जगत्सामलसान् विलोक्य ।
 हृिताय तेषामखिलार्थसार यथाविचार नृपति करोति ।
 सम्यक् श्रुतीना अवगोप्यशक्ता स्मृतौ पुराणोप्यनया पुमान् ।
 तेषामशेषानुमतानुसारी लोकोपकारो नृपते प्रयान् ।
 श्रुतिस्मृतिपुराणानि विसीर्णानि यदे यदे ।
 यथेऽस्मिन् टोडरादन्दे सत्तिमानि सञ्चीकृता ।
 सर्वज्ञ सन्ति वचनानि बह्वनि तेषु
 साध्याणि यानि सविशेषविवर्तिनानि ।
 विज्ञातमुलकतया बह्वभिर्विचार-
 निर्व्याहृमाधुमतिभिश्च समाहृतानि ।

The sections of the encyclopedic work —

सर्गावतारा कालस्य गणन कालनिर्णय ।
 देशा दिशातिसंस्काराद्याचारः शुद्धिनिर्णय ॥
 आङ्गानि वयंस्तत्त्वानि प्रतानां विधयस्ततः ।
 प्रतिष्ठाविषय पूजा देवतानां ततः परः ॥
 दानानि ग्रहयामादिशान्तिः तैर्यिको विधिः ।
 विवादी व्यवहारश्च गणनीतिस्ततः परः ॥
 प्रायश्चित्त कर्मेपाक आयुर्वेदः प्रसङ्गतः ।
 सत्येऽस्मिन् तोडरानन्दे सर्वमेतद्विबध्यते ॥

It contains the first section (Sargavatara) concerned with creation and the incarnations of the creator (Vishnu) —

इह धनु पुनर्धार्यचतुष्टयमनिरुद्धति चाभिजयद्भिः प्रवृत्तिनिरुद्धिर्ह्यो
 धर्म एवाश्रयणीय

4B वेद स्मृति सदाचार सम्य च प्रियमात्मन ।
 एतच्चतुर्विधं प्राङ् साक्षाद्दर्शस्य लक्षणम् ।
 पगल न्याय-मौमाना धर्मशास्त्राङ्गमिश्रिता ।
 वेदा म्यानानि विद्याना धर्मस्य च चतुर्दश ॥

न्यायस्तर्को मौमाना श्रुतिस्मृत्यर्थविचार एतयोः प्रतिपाद्यार्थनिर्णायकतया
 धर्मोपयोग

5B एव सति वर्णाश्रमाचरणीभंगवान् भजनीय इति स्मृते भगवत्स्वरूप
 लेप्तेनाथ विज्ञाय तद्भजने कथं प्रवर्त्तता नहि लोका अतिप्राज्ञतम्याप्युपासनौयस्य
 स्वरूपमविज्ञाय तमुपासत इति कृता भगवज्जिज्ञासया भवितव्य भगवत्स्वरूपज्ञान
 च उपदेशानुभवसामञ्जस्येनावष्टमान तदस्यलक्षणादेवोपासतो विज्ञायते अत एव
 ब्रह्मजिज्ञासानन्तरमवष्टभ्यद्भगवान् व्यासो जन्माद्यस्य यत इति
 अभिमानाविषयस्य च प्रधानस्य जडतया प्रवृत्त्यसम्भवादीश्वराभिमानविषयप्रधानौ
 पादानिकौ जगदुत्पत्तिर्ब्रह्मण्युपपत्त्यते इत्यादि सर्गो भगवत् स्वरूपलेप्ताभगमाय
 निरूप्यते ।

16B, निर्माय स्वमेव य कश्चनया विश्व प्रकटादिभि
 भूयो य स्वमेव सञ्चरति तत स्वस्मिन् सुखैरर्चित ।
 तस्मिन् ब्रह्मणि विश्वधामनि विभौ श्रीतोडहस्यापते
 महर्गप्रतिसर्गकारिणि हरी चेतस्वर नन्दताम ॥

अथावतार ।

कस्मान्मानुषता प्राप्तो निर्गुणोऽपि अनाद्वैत ।
 वासुदेवो भगन्मूर्तिम्यतिसद्यमकाङ्क्षिणोमिति ॥

इति जैमिनिप्रश्ने मार्कण्डेयवाक्य ।

As pointed out above the MS consists of two groups of leaves, belonging to two different manuscripts the first (fol 1-39) comes up to Nṛsimbhavatara The second group of leaves is concerned with the three Ramas and Śrī Kṛṣṇa But on examination it is found to be a confused mass of leaves, numbered by the last owner of the MS, as he got them There may be many leaves missing here and there

4207

9765 पुराणसंहिता or सिद्धान्तसारः ।

Purana samhita or Siddhanta sarah

Substance country made paper 9x4 inches Folia 39 Lines 9 on a page Extent in slokas 693 Character Nagara Appearance old Incomplete at both ends

This codex contains Purana samhita, incomplete at both ends It begins from the 19th adhyaya, and breaks off abruptly at the verse 47 of the twenty fourth adhyaya It gives a long account of the childhood of Śrī Kṛṣṇa

7A, इति श्रीपुराणसंहिताया सिद्धान्तसारे एकविंशोऽध्याय , 16B, • विंशोऽध्याय . 24A, • एकविंशोऽध्याय . 30A, • द्वाविंशोऽध्याय , 36A, • त्रयोविंशोऽध्याय ।

4208.

9128. पुराणसमुच्चयः । *Purāṇa-samuccayaḥ.*

(Two chapters)

Substance, country made paper 8x11 inches Folia, 5 Lines, 17 on a page Extent in Slokas, 170 Character, Nāgara Appearance, very old Incomplete

It contains two chapters from *Purāṇa-samuccaya*, a metrical abridgment of the *Purāṇas*, one of them treating of *Ekādaśī* and the other incomplete treating of *Janmāṣṭami*

4209.

809 पुराणसारः । *Purāṇa-sārah.*

By *Rudra Sarmā*, son of *Raghava Rāya*, son of *Gopala Raya*, son of *Bhajananda*, the founder of the *Nadia Ray-family*, who materially aided *Rājā Māna Simha* in bringing *Bengal* under the *Mughul* arms.

Repaired with transparent paper

For the manuscript see L 3310

4210.

1731 कुरुक्षेत्रमाहात्म्यम् । *Kuru-kṣetra-māhātmyam*

Attributed to Samkarācārya

Substance, country made paper 11x5½ inches Folia, 167 Lines 10 on a page Extent in Slokas, 3,340 Character, Nāgara Date, Samvat 1864 Appearance, tolerable Complete

Last Colophon.—

इति श्रीसङ्करचरणविरचितं कुरुक्षेत्रमाहात्म्ये याज्ञद्वैज-
नस्यर्षेण विधिपरिपूर्णपूर्वाब्दे समाप्त । षड्विंशतिमं प्रभाव ।

Post Colophon —

चिरजीवना(र्थे)येन मिश्रेण दुर्लभदृष्टेन धीमता पटनिमलस्य
कुरुक्षेत्रं लेखनीयं यथाविधि । शुभं भूयात् । स्वत् १८६४

मिति पाठ्येन वदो १४ गुरुवामने कुरुक्षेत्रे शङ्कराचार्येण
समाप्तम् ।

Maṅgalacarana —

परं ब्रह्म तस्मिन्कृत्य सर्वमङ्गलमङ्गलम् ।
अथैव शान्तिं पूर्णं मन्त्रिदानन्दलक्षणम् ।
निर्गुणं मग्नं विष्णुं शक्तं सिद्धिदायकम् ।
गणेशं विष्णुं चैव पितरं च दिवाकरम् ॥

Object of the work —

वामनादिपुराणेभ्य इतिहासादितः कथा ।
कुरुक्षेत्रस्य साक्षात् सद्यश्च स्मृतिमभूतम् ।
शङ्करेणावतारेण यथाबुद्धानुसामितम् ।
कथ्यते तस्य विस्तारो भूषणीयो दिशोत्तमैः ।

The work begins —

लोकत्रयस्तु तीर्थेभ्य कुरुक्षेत्रे विद्येत ।
कुरुक्षेत्रदर्शनं पुण्यं महापातकनाशनम् ।
तथाहि भागते । इत्यादि ।

The authorities quoted —

भारत, वामनपुराण, विष्णुधर्मोत्तर, देवीपुष्पाय वायवीय,
लङ्कपुराण आवालोपनिषत् भविष्यत्पुराण मनुपुराण (?)
याज्ञवल्क्य मन्त्रशास्त्र मार्कण्डेयपुराण नारद विष्णुपुराण
ब्रह्मपुराण आरण्यक ।

Colophons —

6A, इति श्रीशङ्कराचार्यविरचित कुरुक्षेत्रमाहात्म्य प्रथमनिर्णयप्रभाव
11B, • ब्रह्माण्डेश्वरस्य तीर्थयात्रादर्शनस्यार्थसिद्धितीर्थप्रभाव, 15A, • पूर्वरेखाया
तीर्थयात्रा समाप्त द्वितीयप्रभाव, (?) 18B, • तृतीयप्रभाव, (?) 31A, •
चतुर्थप्रभाव, 35A, • व्यासवननिर्णयप्रभाव, • 49B, कुक्षभवन्तीर्थमाहात्म्य
निर्णयषष्ठमप्रभाव, 52A, • सरस्वतीमाहात्म्यवर्णनं नाम सप्तम प्रभाव,

56B, • कुरुक्षेत्रतीर्थानां यात्रादर्शनस्पर्शनपुण्योपलब्धम्यलौकिकवर्णनाम अष्टम प्रभाव , 61B, • पृथक्कमाहात्म्यसयश्च नवम प्रभाव , 70B, • सप्तम्यतर-
पृथक्कयामे अरुणासगमयात्राया दशम प्रभाव , 76B, • चतुरेखाया याव-
त्तीर्थादिखानयात्रादर्शनस्पर्शन च परिपूर्णकामनया कुरुक्षेत्रसर्व्वम्यलान्यत
एकादशप्रभाव . 82B, • ब्रह्मपुरमध्ये प्रथम औजसतीर्थे कार्तिकेयस्य प्रभाव
वर्णन द्वादशप्रभाव , 93A, • ब्रह्मसगम्ये पद्मप्रणीतम्यलान्तरौयलक्षतीर्थनिर्णय
त्रयोदश प्रभाव , 99B, • चतुर्दशप्रभाव , 103A, • चतुर्दशप्रभाव , (?)
119B, • षोडशप्रभाव . 124A, • ब्रह्ममेन्याणतीर्थवर्णन सप्तदशप्रभाव ,
127A, • ब्रह्मसरमध्ये म्याणतीर्थमाहात्म्यवर्णन अष्टादशोऽध्याय , 129B,
• स्याणतीर्थमाहात्म्य समाप्तम् , 136A, • एकोनविंशोऽध्याय , 139A,
• विंशतितमोऽध्याय . 145B • एकविंशतिम प्रभाव 148B, • द्विविंश-
तिम प्रभाव , 150B, • वेणोपाख्याने त्रयविंशतितमोऽध्याय , 154B,
• मार्कण्डेयतीर्थप्रभाववर्णन त्रयोविंशतिमप्रभाव , 159B, सारस्वतोत्पत्तिनिर्णय
चतुर्विंशतिमप्रभाव , 165A, पञ्चविंशतिम प्रभाव ,

The names of Tirthas in Kurukṣetra and their sites —

13B, अथ बालूयामे वायव्यकोणे वामसरतीर्थ , 14A, अथ दाक्षीर्यामे
पश्चिमभागे दक्षायाम शालुकिनीयामातिनिकटे उत्तरदिशि दंशाश्वमेधतीर्थम् ,
14B, अथ सपौदोयामे उत्तरदिशि सर्पद्वयतीर्थम् . 17A, अथ वाराहतीर्थम्
18B, अथ औदयामोत्तरभागे जयन्तीदुर्गास्थानम् मोमतीर्थ च , 21A, ततो
वशकमूलतीर्थं गच्छेदसोलायामात पूर्वदिशि , 22A, अथ कायशोधनतीर्थम्
कसूणयामादौशानकोणे , 23A, अथ लोहधारयामे वायव्यदिशि लोकोद्धार
तीर्थम् , 23B, अथ क्षिणयामात्रिकटे लघ्नीतीर्थम् , 24A, अथ कलायय
यामात्रिकटे दक्षिणदिशि कपिलङ्गदतीर्थम् , 24B, अथ सुजडयामात पश्चिम
दिशि सूर्य्यतीर्थम् 25A, अथ गुरूणयामे पश्चिमभागे गव्यभवनतीर्थम् , 25B,
अथ माक्षिणयामे पूर्वदिशि सस्यलौ देवतीर्थम् , अथ वहिरयामे सरस्वत्या
सरयुक्पक्ष्मदारपालतीर्थम् , 26A, वहिरभावतीयामादायव्यदिशि ब्रह्मावर्त्त
तीर्थम् , 26B, सोयथायामे सुतीर्थं लोकप्रसिद्ध , 27A, अथ करालयामे

कामेश्वरतीर्थम्, अथ सुभरियामादौशानकोणे माळमृद्वतीर्थम्; 27B, गमन
 मोचनतीर्थम्; 28A, अथ नीवकयामात् पश्चिमदिशि किञ्चिद्दूरे भागलोमापद्
 तीर्थम्; 28B, अथ मानसयामे मानसमणोवर्तीर्थम्; 29A, "शौचवती"
 अपरनामिकासायगां गच्छेत्, 30B, लोलहायेडायामात् वायव्यकोणे मत्तभि-
 कुण्डापरनामक सप्तागदवर्तीर्थम्; 31B, अथ कपिलस्यते वृद्धकेदारतीर्थम्;
 32A, अथ केदारवन् कपिलस्यलनगरात् किञ्चिदूनकोशोपरि कलसोयामादाग्न्य
 दुर्गाक्षेत्रम्; 33A, अथ मरुततीर्थे इडास्यदतीर्थम्, सरकात कलम्यासोत्तरम्यां
 दिशि किंदानतीर्थे, 33B, अथ किंदानतीर्थेस्यलनमनेव किञ्चपतीर्थम्;
 35A, अथ पुण्डरीकनागतीर्थम्, अथ कोट्टायामादुत्तरदिशि वैतरण्यां नद्यां
 त्रिविष्टपतीर्थम्, 35B, अथ शक्रतीर्थम्, अथ साकरायामादुत्तरम्या दिशि
 पापलेपकं तीर्थम्, 36A, अथ पलकीवने दृषदतीर्नदी वर्त्तते, 37A,
 परधाधायामयोर्मध्ये पाणिषाय अपरनाम पाणिमरतीर्थम्, 37B, अथ नोमङ्ग-
 यामात् पश्चिमे भागे मिथ्योक्तनोमकहागतीर्थम्, वरसयामादक्षिणे भागे
 वरामवने मनोजवतीर्थम्, ततो व्यासवन गच्छेत्, 38A, ततो मधुवन गच्छेत् तत्र
 मधुवटीयामे देव्यान्तीर्थम्, 38B, ततो हिरण्यवती अपरनाम कौशिकीदृषदत्यो
 संगम गच्छेत्, अथ वनस्यलोयाम गच्छेत्, 39B, अथ गोयणायामादक्षिणस्या
 दिशि व्याडिकतीर्थम्, अथ गोयणायामे सदिततीर्थम्, अथ निगधुयामे मन्दाकिनी
 तीर्थम्, 41A, अस्मादेवयामात् वायव्याश्रितपश्चिमाया निकटे लोकप्रनिहं
 कोटितोर्थे, अथ वौडनामयामोपलक्षितवामनक्षेत्रम्; 41B, अस्मादेवयामा दिशि
 खेलाग्रमपश्चिमभिस्तेरधस्तात् कोटितोर्थेमैशान्या किञ्चिदरं सूर्यतीर्थं, 42A,
 अथ तत्रैव खेलाग्रमतीर्थम्; 42B, तत्र कोटितोर्थे गच्छेत्; 43A, अथ
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 पवनरुद्रतीर्थम्; 44A, प्रवणायामात् पुन मोतामठतीर्थम्, तत्र मठे गौडटी-
 यामात् पूर्वस्या दिशि मोतामठेति लोकप्रनिह वेदितोर्थम्; 44B, अथ
 कोपेरयामे अक्षपौर्वां प्राक्षिण; अथ रुक्मिणायामादुत्तरस्या दिशि रुक्मिणी-
 तीर्थम्, अथ कौकयामे पश्चिमे अतिनिकटे यामस्याधस्तादेव कोटिकूपतीर्थम्;
 45A, अथ वडौटायामात् पूर्वस्या दिशि वटेश्वर अपर नाम विन्ध्येश्वरतीर्थम्;
 45B, अथ पद्मावन चदन-यामादक्षिणस्या दिशि अमररुद्र अपरनाम अमृत

तीर्थम्; 46A, अथ कौलग्रामादोशान्या दिशि अग्निनिकटे द्वितीयकुलोत्तारण-
 तीर्थम्, कारकायाग्रामादुत्तरस्यां दिशि किञ्चिद्दूरं कुन्तारणतीर्थात् करण्डव-
 तीर्थम्; 46B, अथ सारसाग्रामादग्नेयां दिशि लोकप्रसिद्धं सूर्यस्य शालिहोत्र-
 तीर्थम्, अथ न्यावज्ञाग्रामात् क्रो[शा]र्द्ध-परिमिति उत्तरवाहिण्यां सरस्वत्या
 त्र्यकुञ्जतीर्थम्; 48A, तत्र त्र्यकुञ्जतीर्थात् किञ्चिदनन्तरं नैमिषतीर्थम्; 49B,
 अथ कुञ्जभवनतीर्थादनन्तरमैशान्यां दिशि वेदतीर्थम्, 50A, अथ यागाग्रामात्
 पश्चिमे भागे ब्रह्मतीर्थम्, 50B, अथ गुणधन्याग्रामान्निकटे पूर्वभागे सोम-
 तीर्थम्, 51A, अथ मागगाग्रामोपलक्षितं मकणष्टदिक्षेत्रम्, तत्रादौ सप्त-
 सारस्वततीर्थम्; 54A, तत्र कपालमोषणं व्यपरमामकं व्यौशनसतीर्थम्; 55B,
 अथ अग्नितीर्थम्, तदग्रे भार्गवतीर्थम्; 56A, अथ विश्वामित्रतीर्थम्, अथ सर्व-
 तीर्थोत्तमं एषूदकतीर्थम्, 59A, तत्र एषूदके ब्रह्मयोनितीर्थम्, 64A, तत्र
 अवकीर्णमध्ये रुद्रस्थितितीर्थम्; 64B, अथ कपिलतीर्थान्ते प्रसिद्धं पापान्त-
 तीर्थम्, 65A, अथ मधुश्रवातीर्थम्, 65B, अथ प्राच्या विश्वामित्राश्रमे
 वशिष्ठोवाहतीर्थम्, 66A, तत्र एषूदके वशिष्ठस्य अपोवाहतीर्थान्तरं भूभङ्गगोप्य-
 रुद्रस्थतीर्थम्, 68A, अथ सरस्वत्या अरुणामङ्गमतीर्थम्; 71A, अरुणासङ्गम
 अरुणाग्रामादारभ्य ब्रह्मयोनिर्यन्तम्, 72A, अरुणासङ्गमस्य पश्चिमे भागे
 यावन्मङ्गलकोमुनि तावत् एषूदकक्षेत्रम्, सरस्वतीं विहाय समुद्रतीर्थं; 73A,
 अथ सारदाग्रामे शतमाहस्रतीर्थम्, अथ सप्तस्थ्या सोमतीर्थम्, 73B, अथ
 रेणुकातीर्थम्, 74B, भोरग्रामात् पश्चिमे भागे एषूदकमार्गमध्ये भूरेश्वरलिङ्गम्,
 75B, अथ जोडसडग्रामादक्षिणरेखायां त्रीणि क्रोशपरिमितकाम्यकवनम्,
 कमधाग्रामात् पुनर्निर्वृत्तं भोग्यकुण्डस्य मार्गजोडसडग्रामात् पूर्वदिशि वाल-
 खिल्येश्वरतीर्थम्, 76A, वालखिल्यतीर्थादुत्तरदिशि किञ्चित् दूरवने वाल-
 खिल्येश्वरलिङ्गम्, 89B, सरस्वत्या दक्षिणोत्तरवाहिन्या पञ्चवटीतीर्थम्, 90A,
 अथ व्यौजस पूर्वभागे कुरुतीर्थम्, 90B, अथ अनर्कतीर्थम्, तत्र पूर्वस्यां दिशि
 ब्रह्मरूपम्, अथ अनर्कस्य दक्षिणे भागे विश्वेश्वररूपम्, 92B, अथ नङ्कतीर्थात्
 पूर्वदिशि क्रोशपरिमितं सर्वदेवतीर्थं जाम्भेति प्रसिद्धं, तथाप्ये सर्वदेवतीर्थात्
 पूर्वदिशि लक्ष्मीतीर्थम्, 93A, लक्ष्मीतीर्थादारभ्य लक्ष्मीतीर्थपर्यन्तं लक्ष्मीनारायण
 क्षेत्रम्, 104A, अथ म्यागुवटतीर्थं निकटे ब्रह्मयोनितीर्थम्, 113B, अथ

विभीषणेश्वर उत्तरदिग्भागे श्रीक्षेत्रलिङ्गम्, अथ चिशिखरेश्वरलिङ्गम्, अथ
 म्याणवटतीर्थम्, 115A, अथ पूर्वभागे क्षितिपादेश्वरलिङ्गम्, 116B, अथ
 सिद्धेश्वर पूर्वदिशि आदित्येश्वरलिङ्गम्, 117B, अथ द्वादशेश्वरलिङ्गेषु आदि-
 लिङ्गम्, 118A, अथ ब्रह्मप्रतिष्ठितानि चतुर्मुखलिङ्गानि, 130A, अथ
 मङ्गलार्था पूर्ववाहिनीं कूलप्राचीतीर्थम्, 132B, अथ विद्यामतीर्थादये वद-
 प्राचीवशिष्टतीर्थम् ।

4211.

1721 रामगङ्गामाहात्म्यम् । *Rama Ganga-mahatmyam*

By Yadupati, son of Trilōcana (Modharī) and disciple
 of Ratnapati

Substance country made paper 9x4 inches Folia 32 Lines
 9 on a page Extent in Slokas 560 Character, Nāgara Date Samvat
 1842 Appearance old Complete

The Last Colophon —

इति श्रीमदरामगङ्गामाहात्म्ये यदुपतिविरचिते द्वादशोऽध्यायः
 समाप्तः ।

Post Colophon —

संवत् १८४२ शके १७०७ शिशिरशुद्धतौ माघशुद्धौ चतुर्दश्यां
 रवौ चिपाटी जयशंकरेण लिखितमिदं रामगङ्गामाहात्म्यं परो
 प्रकाराय । शुभमस्तु ।

After this there follows a line in a different hand —

इदं रामगङ्गामाहात्म्यं हरौन्द्रेण भूदेवाक्षया प्रमाणीकृतम् ।

Mangalucaranam —

नारायण नमस्तुभ्य विघ्नराज गणधामिने ।
 देवी सरस्वती चैव गुरु भक्तपति तया ॥ १ ॥

Object of the work —

रामगङ्गोद्भव वक्ष्ये कलिकल्मषनाशनम् ।
 सर्वपापहरं पुण्यं पापिनामपि मुक्तिदम् ॥ २ ॥

रामगङ्गा कृतोद्भूता इति मशायिरे जनाः ।
 तेषां मन्देक्षनाशार्थं पूर्वपक्ष प्रकाशये ॥ ४ ॥
 अथातः सप्रवक्ष्यामि कथां मौराणिकौ शुभाम् ।
 आर्यभाषां मत रामगङ्गामाद्यात्म्यसूचकाम् ॥ ५ ॥
 देष्टोच्छेन्नक्षसंवाद पाणिनामपि सुक्तिदम् ।
 रामगङ्गावतरण अवगात् पावनं मृणाम् ॥ ६ ॥

32D, Authorship and date of composition —

मौढवौक्षातिवर्थ-श्रीत्रिलोचन-मणौषिण ।
 सतेन ब्रह्मनिष्ठे(न) यदुनेद प्रकल्पितम् ॥ १ ॥
 विशद द्वादशाध्यायै गुह्यं मप्रथितं भुवि ।
 पादोनचतु शतमितै श्लोकै मणिगणैरिव ॥ २ ॥
 माद्यात्म्य रामगङ्गाया सर्वलोकोपकारकम् ।
 धर्म्मार्थकाममोक्षाणां साधकं अवगाम्यताम् ॥ ३ ॥
 विक्रमद्युमणेश्लोतैरब्दैरष्टादशशतै ।
 द्विचत्वारिंशकाब्देस्मिन् हेमन्ते पौषसितेयम् ॥ ४ ॥
 नवम्यार्के मध्यमेर्के अश्विन्यादिपदे विद्यौ ।
 धनार्कशेषांशद्वन्द्व मौनोदये समर्पितम् ।

Samvat 1842 or 1785 A D

It seems to be the author's own copy though copied by Jayasamkara

Oolophons of the chapters —

4B, इति श्रीरामगङ्गावतरणे श्लोकाचार्यविजये यदुपतिविरचिते
 प्रथमोऽध्याय , 6A, • श्लोकस्यातिचन्द्रावसाने यदुपतिविरचिते द्वितीयोऽध्याय ,
 8B, • शिवमन्दाकिनौसवादे यदुपतिविरचिते तृतीयोऽध्याय , 11A, • परशु-
 रामावतारे धौमनारदसवादे यदुपतिविरचिते चतुर्थोऽध्यायः , 13A, इति
 श्रीपरशुरामचरिते रामगङ्गाम्हापने यदुपतिविरचिते पञ्चमोऽध्याय , 15A,
 इति श्रीरामगङ्गामाद्यात्म्ये यदुपतिविरचिते षष्ठोऽध्याय , 18A, • कौशिकद्वये
 यदुपतिविरचिते सप्तमोऽध्याय , 22B, • अष्टमोऽध्याय , 24B, • विध्वामिच

पिशससंवादे यदुपतिविरचिते नवमोऽध्यायः ; 26A, • पिशाचमोचनाख्याने
 • दशमोऽध्यायः, 28A, • करालमैरवमोक्षे ध्यानाख्याने • एकादशोऽध्यायः ;
 32, इति श्रीरामगङ्गामाहात्म्ये यदुपतिविरचिते रामगङ्गास्तवं समाप्तम् ;
 32, इति श्रीमद् रामगङ्गामाहात्म्ये यदुपति विरचिते द्वादशोऽध्यायः ।

4212.

5635. चन्द्रवंशः । *Candra vansah*

Substance, country made paper 10x5 inches 10th 6 Lines 7
 on a page Character, Bengali of the eighteenth century Appearance,
 discoloured Incomplete at the end

It describes the Lunar race

Beginning :—

अथ चन्द्रवंशा कथ्यन्ते ।

अथे पुत्रस्य च तस्य पुत्रो बुधः । वैवस्वतमनुसुतायामिलाया
 बुधः पुरुषस्य जनयामास । पुरुषा उर्व्व्या मत्तपुत्रान्
 जनयामास । पुरुषस्य नामान्तरमैल इति । तस्य सप्त-
 पुत्रानाहः । आयुः । अमावसु, विश्वायु, अतायुः, वृद्धायुः,
 वनायुः, शतायुः । पुरुषो (?) द्वितीयपुत्रस्यामावसो पुत्रो भीमः ।
 स तु सम्राट् तस्य सुतः काश्वनप्रभः । स तु राजा आसीत् ।
 तस्य सुतः सुद्योतः । तस्य सुतो अश्रुः । अश्रुं पतित्वेन गङ्गाभिः
 समारः । नेष्टुतस्तस्य यज्ञस्थानं गङ्गा ज्ञायामास । क्रुद्धेन
 तेन राजर्षिना गङ्गा पीता । सद्यर्षिभिः स्तुतो अश्रुः गङ्गा
 दुष्टित्वेन कल्पयामास । स तु पुत्रनाम्नस्य कन्या काश्वरी-
 मावहत् । तस्य सुतः सुनहः । तस्य अश्वकः । अश्वकस्य
 सुतो वलाकाश्वः । तस्य सुतः कुशः । कुशस्य चत्वारः पुत्राः ।
 कुशिकः, कुशनाभः, कुशाम्बः, मूर्त्तिमान्, (?) कुशिकस्य शक्रतुल्य
 पुत्रार्थे बभूवर्षे तपस्वचारः । पूर्वे वर्षमष्टमे इन्द्रस्त्रामात् स्वयमेव
 पुत्रो बभूव । यस्य नाम गाधिः । स गाधिः परकुत्सकन्याया
 सत्यवती कन्या जनयामास । गाधिस्ता कन्या काश्यपुत्राय

ऋचोक्ताय ददौ । ऋचोक्तस्या प्रीत इत्यर्थं चरं चकार ।
 गाधेश इत्यर्थं च । ऋचोक्तं पत्नीमाह्वय उवाच । तथा व्यं
 चरं भक्त्ययीय तव माता तु व्यं । तस्यां क्षत्रियश्रेष्ठो बालको
 भविष्यति । तत्रापि शमात्मको एतिमान् द्विजश्रेष्ठो बालको
 भविष्यति । इत्युक्ता मुनिस्तपस्यां चरणां प्रविशेत् । गाधिक्षु
 तीर्थयात्राप्रसङ्गेन सुतां सृष्टुं ऋचोक्तस्याश्रममगतात् । सत्यवती
 चरद्वयं गृह्णीत्या माधे न्यवेदयत् । माता तु दैवेन दुहित्रे स
 चरं ददौ, तस्यास्वररक्षायात् व्याकसस्यं चकार । अथ सत्यवती
 गर्भं क्षत्रियान्तकरं दधार । ऋचोको योगेन तद् ज्ञात्वा उवाच ।
 माता वसुतितासि चरव्यत्ययेन । एवमुक्ता सत्यवती पतिं प्रसा-
 दयामास । पुत्रो मे नेदृशो भवेत् । वरं मौषी भवेत् । इति
 ऋषप्रसादितो मुनि तपामवौत् । ततः सत्यवती तपस्विनं दाक्ष
 जमदग्निं जनयामास । सत्यवती कौशिकीति समाख्याता महा-
 नदी प्रवृत्ता । जमदग्निस्तु इक्ष्वाकुवंशप्रभवस्य रेवतुनाम्नो नराधि-
 पस्य रेवतुकात्मनी कन्यामुवाह । रेवतुकाया जमदग्निं नामदम्न
 परशुरामं पुत्रं जनयामास
 गाधिक्षु विश्वामित्र
 पुत्रं जनयामास ।

The incomplete manuscript comes down to Kuru

ADDITIONS

3237A.

3836A महाभारतम् । *Mahabhāratam*

(भौष्मपर्व) (*Bhīṣma-parva*)

Substance, country made paper 20½ × 3½ inches Folia, 58-171
Lines, 9, 10 on a page Character, Bengali of the eighteenth century
Appearance, old, worn and discoloured Incomplete at the beginning

Colophon —

इति श्रीमहाभारते शतसाहस्रं संहिताया वैयासिक्या
भौष्मपर्व समाप्तं ।

Post Colophon —

समाप्तश्चेद भौष्मपर्वः । अतः परं भौष्मपर्वं भविष्यति । श्रीव्यसन्त-
राम वाचस्पते पुस्तकमिदं । + क्षर + + + ।

4193A.

2006 पञ्चक्रोशीमाहात्म्यम् । *Pañcakrośī-mahātmyam*

(*From Brahmanuarta-purana*)

Substance, country made paper 11 × 4½ inches Folia, 9 of which
6-9 are restorations Lines 18 on a page Extent in Slokas, 300
Character, modern Nāgara Appearance fresh. Complete

Colophon .—

इति श्रीब्रह्मवै० पञ्चक्रोशीमा० चतुर्थोऽध्यायः ।

Beginning —

श्रीदेव्युवाच ।

देवदेवमहादेव महात्मानामभयप्रद ।

काशीवास सुमहान् पापिना धनलोभिनाः ।

विषयागस्तमसां न सुखाय कदाचन ।
 सुखाय सर्वलोकानां प्रवृत्तिः कथिता कलौ ॥
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